

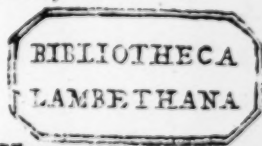
THE TRIALL 7. 0 11. 2
OF
CHRISTIAN TRVHT,
BY THE RVLES OF
THE VERTVES,
NAMELIE THESE PRINCIPALL,
FAITH, HOPE, CHARITIE,
AND RELIGION:
SERVING FOR THE DISCOVERIE
OF HERESIE, AND ANTICHRIST,
IN HIS FORERVNNERS AND MISTERIES
OF INIQUITIE.

The Second Parte, Entreating of Hope.

Wherein is made manifest, that the pretended Hope of the Protestant,
empeaching the merits of Christ, his holy grace, and man his ver-
tuouse life, destroyeth all true confidence in Allmightie
God, either exceding in presumption, or wanting
in Desperation.

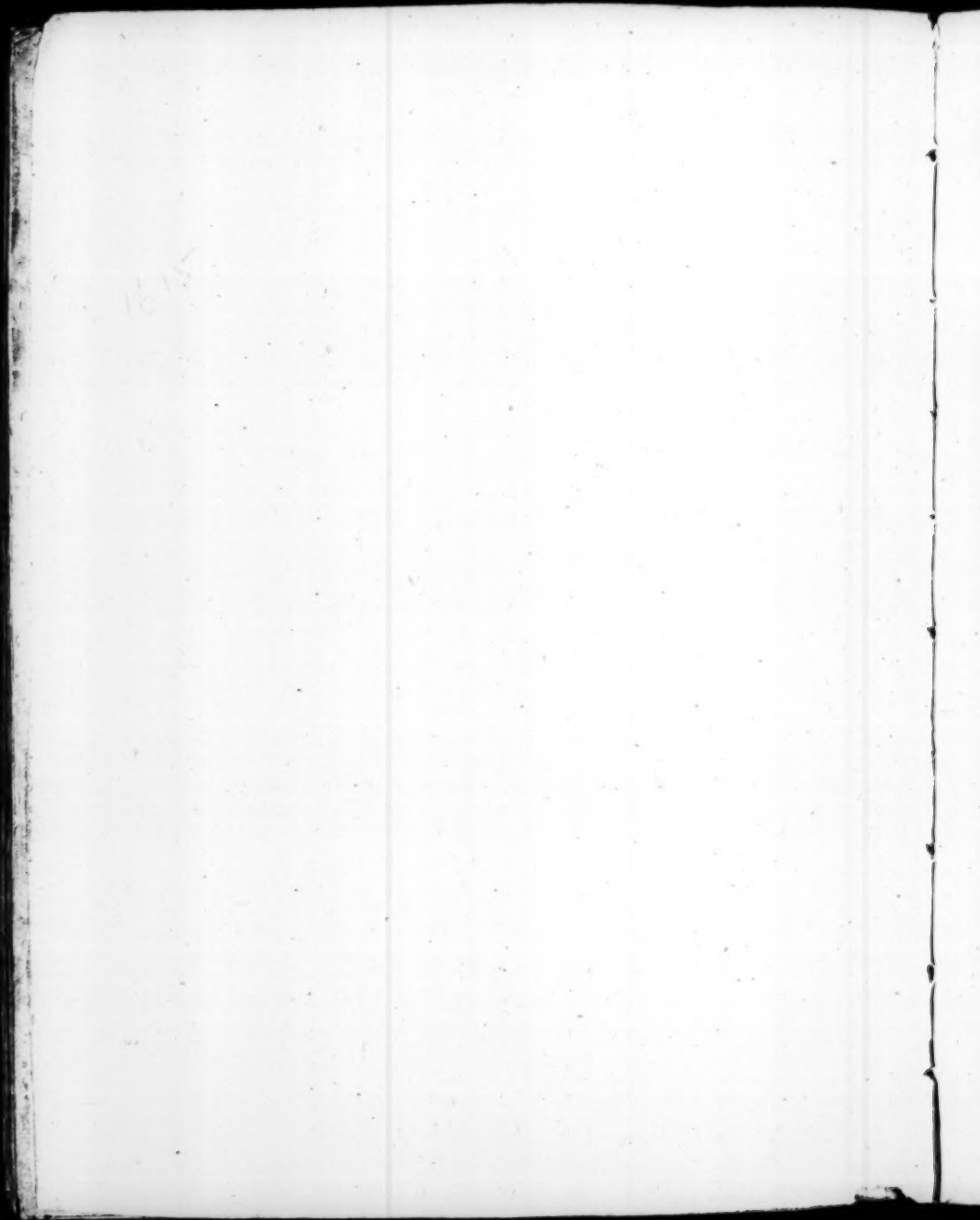
By EDWARD WESTON Doctor and
Professor of Diuinitie.

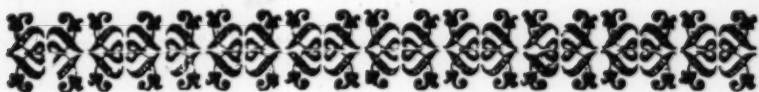
Probate Spiritus si ex Deo sint. Proue the Spirits, yf they bee of God.
1. Iohan. 4.



Printed at Doway,
By the Widdow of LAVRENCE KELLAM,
at the signe of the Holie Lambe. 1615.

Permissu Superiorum.





THE EPISTLE TO THE COURTEOVSE READER.



THERE is nothing so sacred, which is not in some sorte infested by impietie, or so pure and vndefiled, that man his malice endeuoreth not vpon occasion to pollute & corrupte. But for that suche practises are in their oune proper shapes and natures passing vglie and detestable, therupon wilie witt in them playeth conning pranckes, and laboreth earnestlie to make that seeme holie, which is plotted against all sanctitie, that to appeare shining bright, which is ordained to oppresse and extinguish the verie beames of the sunne with an infernall vampe of error and foule transgression. Which manner of craftie maliciouse intendement is in no one kinde, as more ruefull to feele, so nether more veniable to beholde, then in the progresse of heresie & hereticke against faith and children of the Gholpell: whose endeuors either are so couert lie couched in the treanche of deepe dissimulation, or so gorgiouse set oute vpon the stage in the fained coulors of hipocrisie, that none shall be able to discerie the treacherouse conceilement of the one, and the false varnished splendour of the other, vnlesse his watchfull Prudence be balaſed beloe with humilitie, and his humble obedience be reared vp aboue to the height and light of discreete vigilancie.

When Abrahams seruantes had by digging founde oute sundrie fountaines for the commoditie of cleare water in the soile of *Palestina*, the inhabitants of the Countrie enuying his successe as it seemed, with violence dammed them vp by quantitie of earth cast into their discovered Springs: the which notwithstanding after by the industrie of his sonne Isaac were cleansed, and in them the liquor was brought againe to wholesome vse, and natieue perfection. Whereupon did then arise a new manner of opposition betwixt the homebred shepherdes of *Gerara*, and those of his owne retinue: whenas his prophane enemies did not now as before in Abrahams daye, by strength of arme glut and stopp them vp, but maintained claime vnder a false title vnto them: & so by sleaunders and emnitie sought to impatronise them selues with proprietie of such pre-Gen. 26.

The Epistle

Orig. Homil
13. in c. 25. Ge.

ciouse treasures, which before God his people helde in lawfull possessiō. In like sorte what auncient fountaines of deuine doctrine we haue bequeathed vs from the labors of the Patriarckes, and Prophets; or of latter inuention discovered vnto vs by our Sauour Christ, and his Apostles, some bende their forces with the Iewe and Gentill by earthlie and carnall interpretations, or els by might of persecution, vntillie to abolish, and so to drie vp the water of them euen to the darkenes of obliuion. Others not professing their totall extermination, to wit heretikes, cōmence suit: against their trewe owners by clamorouse combarments, irefull instruments of furie, to entitle them selues Lordes ouer such endowments, to which equitie affordeth not them anie allowable interest, or iustificable pretence. Notwithstanding in ishue of effecte, heretickes as they stieue against vs Catholickes to be commaunders of the fountaines, so not contente with the lordeshipp of them, moreover seeke by their vsurpation to defile them: with the Pagan and Iewe accorde in this finall proiecte, that they, as monumentes and headsprings of faith, be remassed vp with clods and rubbish of infidelitie and idolatrie.

August in
Psalm. 80.

Rom. 10.

It hath bene auerred in the precedent Treatise, that our assured assent of will and vnderstanding surrendered to faith, as vpon rocke and anchor doeth depende vpon some outward auctoritie, through poyes of remarkable grauitie preuallent with such, who prudentlie are to iudge what is to be beleued, & what to be eschewed falsely recommended vnto them as matter of that heauenlie qualitie. In regard wherof the Apostle S. Paule pronounced, faith to be engendered by hearing, and hearing employed aboute the same, to be directed to the worde of God. Wherefore that faith may be attained by hearing, nor onelie is to be attended a founding Voice of the Preacher, but also the propertie of him as catechist is to be considered: in that from him onelie are wee dutifullie to heare in this important affaire, who according to a iudiciouse calculatiō is founde to be a deuine messenger of the holie Ghoste: for otherwise among manie Doctores and masters in contrariety, our attentie hearing should be vncertaine, distractiue, and so liable to the deceiptes of forging dissemblers and false Relligionars. Wherefore when we haue by a prudent examine once founde oute the waight and moment of auctoritie, then in vertue of the same may wee maternelie esteeme the Preachers wordes as the verie wordes of allmightie God, deliuered vnto vs from the mouthe of man, as from his oracle of approued seruice and designed ministerie. For by the worde of God the Apostle in that place did not meane the written worde, but rather the worde of the church in her preaching tradition: in that the worde of the Ghospell was not then registered

To the Courtconſe Reader.

Item lib. v. c. 5.

giſtred by letters when he vttered that doctrine: and alſo for that, many barbarouſe Nations conuerted to the faith of Chriſt, nor knowing any recorde of ſcripture, neuertheleſſe in their firſt conuerſions, and originall matriculations in the ſocietie of God his people, as they conceived faith by hearing, ſo alſo doubtleſſe did they then heare the worde of God beleuing. Therefore the moſt aſſured, breiſe and ſubſtantiall method how to ſtick to treuth when the eare, inſtrument of faith and diſcipline, is aſſailed by falſitie, is exactlie to diſcuſſe, which contradictorie partie is a- uouched by greiter and better aucthoritie, as through more ample number of beleuers, elder profeſſiō, orderlie miſſion, more eminent ſanctitie, more famous exploits in the proceſſe of veritie and vertue: then herupon reſpectiuelly it will be approuable by reaſon, relying on the one, to cenſure as lighte, weake, not worthie our admittance ſuche pretended aucthoritie, which in balace of triall ſhall appeare deuoid of all thoſe prerogatiues of deuine grauitie and maieltie. According to which manner of proceeding S. Auguſtin by waye of ponderouſe aucthoritie doeth not onely excellently well preſcribe in generall againſt all heresie banded in armes to infeſt the Catholick faith, but moreouer till diſputing in particular againſt the *Manichies*, the *Donatiſtes*, the *Pelagians*, applieth this capitall Preſcription from outward aucthoritie to the preſent controuerſie: and therby not onelie Theologicallie, but alſo prudently, as eache intelligent perſone may in like Caſe, concludeth for the Catholick faith againeſt their heresies. And vpon this grounde, comperatiuelly valeuing the preſumptuouſe aucthoritie of Proteſtants with that of Catholickes, it hath beene by me demonſtrated, that naturall prudence doth geue ſentence for vs againeſt them: and moſt euidently haue we made it good, that Proteſtantes for wante of this outewarde competent aucthoritie, conſequently haue no meanes to ſetle and anchor themſelues in ſubſtance, in conſtancie, in vnitie of beleefe, to conuerſe Pagans, to reclaime heretic- kes, or to condemne their errors as iuſtly reproveable.

But what ſemeth in this poincte to me moſt conſiderable, is this: that whereas the Proteſtante clearelie perceiueth, that outewarde aucthoritie of grace and worthe ſtanneth not for him, but rather for vs, and in fronte of hoſtilitie againſt his faction, therupon turneth he his batterie to demolish and beate doune this grande outewarde aucthoritie diuerſely em- peaching the ſame: & ſo in effecte manifelteth himſelfe an auoued ſouldier of Anrichriſt. For yf once his impiouſe and rebellious pride ſhould preuaile againſt aucthoritie in the afaire of faith: yf he ſhall diſmantle faith of the ſafegard & ſtate of aucthoritie, forthwith muſt faith periſh, as a tree deſpoiled of the barcke, as a plante deprived of heauens influen-

Cir. in expoliis
Symb. Nicen.

The Epistle

ce, as the conducte wanting the pipe: then must there be no pregnant arguments leste to reconcile the infidell or misbeleuer, no supporte remanente to acertaine wauering Christians, no preferuative extant against the infection of heresies and seduction: and then herupon must all Christian pietie and beleefe, as the Protestant formindeth, breath oute their vitall spiritt into atheisme & paganrie. In this respect deseruedly Aetius, as whriteth Socrates, was suruamed the Atheist, for that disdainfully he misprised the authoritie of commentaries endighted by the learned Fathers, relying whollie in resolution vpon his owne priuate expositions deuising this or that pretenddely, as sense deducted fro the sacred Texte. Allso for this selfe same consideration S. Athanasius calleth Arius an Atheist, although in counterfeited resemblance he vrged scriptures to fortifie his herelie, in the meane season contemning authoritie, and boasting of himselfe as peculiarly illuminated by allmightie God. And as concerning the Protestant, yf we once thincke with him, that the church, from which in perplexitie we are to receiue assurance, in strife to gaigne repose, to be inuisible, shrouded and buried in the bouells of darknes, what purpose is it for vs in searche to make repaire to her mansion place or tribunall of iudgement? Yf we conceipte, as Protestants doe, that the teaching authoritie of the church may erre, and hath often times made lapse into falsitie, whie shoulde we now for the present credit her definitions, peremptorely auouching, these whirringes to be the very worde of God Ghostly from him inspired: allmightie God to be one in substance, and triple in personalitie: the second persone in the B. Trinitie to be incarnated for the worldes redemptiō, seing that in these, as well as in others matters by her indifferently recommended vnto vs, she may decline from veritie, and all conformite with the prime & eternall truth? Whereupon abandoning churchlie authoritie, we must remaine leste to our owne tiring deuises, and so flitt and wander, as shall pleate poore reason fro her weake vigour changeably to geue vs information. Then at the the first brandeling steppe into a labarinth, shall we entertaine opiniō with the Arians, that it smallie importeth our saluation of what secte be our faith in sundrie particular poinctes, so after owne deuised fashion we beleue in God & Christe: who as recorderth Athanasius, *thought to be an indifferent thing the assertiō of Arius, & thereupon equalle stiled them good Christians, who followed the same.* In like manner shall we consort with Donatistes, who as witnesseth S. Augustin accounted it a matter meereley disputable the practice of rebaptising. Allso shall we ioyne ishue with Pelagians denying the necessitie of grace to good life: *In whiche thing sayd they, as aduertiserh vs the same S. Augustin, yf we be conuicted to haue erred, yet our error will*

Socrat l. 1.
Hist. c. 18.

Athanasius.
orat. 1. cont.
Arian.

Athanas. orat.
2. con. Arian.
Epist. ad. stud.
vit. folit.

Aug. l. 1. cont.
Crescon. c. 4.
De peccato
orig. c. 13.

will

To the Courteous Reader

not appeare otherwise a faulte, then against ciuillitie. After beeing possessed with this caruing conceipte in matter and obiecke of deuine faith, crying oute with the strumpet *Diuidatur*, lett variances in beelese haue free palportes to trauaile withoute losse through the damnation, our priuate deuises in mutiny phantasying this or that, not geuing vs full contentment, doubting of all shall we rushe vpon atheisme, and losing sense and spirit of heauen, finally die in the hidious gulfe therof. And here is staked the dismall and blacke period of Protestancie auiling and neglecting the regardeable aucthoritie of the Catholick churchie. *Quæst enim peior mors animæ, quàm libertas erroris? what death of the soule worse, then freedom to erre?* For as hath bene declared against the Protestante, his misprisall of our teward aucthoritie concerning inrefragable iudicature in questions controuersed, importing assured deliuerie of the cathechisme to all desirous of instruction, openeth the gappe to distruste, to dissensions, to all heresies, and at length to rennegacie of faith and infidelitie purposed by Antichrist, and his vnuerfall bande of enroled complices. Then Christian Reader, I doubt not, but that thou hast vnderstoode by the precedent parte, firste, that by vertue of naturall prudence, yf for thy direction in the affaire of faith thou resoluest to followe any teaching aucthoritie, thou arte absolutely to followe that, which stanneth for the Catholik Romane beelese: that of the protestant, in vew and verdict therof, not beeing equall, or in any sorte comparable. Secondly hast thou learned, how that the Protestā by diuerse his positions, purposely applied to disgrace all outewarde aucthoritie of the churchie, as denouncing, or rather renouncing it as inuisible, as pliable to error, as subiect to the examine & censure of euerie priuate spirit, as for many hundreds of yeares in seruice of Antichrist to haue displaied his banner of crueltie, of falsitie, of impietie: in defiance of Christe and Christian veritie to haue enacted fundrie Canons and decrees, laboreth hereby to destroy the ordinarie instrument of the Holie Ghoste for the perswading of faith, and nourishing the same; & so maketh entrance for rude, bloudie, cruell, savage atheisme, with barbarous neglect of all diuinitie.

Moreouer for that the totall office of a Christian is not abridged in the sole worke of faith, but also is enlarged to a vertuous life: and in this respect most eminently, for that our sauiour Christ, guider therunto, in regarde of the deitie of his persone, puritie of his doctrine, and price of his deserte, is most highe, souerane, and efficaciousse, therefore suruay is now to be made, to what p tche of excellencie in this kinde is leuelled this Catholik beelese; then vpon what border butteth the disguised credulitie of the protestant. In discussion of which matters are to be employed

3 Reg. 1.

Aug. epi. 166.

Laſtant lib. 1.
Inſti. Chriſto.
Homil. quod
Nemo la-
tur.

The Epistle

ployed the ensuing controuersies apertaining to Hope, Charitie, & Religion.

Athan. ora. 1.
con. Arian.
Clesm. Alex.
6 from
Basill. epist. 61.
Aug. in Ench.
c. 4 Epist. 166.
Gregor. 11. in
Iob in. ca. 17.
Cir. Ep. Dedi-
cat. ad Theo-
dolum Ho.
3. Pizifar
Thelaur.
Greg. Nissl.
1 de Chara-
cter. Hom.
Christian.

Cir. li. 7. cont.
Iulian.
Aug. Epist. 3. 7.

Aug. Epist. 101.
1. 3. quest.
vet. & Nou.
Test. c. 7.

Aug. Epist. 3.

There is no heresie, the which doeth not, as affirmeth of Arianisme *s.* *Atbanasius* playe the parte of the subtle serpent, inuesting it selfe in the sacred showe of holy Scriptures, therby in secrecie to make entrie into the paradise of Christ his Catholick church, and in that place in agencie for Antichrist to invade Christ, intending to diminish his excellencie, ether in his person, in his meritt, or in his graciouse beneuolence imparted to man kinde. And for that this highe degre of imparted goodnes is especially aimed at by our sauour Christ, as fruite and ende of all, to witt that his faithfull children be in worcke and action of life excellently innocent, richely abundant, and so, as in a prime sorte conformable to right reason, so allso moste agreeable to allmightie God, author and giuer of the same; herupō Heretickes vnder a pretended title of holy writt, and of magnifying Christ, haue slyly endeuoured to empare in man this perfection of vertue throughe Christ, yea contrariewise, to entice him to impure and dissolute liberty by a priuilege of a fained Gospell: at laste to force him to the thralldome of Antichristian feruility through sinne and wickednes. Wherefore the Farthers wrighting againest Pagans, emong other argumentes to proue vnto them our Christian beleefe to bee prudently credible, & to be entertained iudiciously by all, haue vrged this as most pregnant and forcible, that our holy faith about whatsomeuer other institutions of humane Philosophy, or coulorable inuentions of painted Poetrie, is most perswasue and vigorouse for vertue: namely to to combine man with God in pietie, man with man in charitie, and in all integritie of conuersation. Marke I pray the, writeth S. Augustin to his Freinde Nectarius, with what prayes in the Catholick Church are recommended frugalitie, continencie, and in regarde of wedlock fidelitie, and to conclude, all other honest and good manners. In which when anie Cittie dothe excell, it may be truly sayed, that it flourisheth. And when as some made argument against the Catholick faith, as preiudiciall to the estates of Princes, and common wealthes, the same Doctōr thus discovereth their humor, and preposterouse intended pollicie: Therefore they think, or seeme so to doe, that the Christian doctrine is contrarie to the common vtilitie, because they will not, that the common wealth doe stande by the power of Vertue, but rather by the impuritie of vice. Lett then suche as auouch the Christian doctrine to be repugnant to the commonwealth, geue me such an armie of men, accordinglie as the Christian doctrine enformeth souldiers, let them geue me such gouerners, suche husbandes, suche wiues, (suche parentes, suche children, suche Lordes, suche seruantes, such kinges, suche Iudges: to conclude suche payers of debtes, and exalters of princes rentes, as are appointed by the Christian doctrine

To the Courtesie Reader.

doctrines, and then lett them dare affirme the same to be hurtfull to commonwealthes, or doubtles confesse, the same, yf it be followed, to be most commendable vnto commonwealthes.

And although vertue, in regard that it is a qualitie agreeable vnto a reasonable soule, is in a degre most eminently pleasant therunto, and as it were the liquor of hunnie flowing aboute the sense of tast, yet notwithstanding for that the intellectuall inuention of that mediocritie, which is the marke aimed at by mans will, in the obiecke therof, is not allwaile easely discied by euerie minde, and much more harde is it, to holde on that action bent by resolution towarde the same, when sensuall perturbations are a floote, and stande furiously in aimes for the opposite vice, therefore it semeth, that it is accompanied with contrarieties, as being light and darcke to the intelligence, deliouse and harshe, facill and troublesome vnto the affection. *Euerie man as speaketh the Prince of the Philosophers, can drawe forth a circle, but to pointe oute the center therof, is a thinge very difficulte. Wherefore although it be an easie matter to discerne in iudgement what is the mediocritie of euerie perturbation, yet to keepe in action this mediocritie, wherby we are made praiseworthy, is a businesse passing difficult. And therefore it is a reare thing to be an honest man.* It falleth oute often times, that the amiable hewe of vertue is shadowed with suche outward representations, as doe not onlie hide the trefull luster therof from the vulgar eye, but also vnto the same make it contemptible and disprisable. *What spectacle more loathsome, sayeth S. Augustin, then mariardome, yf a man aske the question of his carnall eye? yet what thinge more faire, yf he enquire of the eye of the haerte? Whoe can easely perceiue the splendor of patience shining in holy Iob sitting vpon the dunghill, the carbuncle of zeale in Daniell buried in the lions denne, in S. Peter, and S. Paule emprisoned, tyed in chaines, banished, in wante and in ligence, dying violent deathes? or whoe can with Abraham in expedition of a decreed purpose holde vp an arme made cruell with a sworde, to kill his best & onely deare Isaac among all his wordlie delighes and contentements? wherfore in that Philosophie and Heathenish Poetrie were insufficient to geue vs this direction of minde to finde oute vertue, to entertaue this courage of will to pursue the same, the sonne of God became man, intelligible by his doctrine, and imitable by his ensample, to the ende we might know vertue, and consequentlie be enamoured with the beautie therof. The Pagans as writeth Iosephus, imputed to their Gods shamefull factes, and hereupon encreased the malice of euill disposed persons for the accomplishment of all wickednes. And as vpon reuew of histories wee may easely proue, that the ciuilest and suettest sorte of people, liuinge euer vpon the earth, to haue bene Christians, so may*

*Arif. Lib. Ma
Moral. ca. 11.*

*Aug. Tra. 3 in
Iohan.*

*Ciuit. lib. 10.
Theaur. ca. 3.*

*Ioseph. in
Præfat. Anti-
quit.*

The Epistle

we know, that oure profession beefore all other hath ariued therunto, in reconing that it hath beene addicted to vertue in all excellencie, which intelligenceth the minde, and ridding the will of all harshenes, sweeteneth it in amitie, pietie, charitie, and so draweth the whole man from the leete of sensualityte, That, as speaketh S. Augustin, *As the beautie of the bodie is the soule, so the beautie of the soule be allmightie God.* Happie and desired lucifer, expected by the sacred Apostle S. Peter, to arise in the haertes of all true beleeuers! No glittering masse of goulde or siluer, no riche Iuellrie of pearles and precious stones yea as speaketh Aristotle, no princelie empire, by which mortall men doe much resemble allmightie God, bringeth man to that top and ripe of dignitie, to that degre of honor and ciuill respecte, to which vertue causeth him to mounte and aspire. Vpon which consideration, Courteouse Reade, in regard of Ciuitie, thou arte diligentlic to marke and ponder, which faith stanneth more effectuallic for documentes to enforme the vnderstanding, for restrainete, and incitements allso of the will, to inure the same in all vertuose actions: for hereupon dependeth thy collectiue conclusion, to censure which faith and religion are truly ciuill and politicke, and which balefull thereunto. And withoute all doubt, the ende and drifte of nature drauing men to vnitie and combination of Citie, and common wealth, was not only by reciprocall commerce to enriche the inhabitants, to make them abounde in pleasure, but espertially that they should be hereby vertuose, & that in a better manner, then they coule be liuing sauadgely in distraction and vagrancie: for otherwile vertue set a side, greater calamitie, and sharper miserie, will accompanie Citizens, Rulers, and subiectes, then yf they liued in sequestration vpon mountaines, in woods or dennes: for that the malice and luste of man are then moste potent, when they be armed with dissimulation, with craft, where the partie assailing may contriue what he list: which trickes of vnnaturall pollicie haue commonly for schoole the courre where vertue is wanting, for feede and theater the common wealth, for vpsot barbaritie, and hatefull disunion. Farthermore yf in this affaire, not relying on reasons discourse, we will solely beholde the pole star of heauen the prouidence of allmightie God, we shall euen by experience know, that only vertue is ciuill and politick; in that vertue only is mother of loue, of honor of prosperitie, with oute which no tricking descant, or odious coofenage of a barbarouse politician, can make any common wealth truly ciuill, or for wisdom commendable. What braue and greate exploit, I pray you, are brought to passe by this new glosse, by this forged coyne, by his malfarte altering nature in false visors, by these clockes, which strike no thing but that which

Augu Tra. 31.
iu 7. c. Iohan.
2. Pet. 1.

Arist. 1. 1. Mag
Mor. c. 4. & 6.

To the Courtesie Reader.

which is not? where are at home their abundance, their contented and vnited mindes, their trustfull reposes in each others assistance? where are abroad their trophies of armes, and letters, of redoubted puissance & renoume, of faithfull leauge and amitie? where is their fame, which maugre death, and the whole heape of its funeralls, glorifieth the name against lengthe of time, or enuie of the wicked? what is then the summe? A litel time to be dissolute, by litel and litel in time to dissolue all: and after time to be eternally and miserably tormented. Heare the iudgement of Iosephus, a sage Historiographer among the Iewes. *We may vnderstand, that such communities as are obedient to the will of almighty God, and are afraied to violate lawes well decreed, to be prosperous in all successe about humane conceipt: to whom almighty God for reward proposeth felicitie. But contrariwise if they departe from the obseruance of them, their deuises finally come to no good ende: moreouer their endeavors, which vnto them seeme good, expire in most remediless calamities.*

Ioseph. Praefat. Antiqu.

Wherupon in dewe consequence doeth it follow, that as the Christian beleefe is wonderfully auayleable vnto vertue, as to iustice, to charitie, religion, continencie, fortitude, and temperance, so is it most effectually profitable to ciuilitie, and humane commercement in societie. No famous Philosopher endoued onely with the light of reason, as commendable to posteritie, hath hitherto written of ciuill institution, who hath not laied douen as groundes of such discipline vertue, and that good abeance betwixt man and man, which is conformable to right reason, and by meanes thereof auailable to the communitie: also supposing fell barbaritie, opposite to ciuilitie, to be nothing els but a froward distraction of man from man through vice and wickednes, ether outwardly breaking into furie, or closely concealed vnder the resemblance of probitie, infecting artificially all honest decencie of life and comportement: for as well (to geue an example) stanneth in oppositiō against iustice the ingenering Burglar, attempting his enterprize in the dearkenenes of the night, as the open theefe attending his boory on the highe way side. Most apparant is it then, the new sonnde kinder of pollicie, attributed by some to theese our dayes, as to a sager age, vaunted and vented forth from the pen of Nicholas Maubianil, to be naught els but an artificall introduction of barbarisme, the nourcery in deede of all vice, the torment of mens soules and bodies, the impeachment of the communitie, because it beareth strong heade against vertue, the pillar and honicombe of ciuill life & conuersation. Yf the Rulers securitie must be founded vpon the deboshementes of the bodies and soules of his subiectes, as vpon their luxurie, their incontinencie, their roietousnes, their prodigalitie: Yf his

Plato lib. de
Repub. Arist.
2. Ethic. ca. 1.
1. Polit. Cicero
li. de legibus
Xenophon in
Ciro. Arist.
in Magnis
Moral. L. 1. c. 1.

Disimiliter
nocent sed
non dissimili-
ter cupiunt
Aug. Praef. in
Psalm. 93.

The Epistle

Ari 15. Polit.
cap. 11.

assured staye must arise from their disagrements, their suspitions, treacherise, riuallitise, hostilitise, in recknoning of diuersitie in religions or otherwise among them: yf his wealth is to be purchased from their penuries, their bondage, frō their base cowardely & ignorant dispositions: as that Florentine Scribe aduertiseth Princes, iust according to the tenor of Barbarisme, excellentlie described and politickly reiectēd by Aristotle, then suppose wee, that freinde and freinde, mayster and seruant, lauer and client, Phisition and patient, souldior and rustick, marchant and gentleman, husband and wife, be thus likewise affected correspondently to the *ideas* of a Prince towards his subiectes, and theese towards him, (as one will certainly ensue of the other) and then tell me in this mutiny of vice, in this misprision of vertue, in this anxietie of feare and dreade, in this egar pursuite offer priuate luste or lukan, what ciuilitie will remaine in a common wealth, what bonde inuolablye combining citizens or rather let it be confessed, that sauagenes will make her trophy, as vpo the spoiles of vertue, so vpon the ouerthrowe of trow sounde and solid ciuilitie. In which respecte, courteouse Reader, thou shalt vnderstāde, of what import is it, to entertaine & embrace the Catholick Romane faith, when ciuill state of humane societie meerly considered, it recommending vnto the so effectually vertue, the sole instrument of good pollicie, and repressing so pouerably iniquity, the proper engine of cruell and disorderly barbaritie.

Withoute all doubt yf we shall in seuerall by ioincte and member anationise the belefe of Protestants, we shall beholde it according to the whole corps therof, to haue progenie, as mightely biased with carnalitie and incontinuity, from these three Heades: to witt for the vnderstanding, that it be freed from commaunding aucthoritie of menn: that the will be licenced in liberty from conscionable subiection to Princes: and that sensuall concupiscence beare sway as not controllable by remorse of conscience, or opinion of spirituall hurte from any sinfull transgression: all which are so many elementes and letters, which spell barbaritie. Of the former hath beene made a sufficient remonstrance in the precedent parte: the other twoe are easely strained frō the pregnancie of their doctrine. In generall it is the humor of an Heretick, to be barbarouse in furious and libidinouse outeraage, resembled by those horses in the Apocalips, whose hurtfull mighte was *In their mouthes, and in their tailed*: whereupon very elegantly thus S. Gregorie: *These horses, that is naughty Preachers, running euerie where by the instigle of carnalitie, haue power in ther mouthes, and in their tailed: for that preaching peruerse thinges, and being borne oute by the temporall magistrat, they exalte themselves by backward and wordly meanes.* Were

Apoc 9.
Greg 133. in
Iob. cap 29.

not

To the Courteouse Reader

nor Luther and Caluin in this respecte barbed hottes of Antichrist, to induce barbarisme, whose rebellious mouths breathed out a religion contrarie to the whole church then being regnant? Was not their tailles all so pouverable, when promising men securitie in all lustfull liberty, drew many to the carion of their dunghill? wicklefth, that disgraciouse monster of our nation, did he not poyson the aire, bane the bodies and soules of millions with incitementes to turpitude of life, auouching that God is author and ordainer of sinne? and yet to Caluin, and Luther, to all Protestantes he seemeth in this an Euangelister! Doe not theese infernall harpies teache no sinne in vilany, in barbaritie, to endamage an apprehending Protestanter, no good worcke of vertue to be puerly good, or good in puritie, no obseruance of the lawe to be possible or nedefull? and whic? but that men loyter, flying from labor in vertuouse endeours, and lull themselues a sleepe in securitie, where all sinnes abounde, where the wormes of wicked factes breake oute of the lining bowelles of pampered panches? where is among them the christall fountaine of profounde speculation? where is any curbing restraints to withdraw the will from sensuall disportes? where is any forcible inuitement to liue a vertuouse life, which be the three principall instrumentes of ciuilitie? Suerly that eye, which can not clearly take a veue of theese wantes among Protestants, liueth in Egypte, and knoweth no darckenes: he nedeth the Chelidonian stoon to restore decayed nature, being far from any accidentall endowment, or excellency in this respecte: he that perceiueth not theese defectes to be occasioned througe the very genius and drifte of Protestancie, well may he be proude, but not for excelsse in science, but rather for extremity of follie and ignorance.

Luther lib de
latb. Caluin.
l. i. Inst cap. 3.

Wee are then for the present, to proue to we things against the Protestant: first that the whole purpose of his doctrine tendeth to the disgrace of Christ his merit, empareth such meanes of his bountie, as hath beene by the same purchased for vs to attaine vnto perfection of life, and diuine beatitude: as it were damming vp the flude of God his mercies through our Sauour Christ, by which is conuayed to the paradise of his church the liquor of heavenly dewe, the force of Christian grace, to fertilise our soules, to clense vs from impuritie, to carie vs along in good action contrarie to the maine current and streame of our decayed and depraued natures: so that his steps forewarde of his pretended hope appeare nothing els, but so many proude presumptuous passages issuing from his folly, and determining in his oune ruin, his moste miserable and lamentable destruction. Secondly shall wee make a most cleare remonstrance, that his doctrine in the affaire of Christian hope doth so

blemish

The Epistle

blemish and defile with the excrements of hell, disgorged from the moutnes of olde infamouse heretickes, of Antichrist that man of sinne, the beautie of vertue, that men crediting him, shall haue no iust cause to be enamoured therewith, to make any espetiall regard therof, nor trouble them selues much as archeue the same: and that contrariewise endeavouring by sundrie Positions to maske and excuse the deformitie of vice, to lessen the greuouse and hatefull harne encurred therby, doth consequently encourage mortall menn to accomplish their full course in all iniquitie, and barbaritie, the doughter of loose disportefull carriage. Lett them glose or the will, guilde as the like, the ordure of defiled consciences, whilst they seeme to repose on Christ alone for recovery and recure: lett them flatter them selues in the meane season with the inheritance of a deuised libertie, of a refined Ghospell, and of a spariouse place to daunce the currant of their recomforts: lett them glorie, that in their garden they gather nothing but roses withoute thornes, the course there aboute the allies and mazes withoute restrainde: the rest and sleepe on the verdure of their late inuented pleasant Phancies: yett this is, and shall bee the vpsrott, and I hope Epitaphite read by the world of their doctrine, and endeuors, *That men contemne vertue, and dreade no vice.*

Contrariewise as our Catholick hope is passing stronge, so is it allso exceedinglie pure and vertuouse: the former is cauled by this, that we hope through deuine grace, the which is most potent and firme: the other procedeth from sych meanes, as Christian hope vseth to attaine her ende and purpose. *Let man his hope sayeth S. Augustin, so be settled on God, that he nether be allured from him by pleasure, nor broken through feare.* There be towe principall affections, against which vertue is to striue: that is wanton and vaine loue, and allso drouping dreade. By loue we trespasse against vertue, preferring before it the opposite and forbidden delight: by feare of losse we leaue our station, & performe not that, which is appointed by vertue. Wherupon thus concludeth Aristotle: *Wherfore vertue is employed aboute pleasures, and dolors.* Therefore that is a preposterouse hope, yea an inhumane and deformed expectation, which loketh for beatitude without all dependance of vertue and trew ciuilitie: as yf one might through Christ ariue to eternall blisse, and yet permit his loue to yelde to concupiscence, suffer his feare to worcke the omission of that good office, which is prescribed by vertue: and in deede suche a hope as this is, founde in the Protestant, is no thing els, butt the witch Circes her cupp to transforme me into beastes, and in deede that gobler, which the Babylonian strumper, daughter to Antichrist, and mother mistresse of all Protestantes, tendreth to all, whose liquor droncke by the turneth their estates to that

Aug. Enar. a
in Psalm. 90.

Arist. in mag.
Mor. ca 8.
Apoc. 16.

To the Courteouse Reader.

condicion, which is proper to the bratts and slaues of the beast, that man of sinne Antichrist. Our Christian hope then ought to be puissant and resolute; yet pure and honest; and in that respecte more pure and honest, because it is not Philosophicall, but Christian, not humane, but deuine. Consider then, I beseeche the Gentle Reader, first, what reliance hath the Catholick hope on vertue, whose anchor taketh holde on the goodnes of allmighty God, and allso vpon the goodnes of life & action, although in a diuerse qualitie: not presuming with an vncleane repose, as sinfull touche, to lay holde on puritie it selfe. On the other side seriouslie way with thy selfe, how a Protestant by efficacy of his pretended hope is not onely defiled, but likewise emboldened by sacrilegiouse conceipt, as yf from heauen he were assured that his hope diuorced from vertue were sufficiently auailable to archeue his finall ende of happines. wherupon must thou nedest conclude, that faith to be accepted of the, which bringeth forth a vertuous Hope: and such auouched faith to be reiected, which boldly lanceth in to the debth of all iniquitie: which ascertaineth men of their saluation, when suarming with vices they looke in presumptio for that croune, which is ende & period of all mans endeavors.

In what pittifull plight must then be plunged that common wealth, in which, with *Machiauilian* pollicie concurrereth and accordereth Protestantish Theologie? The Machiauilian will aduertise the Prince, that his assurance of estate dependeth on the sinnes and balenes of his subiectes, as vpon their disagreementes, vpon their voluptuous riott and effeminacie, vpon their implicite, slaerie and ignorance: then the Protestantish minister will preach: bothe to Prince, and subiecte, that no wickednes is to be imputed vnto a beleuer, that the law of God and nature is impossible, that vertue is nether commendable, nor praisable, that ciuill liues oblige not the conscience, that sinnes by abolishment are neuer assoiled, that the Rule of faith is eache mans priuate spirit enterpreting the worde, that almost no heresie is damnable: That the splendor and substance of outeward Religion is superstition or idolatry: & so when all are possessed with theese principles of courre, and Pulpit, the hearers and crediters as they will be lauish for vice, and disdainfull towards verue and beaun, so finallie their manners, besides offence against God, & trespasse against Nature, besides misprisall of the crosse of Christ, will be resolu'd into barbarisme: for as nothing is truly ciuill but learning, and vertue, so nothing balefully barbarouse but ignorance, and iniquitie. Alas, what laudable maiestry is it in waye of pollicie, to induce the rude popularitie into a religion, & to confirme them in the same, which is gratefull to sense, proportionable to the inclination of flesh & blood
in their

The Epistle to the Courteouse Reader.

in their distemperatures. The Turchishe discipline of gouernemēt dependeth principally vpon these thre apoinctements: first that the vnderstanding bee not troubled with any difficultie in matter of faith: then that sensualitie be gratified by free accesse, with all indemnitie, of carnall pleasures: lastely, that presentment of horrible penalties enforce bodies & soules into slauerie and vtrer dastardie: all which serue as instrumentes to retaine in office and dutie that base generation. Contrariwise a thing prayefable is it, and worthy a ciuill gouernour so to dispose the haertes of subiectes, that willingly they submit their mindes to obiectes of beleefe, which exceede naturall reach, and as it were trauerse the course therof: then to encline their affections to such obseruances, as be austere, irksome, and afflictive to concupiscence: finallie to make vertue so powerable with them, that terror donot so much moue them to good abearance, as a cordiall loue of vertue, and esppecially, an inflamed charitie towards God and man. This, This was the course of pollicie, which our auncient and renowned fore fathers haue held, so gloriouse vnto them, & auailable to vs, enioying now the fruictes of their rare wildome & c constitutions.

It shall suffice then, gentle Reader, that I a farrof crie thee aïme, and geue thee intelligence by the durie of a faithfull Sentinell, and a louing Patriott, in that preffession most assuredly pledged, and stronglie obliged euer to remaine thyne for thy chefest good and abletterance in what he may

EDWARD WESTON.





THE TRIALL
OF
CHRISTIAN TRVTH
AGAINST HERESIE,

By the rules of vertue, seruing for discouery
of Antichrist in his foorerunners, and
mysteries of iniquitie.

THE SECOND PART.

*The Catholique Romaine faith related to hope in regard of principalitie,
and subiection in a ciuil commonwealth, as also of all vertu in gene-
rall, is maruelously commendable and conuenient: implying likewise
in it self hereby such arguments of probable credibilitie, as humane
prudence may either wishe or desire.*

CHAPTER. I.



THIS inward habilitie of man his soule, as well by Diuines as Philo-
sophers, is diuided into two kindes: that is into one part thereof *Reasonable*, and the other *Sensitive*. That of reason comprehendeth
the vnderstanding, and the will: & that of sense is two soules, to wit
Concupiscentie, and *Wrathfull*. Concupiscentie maketh force to attaine
conceiued pleasure: wrath and ire, as of her gird, endeuoure to
giue repulſe vnto such obnoxious euentcs, and opposit thinges, as
may depriue concupiscentie of her desired delight. VVhich doctrine S. Macharius thin-
keth to haue bene illustrated by the obiectes of the Prophet Ezechiel his great vision,
thereby behoulding the face of a Man, of an Oxe, and of a Lyon, enuironed with a
great light, and combined all together in one fashion and order of proportion: as if
the visage and feature of a man signified his facultie *reasonable*, that of an Oxe, his
Concupiscentie, and that of the Lyon, his *Ire* or *Wrath*: all which, as they bee partes of
man his soule, so likewise are they necessarie instruments of his good cariage and fun-
ction.

*Diuision of
man his porv
er in his soul.*

*Ambr li. 3. de
virgin Mach.
hom. 1. Ezech.
cap. 1.*

Aug. 83. quest.
9. 51.

S. Tho. 1. part.
q. 92. ar. 3. in 3.
Sent. Dist. 26.
q. 2. art. 2.

tion. Moreouer the will and affection of man according to S. Augustin & S. Thomas is said sometimes to be diuided within it self, yea fighting by seuered members of it self against it selfe, the face of a man, as it were, that of an Oxe, and that of a Lyon struiuing in it for victorie: so that the will is then *Concupiscent*, when it gathereth vp forces to the purchase of pleasure: *VVrathfull*, when by couragious fortitude it breaketh and ouercometh aduersitie. For the present we are only now to discusse such perfection of man, as belongeth to the *Reasonable* abilitie of the vnderstanding, hereafter being to enquire of the due institution of *Concupiscent* & *VVrath* in the ensuing chapters appertaining to Hope, Charitie, and Religion. Seeing therefore we are now to search for the best directi on of man his minde, as prime cause of his whole carriage, I recomend vnto the discrete Reader for his directorie this one consideration: that whereas the giftes of Almighty God his grace accrue by the meritt of his Sonne CHRIST vnto man his nature, in that professed faith and beleef is vndoubtedlie to be found the efficacie and worth of grace, the which in regard of vertue, doeth more fulle and completlie perfect nature: and contrariwise that pretended credulitie is to be esteemed as most false and deuillish, the which de-presseth nature, causeth it to faulter and faile in that counte of behaviour, which reason shall iudge to be most conuenient for the same, and so consequently by it also to be most desired.

The rookeife
of ciuill life.

Aug. 83. quest.
9. 53.

¶ Cic. In Lucull.

Hom. Illia. 14.

2. The vertie of two things are especiallie by a certaine and well grounded knowledge in man his vnderstanding to be agnised: the first importeth the perswasion, that his soule is immortall: the other that Almighty God is existent, and prouident ouer all thinges. By the one we may deeme, that we are not allotted to terrene and transitorie pleasures as to our final end, but rather ordained for exercise of vertue, in like sort as the soule is of a constitution spirituall and eternall. By the other we resolute to be a maine parte of our office and duty to surrender supreme homage vnto diuine maiestie, to liue in feare and reuerence of the same, and to reckon our selues as accountable at his iudgement seate for euerie action of ours here in this life, either performed, or omitted. For without these two circumstances, generall keies, and pole-stars of a politicke estate, no ciuill inuenti on can sufficientlie tence man his demeanure from barbarisme of vice, from distemperature of affection: the iudgments of which once being extinguished, when the flaming and fierie eye of outward iustice by secrecie and securitie from paine is auoided, then our concupiscent will breake and rushe forth into bad designes, and our irefull facultie by violence and outrage, or els lie conuenance, will make free passage for the same, to the ruine and disordering of all humane society. Contrariwise, what manner of affection, correspondent to ciuilitie, worketh in man the recognisance of Almighty God, and of his sacred providence, Cicero thus declareth: *VVho can doe otherwise, when he considereth, that God hath a care of him, then day and night, euen vvith horror adore the Diuinitie, and if anie aduersitie fall out, from vvich vvho is free: feareth that it hath deservedlie happened! VVhereupon passing prudent was the fiction of Homer, according to which Venus meeting vvith the Goddesse sleepe, & requesting her to conceale by her art from Iupiter his eyes vvhat she intended, receiued this answer:*

*VVhat God someuer els vvith bonde of sleepe I could
Bind fast, euen Ocean father of the Gods, if that you vvould.
But of Iupiter, Saturnes child, the restless eye to presse,
Is not my power, nor dare I venture on such fact I do confesse.*

To the same purpose of ciuilitie doth it belong, that Citizens retaine an accertained perswasion, that the proper office of man is vertue, as designed industrie of his bodie and soule, squared out, and commaunded by reason: and that by the same vertue he imitateth Almighty God, as thereby fashioned and mannured out with an amiable, and praisable

of Heresie, and Antichrist. Chap. 1.

3

prisable shape euen vnto the diuine affection. Of which consideration thus speaketh Aristotle: He who performeth his dutie agreeable vnto the mind, cultivateth the same, and is well therein disposed. And it is very probable, that such a one is most deare vnto Almighty God. For if the immortall Gods have any care of mens affaires, as it is most likeliest they haue, also it is probable, they be delighted with them, as with thinges most neare resembling themselves, such as are their munda: and also that they reward such with gifts and fauours, who loue most siir minds, and make chiefeft reconing of them, as of thinges especially respected by the Gods, hauing a great care of them performing right and good andeuours. To the same effect of vertue and ciuilitie, thus deuifeth Seneca: Of what qualitie will seme to be vnto thee that diuine light, when thou shalt behold it? Assuredly thine one cogitation will not permit any vncleannes to bee in the bottome of a soule, no vilitie, no cruelty: for it auoucheth the Gods to be witnesses of all thinges. In force of this cogitation men haue pursued by a naturall instinct puritie of a virtuous life, and haue fought by all meanes possible for expiation and purification from filth of action once contracted, abhorring to present before the diuine aspect the vgly putrefactions of a defiled hart and spirit.

Arist. libr. 10.
Ethic. c. 2.

Seneca ep. 123.

3. Contrariwise, when the reasonable facultie of the soule is without all guidance from touch and beleefe of Almighty God, necessarilie, as vertue then will be soone vanquished by Concupiscence, and Ire, so ciuilitie will be thereby excluded, and fell barbarisme of violence and craft will euerie where beare rule and commaundrie. For indeede barbaritie, although it haue the absolute accomplishment in facultie of man intractable, notwithstanding it remarketh origen & beginning in the mind, especially when it is voide of all heauenlie intelligence, concerning the certaine knowledge of Almighty God. In regard wherof the Apostle S. Paul recounting the humor and disposition of the Gentiles, before they were enlightened with the Ghospell, thus speaketh: There is not among them an intelligent person: there is not any enquiring after good. Here at beginning of barbarisme, and head of the petegrie therof, is placed ignorance and infidelitie in respect of Almighty God. Then from hence issueth in the Concupiscible facultie a brutish declination from honestie to vnlawfull pleasure: All haue declined, and become vnprofitable. There is not any which doeth good, no not one. Lastlie from these precedent causes, raceth out in furie the barbarous distemperature of emnities, of hostility, vsurping empire in the intractable part: Their throte is an open sepulcher, with their tongues they deal craftelie, the poison of snakes lieth vnder their tongues; whose mouth is full of malediction, and amaritude: contrition and infelscitie are in their vvaies, and the way of peace they haue not knownen. When heauen is not held in price with men, when they neither bend nor stoupe by homage to the maiestie of Almighty God, when they respect no iudge aboue, what may detain them fro possible delights here below, fro expected honors, puifance and riches, liable to their abilities? It is not the penall law, which can command the harts affection, or dread from thence, which may alwaies rebut the rush of burning lust, the ferie fiercenes of reuenge & purchase, the blustering blast of raging ambition. Rather when once Almighty God is contemned, or not considered by mortall men, this will bee their barbarous resolution:

5 Th. 2. 2. q. 81.
ar. 4. Homer.
Odiss. x. lib. n.
pap. l. 5. siluar.
Borer. in descript.
Peru.
Seneca. epist.
102. l. 4. de Benef.
c. 4. 18. Pl.
in Marcello.
The orige of
Barbarisme.
Rom. 9. 17. 19.

Aurel. prud.
in Pfycom.

Quis mihi regnator calis, quis conditor orbis?

Quis Deus, quæ iam meritis metienda potestas?

Ibo per impuros feruens libidine luxus,

Inscitabor habens aliquid sine testis propinqui

Depositorum, tenaces auidus spoliabo clientes:

Longævam perimam magico cantamine matrem.

Who heavens Lord to me, who worlds Creator doth appeare:

What has God, whose powerfull hand with reason ought I feare?

A 2

Ne

The triall of Christian truth, for the discoverie

*He runne to soule delights, whilst furious lust doth burne:
He beddes with incest soile, and sacred shame he spurne.
What neighbour layeth with me, if vnties be not knownen,
He openly deny my charge, and take it for my owne.
Let hand of auarice the client spoile, although he hold full fast,
Let magick charme end mothers life, if life yet longer were to last.*

- Sundry mea** 4. VWhereupon all the Sages of the world haue conspired in this one opinion, that
nes choſt by for support of ciuilitie, and discharge of man his naturall dutie, is necessarilie requi-
mē to know red some certaine knowledge of Almighty God. Onlie in this hath appeared the differ-
Almightie rencie among them, that by sonderie meanes they haue sought to deriue vnto their
God, as by the minds this heauenlie intelligence. To this effect some haue depended vpon the relation
Genij. of spirits, called *Genij*, by oracle, or otherwise, expecting from them all Theologicall
Plin lib. Nat. information. But prooffe and experience haue declared to man the infirmities, or rather
Histor. cap. 7. iniquitie of these geniall gods and intelligencers to this our purpose of instruction.
Plutarch l. de For besides that, they withdraw our cogitations from Almighty God, making them to
Socr. Dæmon. border & ende in themselves: also as Plinie and Plutarch witnesseth (although otherwise
Prudēt. pery- much addicted to their seruice) they appoint such actions, such rites and customes vnto
Steph. Claud. their followers, as they manifest thereby, that they are in deede rather deadlie enemies
paneg. Hono. vnto mankind, then nourishers & pedagoges thereof: as when they prescribe slaughter
lib. 1. od. 19. of young children in Sacrifice, foule ceremonies at their altars, sorcerie, and all manner
Hierem. 31. of horrible crimes and wickednes. Moreouer it hath bene obserued, with what falsitie
Aug. de Doct. and iniurie against Almighty God, as noteth S. Augustin, they haue often times deluded
Christ. c. 17. 18. mens expectations by their vocal oracles or southsayers, framing al their deuises not by
19. 20. 21. 22. li. rule of anie science, but according to happe of euent: as witnesseth Seneca the elder,
de Diuinar. Plutarch, Clement Alexandrin, Iulius Firmicus, Iulius Serenus, Hermias, and others.
Dæmon. l. 83. Besides these inconueniences, for that one certaine and common rule cannot be expected
quest. 9. 79. from these *Genij* to serue for all, men would varie and disagree among themselves
Senec. Suasor in matters of greatest consequence, to the perturbation of the common wealth, to the
4. Plutar l. de bane and ouerthrow of vertuous ciuilitie, by such ambiguous and opposite sentences
defect. orac. ordering their endeouours.
Clem. Alex. l. 5. Others haue labored to attaine vnto the knowledge of Almighty God onlie by
1. Strom. Iul the facultie of Philosophie, and speculation of these naturall thinges, which beheld
Firmic. lib. de of vs represent in some sort both the being of one God, and also his infinite, and ad-
origin. Ectro- mirable perfections. Truly of this there is no doubt, but that Philosophie is necessarie
115. Serenus l. in regard of ciuile science, much seruing also vnto diuine Theologie, and in generall
de Fato. Her- conducent to all vertue. As concerning Almighty God, seeing that all his creatures by
mias Tom 4. contemplation beheld by vs, doe represent him as their God, their Lord and maker, it
Bib. Sanctæ. followeth that according to degree, in which students more seuerallie, & profoundlie
Philosophie discern and penetrate the natures and qualities of them, they doe likewise behold in a
in some sort more shining and distinct contemplation that foueraigne perfection in Almighty God
is a perfectiō the center of all, as is verie well remarked by the Angelicall Doctor S. Thomas.
to be desired. VWhereupon doth likewise ensue that great loue in vs towards his Diuine Maiestie:
Sap. 16. which affection is the verie fountaine of all probitie and decencie in all our occupa-
Rom. 1. tions. Moreouer Philosophie, euen whilst it contemplateth the fabricke of vniuersall
S. Thom. 1. nature, as not then considering the proper principles of moralitie, auaileth euen then
part. 2a. art. 1. passing much to Religion, to iustice, to temperance, to a magnanimous contempte of
earthlie affaires or accidentes. Seneca discoursing by letter with his freind about meere
Speculations of nature, as of the heauens and elementes, imputing vnto him this de-
maunde, *But what appertaine these disputes to good manners?* returneth accordenglie this
answer:

of Heresie, and Antichrist. Chap. 1.

5

answer: Not every document, which is morall, doth forthwith make a man good. One thing serveth to morish man, an other to exercise him, an other thing to apparell him, an other to teach him, an other to delight him: Notwithstanding all concerne man, although every one of them make him not the better: other things is an other sort appertaine to manners. Some correct men, and order them, others search out their nature, and origin. VVherefore when it is demanded, why nature produced man, why shee hath preferred him before other creatures, dost thou thinke, I depart farre from precept of good life and manners? It is not true. For when every thou knowest, what manners are to be entertained by vs, but when thou understandest, what is best for man, after thou hast looked into his nature? Then at length shalt thou perceive, what is to be done of thee, and what is to be eschewed, when thou hast learned what thou oweest unto thy owne nature. In like manner Cicero entreating of the moralitie, which floweth vnto our liues from naturall Philosophie, saith: The consideration and contemplation of nature are as it were the naturall food of mindes and wits. Hereby we are reared vp on high, we seeme to be enlarged, humane things we dislike, and thinke on supernall and heauenlie things, are common: these here below we contemne as small, and of little importance. Hereupon doth the Catholique faith allow and much esteeme the studies of liberall sciences, thereby partlie to ciuillize & supple the harshnes of our rude natures, to withdraw our employments from brutish pleasures; and also by furniture of them, as by the Egyptians spoiles, as speake S. Hierom and S. Augustin, better to explicate the misteries of our beleefe, and likewise to defend them against the pride and error of any false pretended Philosophie and literature. And from hence naturall prudence may deduce a maine forcible argument for the prooue of truth in our Christian Faith and Religion: for whereas the Turke, and other barbarous people, conceile their misteries in a couerture of silence, and dreadfull stupiditie, we contrariwise, notwithstanding we credit such high verities aboue reason, and so repugnant to our sensualitie, as of the Blessed Trinitie, Incarnation and Passion of God, Yet wee in open schoole discourse of them, dispute and discusse them curiously and exactlie, as being resolutlie by a supernaturall light enforced against the strength of all falsitie: nothing being to vs more precious and deare, then the empire and preualence of truth.

Cic. in Lucul.
Hieron. li. ad
Magni orat.
Aug. de Doct.
Christi. c. 16. 40
Aliud est enim scire tantummodo quid homo credere debeat propter adificandam vitam beatam, quæ non nisi æterna est: aliud autem scire quemadmodum hoc ipsum & pijs opituletur, & contra impios defendatur, quod proprio appellare vocabulo scientiam videntur Apostoli.
August. 14. de Trin. c. 1.
Hanc enim quam Dialecticam vocamus nihil aliud docet, quam consequentiam demonstrare, seu vera veris, seu falsa falsis, nunquam docet. nam Christiana formidat.
Aug. l. 1. cont. Cracon. c. 10.
Philosophie not sufficient for man his instruction.
Seneca in præfat. l. de quest. Natural.
Cic. in Lucul.
Seneca li. nat. quest q. 14.

6. Neuerthelesse in that our Philosophie is infirme, variable, and diuers, yea even about such obiectes as are most familiarly conuersant with our senses, from thence is no securitie, for repose of a settled iudgement in matters of Diuinitie, or meanes competent therein so tendered of agreement with perpetuitie in a multitude, as law of humane ciuilitie and societie seemeth to require. VVherefore Seneca considering the generall ignorance, which had ouergrown man his mind, and also the manifold differences among Philosophers in their search after Almighty God, thus discourseth. so great error holdeth our mortalitie, that we deme the worldes fabrick, then the which there is nothing fairer, nothing better disposed, or in purpose more constant, to be a thing of casualtie and volubilitie: and so tumultuous, and situated betwixt fouds, clouds, tempests, and other things, which beate the earth, and things neare vnto it. Neither this madnes doth raigne only among the common people, but also is founde in such as professe wisdom. For amongst them there are, who thinke they haue a soule, and that providently disposing all affaires of themselves, and of others, and yet they deme the ruinersoll machin, in which we are, to vvaies counsells, to be caried about by temerity: so that nature knoweth not what she doth. Vpon the same consideration thus Cicero: VVherefore by reason of dissentions among the Philosophers, we are constrained to be ignorant of our Lord God. From whence it did ensue, that the world grew euen weary in Seneca his time of Philosophers, and left off to frequent their schooles, as he himself reporteth. VVho regardeth not Philosophie; or any liberall studie, vnlesse plaies be omitted, or a rainie day fallow which is good to lose? VVhereupon so manie families of Philosophers are

extinguished for want of succession. The Academies, as well the elder, as younger, have left behind them no famous professor. Who now declareth the doctrine of Pyrrho? That Pythagoricall schoole of an enuious troupe, wanteth a master. The new sect of the Sectians, as the strength of Rome, whilst great seruencie it did beginne, euen then expired on a sedaine. And who is hee that will suffer losse of goods, life or libertie, meerely in asseueration of an opinion inuented by Philosophie, when power and argument shall stand against it?

The necessity
of faith.

7. Wherefore the defect of other instruments proued and experienced, in due consequence, there are no remanant meanes for vs to discouer the eternall truth of Almighty God in himselfe, and in his benefices respecting mankind, then by diuine faith speaking vnto vs by some audible authoritie, graced with the poising ornaments of grauitie, constancie, sanctitie, and veracitie, seruing fely thereby for our information and direction to that end, for which we are created. And as faith bordering vpon supreme authoritie, doth limit the vnderstanding of man; that it once reposed and determined with the *non plus ultra* of the first commanding truth in God Almighty, his affection may after hold a more assured and grounded course of good life, so it seemeth by this principle of faith, that man is reduced to the verie head'pring and beginning of all naturall and ciuill endeouours; as doe excellentlie well consider S. Hierom, and S. Iohn Damascenne. Upon faith faith S. Iohn Damascenne, do depend all humane and spiritmall affaires. For we see, that the husbandman without faith tilleth not his ground. Neither demoude of faith doth the marchant, caried vpon a fevv borders commit himself to the furie of the waters. Matrimonie is not contracted without belief: or finally any thing is vnder taken belonging to humane life, without the same. Only then it remaineth, that according to verdict of prudence we now recount, what condicions in such faith are to be remarked.

His inexplor.
fymb. Damas.
lib. 4. cap. 12.
Aug. de vit.
Cred. cap. 14.

The qualities
of a Ciuill
faith,

8. First therefore this faith, in regard of things to be beleueed, and waighe of credit in the proponent of them, ought to be an assent of man his vnderstanding iudiciall, reasonable: not slight, or lightlie vpon occasion of a glance of the mind entertained. For if this qualitie be wanting, the best wittes in a common wealth will decline to embrace it: So that customarie fashion doe not otherwise externallie preuaile with them: and they will verily thinck, the prince to serue his owne priuate to haue hailed in such a beleef into the common wealth, as they say, by the head & sholders, in inward opinion and affection not making any reckoning thetoe. To whose president and example they will after accordinglie also esteeme of the same, and haue their consciences as free, and not restrained by scruple or commandrie of such an erratically inuented planet of Pollicie. Whereby licensed in this sort to all libertie, with scorn of that faith they outwardly professe, they will breake out into all insolence and barbarisme of demeanure, when occasions with indemnitie shall be presented. For in deede it is all one, to haue no beleefe, and to retaine such a one, as is not probable, or agreeable to common iudgement. Wherefore this raineboe faith may well be a helpe vnto a prince, gouerning by barbarous tyrannie, to scatter his people into troupes of faction and dislike, to debashe them with vice, to perplex them with feares and suspicions, to ouerrunne them with ignorance and brutish conuersation, but neuer shall it serue for a ciuill institution, or abetterance of the communitie. In this respect Aristotle laying downe particular preceptes, the which may auaille a Prince, resoluving to gouerne euen by barbarous tyrannie, willett him to be carefull and studious in profession of Religion; and that in such sort, as that he seeme so to doe, *sive simulatione pultitia*, without faining in a religion by art forced and forged, or in such a one, which the best spirits may iustlie censure as follie and weaknesse of braine. For as the foundation of a house is to be sure, vpon firmite of it the whole edifice subsisting, so faith in Almighty God, the substantiall support of ciuillitie, is to bee both in prince & subiectes soules deeply entrenched,

Artist. l. 7. pol.

and

and soundlie grounded.

9. Moreouer in faith, as rule of man his ciuill & morall life, is to be regarded for the vnities of vnitie and conspiracie in one accord of beleef. VVhich being wanting, forthwith faith will arise in swarme & mutinie sondrie heresies, as the Steele broode of Cadmus, which will disturbe by varerie of armes and clamors all peace in a commonwealth. Neither is any commotion so tempestuous, hot and barbarous, as that which breaketh out of the Sanctuarie: heauen as it were patronising the auctores of garboiles on earth, as shall hereafter more ampie bee declared.

10. Also this faith ought to be holie, that is an inducement strong and forcible vnto vertue, & integritie of life. For seeing that the end, & also meanes of true pollicie and authoritie, is morall goodnes in the subiectes, therefore to this purpose is only futable such faith, as is pregnant with seedes of vertue, contayning in her bowells the efficacy of all honest deportment, as Diodorus and Xenophon auouch. And although faith may remaine with anie mortall sinne, infidelitie onlie excepted, as it is defined in the Sacred Councell of Trent, yet he, who is of a more vertuous & debonaire disposition, will sooner yeelde to faith, then an other persected by vice: and also where sinne, forbidden by faith, aboundeth, there faith is ordinarie in greater leoparde: in that the same affection which once allodgeth sinne, will continuallie strue against faith forbidding sinne, and causing, that the delicious guest doe siette the offendant his conscience with painfull remorse and sharpe resentment. And therefore this sinfull resolution will alwaies fight against faith, to be freed from affliction of conscience procured thereby. As touching a fitt disposition of man first to receiue faith, our assertion is iustified by the expresse wordes of our Saviour Christ. *If any doe his will, he shall know of my doctrine, whether it be of God, or whether I speake of my selfe.* Againe, *how can you beleue, whose life is for glorie one of an other?* VVhich point is very well pondered by Alfonso de Auila. The Apostle also affirmeth, couetousnes to haue made many to perishe in shipwracke of their faith. Then let every one, who is enclined, or resolved, to diseredt our Christian Catholicke faith, lay his hande on his brest, and enquire of himselfe seriously without flatterie, what is the prime motiue to such a renegade disdain of his, and he shall finde that not sharpnes of wit, nor depth of iudgement geueth the check and distaste, but his owne sinfull conscience and purpose deuoted to that pleasure, which faith reprocueth and reprocheth as damnable. Now if consideration be made of the seuerall partes of vertue, disclosed in the boosome of our Catholick beleefe & credence, we shall see it fully fraught and replenished therewith. Faith beholdeth admirable giftes, by almightie God bestowed on mankind, as in proper and particular, the benefit of the Incarnation, the assured tuition of the Church, the tresorie of seuen Sacramentes, the holy maiestie of a dreadfull Sacrifice, the fortification of Sanctification by grace: whereby in recognisance of such greates benefites, towards so bountifull a Lord in most ardent charitie we may be enkindled. Also for mutuall loue and amitie among our selues, for the avoidance of sinne, and purification from staine therof, our faith eyeth obiectes of singular force and abilitie. It is our faith, which hath melted into teares so many repentants, reclaimed from worldly empire *Clothesiusse, Charlemaigne* to life monasticall: which hath combined in peace and vnitie, as foretold the prophet I say, lions, wolues, sheepe, beares, in one heard of a ciuill societie: which hath sweetened crude and rough natures, mollified bluddie minded persons, reconciled with friendship disagreeing affections, overmastered persequuting enemies, as noteth Saint August. O how fortunate wold I esteeme my selfe, if I might behold this sement of the Catholick faith, euen with dispence of my owne blood, to procure a ciuill vnitie, as of so many strings in one instrument, so vnder our noble king Iames, of the too famous

Sanctitie of
faith.

Diodor. li. 1.
Bibi. Xent. C.
10 rebuketh
lawyers 12.
ther deusing
how 10 P.
mish offen-
ces, then to
procure that
offences be
not Cone.
Toid test. 6.
Can. 28.
Ioan. 7.
Ioan. 9.

Alph de Auil.
super audi fi-
lia cap. 34.
1. ad Timo. 1.
Aug. Tract. 10.
in 10a. cap. 7.
Tract. 14. c. 12.
Plat. 1 de Ro-
no status Rel.
c. 16.

16a. 11.
Ex quo enim
fremuerunt
gentes, & po-
puli meditati
sunt inania
aduersus Do-
minum, & ad-
uersus Chri-
stum eius,
quidam ab eis
fundabatur
sanguis San-
ctorum, & va-
stabatur ecce-
sia, vsque ad
hoc tempus,
& deinceps,
quodcumque mi-
nuerunt. Aug.
1. de Diuinar.
Dxm ca. 10.

Nations

8 *The triall of Christian truth, for the discoverie*

Nations of England, and Scotland, as members of one absolute Monarchie: without all nationall partialitie eache good subiect enioying the common blessings of our Illes abundance! Certes nothing lesse then this can performe it: and this not graunted, they may soner be discoyned in their locall vnitie, then vnited in anie sincere equality.

Force of
faith.
Philosob de
Charitate Io-
seph. l. 2. Ant.
c. 12.

Hæc est do-
ctrina Christi-
anorum, non
plane conse-
renda, sed in
comparabili-
ter præfere-
nda doctrinis
Philosopho-
rum: immen-
diciæ Epicu-
reorum, su-
perbiæ Stoi-
cum Augustin
Tract. de Epi-
cur. & Stricis
cap vltim.

The diuinitie
of faith pro-
ued by true
pollicy, effect
therof.

Gregor Nisæ
l. de Homine
Christiano.
Faith seruing
to ciuilitie is
also Catholick.

11. There is not anie thing which doth so recommende the veritie and ciuilitie of anie faith, as force it hath to moue men to vertue. VVherby Philo and Iosephus imagined, that their penne much graced their Countrie of Iurie, & then to haue made wor-
thie of respect with forrainers their beleeffe & religion, when they deciphered all mo-
mentes for efficacie to vertue & charitie they implied. *In pietate, saith Philo, are contained
all other vertues. From which they can be no more separated, then a bodie in the sunne from a sha-
dow.* VVherefore seemeth to me as most absurd the collection, that some impious
persons doe make: who when they consider the longe and aged times of the Catho-
lique Romane Church, the great force that our faith hath to commande the soules,
consciencs, and bodies of men, through offices of religion, and other morall vertues,
as of obedience, temperance, fortitude, beneuolence, iustice, abstinence, & Chastitie,
hereupon conclude, such faith to be meere politick, & inuented by man for an ende
ciuill and temporall. For in deede the cleane contrarie is rather vpon the premisses to
be gathered: as in this sorte. The Catholique faith, by Church prelatie, & command-
ments of lawes, is passing politicke, & beneficiall euen to the wordlie good of Princes,
and Subiectes: Therefore it is no humane deuise, but a diuine institution. For seeing that
onely vertue is politick, and vice solely barbarous, as shall be after declared, thereupon
is to be inferred, that beleeffe to proceede from Almightye God as trewe in deede, which
through vertue more potently reduceth man kinde by imitation to its first auctor, and
maketh it to resemble thereby in some moderation that infinite perfection in the same
abounding. VVhich assuredly is the verie purpose of diuine providence, coueting al-
waies to vnite man vnto the prime cause, from which he hath isshewe and progenie.

12. Lastly, most available to a ciuill societie will be the choice of that faith, which
in vnitie is Catholicke, that, which in extente is soueraine & generally receued among
Christians. For seeing that no one single profession, in compasse of place, number and
maiestie of empire, can equalies the Catholique body, that Prince which is deuoted to
any sect is thereby to be accompted anemie vnto manie: he is to be suspected by
many, and infested from as manie. And for that naturally nothing is more odious then
heresie, the harme therof is like to fall on those, who afford patronage thereunto.
VVherfore such Princes as desire to bring to passe rare and eminent exploits, or haue
a care dying in the bed of honour, to liue after by fame with posteritie (the profession
of the Romane Catholique faith to such grand designes and purposes being only of
moment, in comparison of all other beleeffes besides) oughte to entertaine the same
with noble & princely minds, as a thing of chiefe importance and necessitie to be by
them regarded and maintained.

*VVhat the Protestant geneth credit vnto, according to proprietic of his
Sect, is altogether contrarie to the honor, securitie, office and function
of a Ciuill Prince. Neither is it in any deu respect proportionable to
that expected good, vvhich subiectes are especially obliged to procure.*

CHAPTER. II.

ARISTOTLE

ARISTOTLE rightlie affirmeth, Counsell to be the beginning of action: in that a good action of man his will proceedeth from a true resolution of minde, as being a constante, and firme endeavour, relying, on a iudicious and well settled conclusion. VVhich Counsell in generall compriseth as partes and members, perfectinge the intelligent facultie of man his soule, naturall prudence, humane literature, and diuine faith: all ionctlie concurring to the absolute accomplishment of a laudable and ciuill conuersation. And as from hence all nations what someuer stand in neede of their direction, so especially those of the Northren climates, by the vse of these documents may gaine greatest commodity, as by their wantes or impeachementes incur the more disastrous and pitifull calamitie For seing by natures instinct, and heauens aire, they be harsh and scarce, they neede the more a temperature of mildenes from truth, from the science and studie of contemplatiue occupations, as being onely potent in this kinde, euen when armes can presse no farther: and therefore they are industriously and carefully to be supported by a politike prince rulinge ouer them. Other wise these lightes neglected, or by sloth and heresie extinguished, as such people, ordinarilie engrossed with humors of a vast norishment, are not by witte to acure to perceiue their owne conceued error of purpose and iudgement, they hauing againe returned to natures ruder bente, more violently & bouisterously will resist such enformers, as shall seke to reclaim them to truth. *Omnis Septentrionalis biosi*, sayeth Philip Earle of Comin. Northren nations are Cholerick.

*Omnis in arctois populus quicunque prauis
Nascitur, indomitus bellis, & mortis amator.
Quicquid ad Eos tractus, mundi; teporem
Labitur, emollit gentes clementis caeli.*

The Northren people ripe vvith frostes, and hardened still vvith colds
Are since in vvars, and dreailles loue to die vvith courage bold.
But this againe in Esterne climes, and vvwarmer vvorld vvefinde,
That there the mildnes of the aire makes men more softe by kinde.

2. VVherupon Antichrist by his protestant minister endeuoreth not onely to despoile the vnderstanding in man of her proper splendor and intelligence through falsitie, but also by barbarisme to breake the bonde of ciuilitie, by asperous force and crueltie to corrupt natures sweetnes of amitie, clemencie, and good neighbourhode: imitatinge the rauens, which prayeth on the eye, and those barbarous Philistians, which bereued Sampson of his sight, thinkinge then, that the strength of God his Chruth will therby either be enscobled, or that it will imprudently aduenture vpon the pillar of its owne ruine and calamitie.

3. VVe may here designe too generall heads, as of all heresies taught by the protestant, so of all barbarisme induced and supported by his procreinges. S. Iohn in his diuine reuelations, beheld the gate or mouth of a huge pitt opened by one, who, as a starre, fell from heauen: from whence, with the afflictions of fraude and violence, disguised by locustes, vamped forth a greate smoke of ignorance Out of this infernall caue, opened by Luther his Apostasie, he tumblinge downe as it were from the heauen of God his Church, broke out too princes of the locustes, to witt, onely spirit, concerning beleefe, and onely faith, importing iustice of life: which raininge among men barbarise them with foule smoke, and hellishe heresies. Seneca by and ingenious poetrie faueth, Medæa, to the intent of the confexion of a Poyson most balefull and deadly, to haue gathered to that purpose as ingredientes, what simples are especially venemouse about the whor shore of Aphrick, and others also found vpon the colde mountaine Taurus in the North: to be sure in her purposed wittcherie.

Arist. 6. Ethic. cap. 2.

The perfection of the vnderstanding necessarie to a ciuile life.

Erudition & faith necessary for ciuility in Northren partes.

Phil. Com. li. com. Lucan. l. 3. v. 264.

The Protestants an enemy of the minde.

Iudic. 16.

Apoc. 9. Too principles of protestance.

The triall of Christian truth, for the discouerie

*Et tristi lana compiscans sacrum manu
Pelles vocat, quasvunque feruenti creat
Arenæ libia, quasq; perpetua nix
Taurus correat, frigore Arctico rigens.
VWhist sacrifice of direfull sorte
Medea witch in left hand helde,
For dreadfull plagues of enery coast
VWith magick charme she cryed and yelde:
As vvel from Libian shore
In south so parched vwith beames of burning sunne.
As from the snowie Taur in North,
VWhich men for could doe see and shun.*

O how pestiferous elementes of a doubled poyson are the compounds of an *only spirit*, and of an *only faith*! what I pray you, is the protestantish forcerie of Antichrist in his fierie blasting harmes of Libia, but his *only spirit* to sence Scriptures brekiag out into so many armies of differing hostilitie, and fighting heresies? And what is his Northren frost and crueltie of Taurus, but his *only faith* coolinge and killing the feruor of charitie, extinguishing all vitalitie of vertuoues life, and industrious ciuilitie. For the present we are onely now to discusse the burninge & fuming scorche of his *only spirit*, so pernicious to man his intelligence; & after to lay open the contagion of his colde iustifying faith, & idle credulitie, as a snake sticking to his hande, once cast of by S. Paule.

Act 18.

Protestantes
enemies of
learning.

Cast. l. 13. cōt.
Hereses verb.
scientia. Pra-
teol. in Elenc.

4. Luther emboldned with his muft of a textuarie spirit, forthwith disclaimed from the schoole, and all humane literature, as iniurious and preiudicial to the spirit of a true protestant, and so to the crosse of Christ. Rather then the luxurious iuie branche of Martin Luther, deuoted to an idle and beastlie faith, should ascend into heauen, by the support of the oke of sounde Philosophie, he chuseth that it creepe serpent like, vpon the ground of a base and sensuall vnderstanding and life: for that the Martin alwayes leueth and liketh to builde his nest in the dirt: as we may heare reported of him from the penne of Alphonfus a Castro. By vertue of which doctrine Philip Melancthon, and Corollstadius, towe grand protestantes, perswaded the Studentes of witenberge to abandon all humane contemplation, to burne their bookes and papers of Philosophie, an to betake them selues only to meditation of the Germane bible. In which ciuil practise to geue them the better example, Melancton became a Baker, and Carnostadious a suaine. Luste of this barbarous straine and tune were the Puritanes of late in Suffex, who emong other impious and seditious demandes, by petition exhibited to his maiestie, required of his auctoritie; that academicall studies in the vniuersities might surcesse, degrees of honor assigned for studentes be quite abolished, and that the booke of the lord might onely bee emong all contemplatiue persons in request. Fie vpon barbarous pride and insolence, when such fonde fooles thinke the wetherbeaten peacockes feathers, they weare in their caps, can amate nature, and make the worlde stoupe to the busardly lure of their sensuall articles. And it semeth that all heresies in generall incline to barbarisme by neglecte of humane literature. V When the greeke Church by the prophane heresie of the Image breakers, stood in defiance and hostilitie against the Romaine supremacie, euen then was ther in it an vniuersall wante and contempt of ciuil learning: schooles were then shut vp. Philosophie was silenced, Theologie not founde in Bishops and parriarkes. And in the meane season, the Emperors gaue them selues wholly to play, and disport, as it is recorded by Ciropolates, and remarked by Card. Baron. And yet these be the men which reproche the whole Catholik church with ignorancie and blindness in faith, in worke,

Baron. An
Christ 89.

worke, and religion! These burning endes, dim and deade in the socket, as flames expiring in ignorance, will cheke and controule the lightes of the world.

5. No doubt but the protestant being an enemy of sounde and deepe Philosophie, therby is also a stipendarie souldier vnder the banner of Antichrist, despoiling faith of her requisite furniture for warre, as well to assaile the erroneous pagan, as to repulse his furious assault. VVherin as he disfigureth by barbarisme the intellectuall parte of man, in show making him a meere Ciclops, that is enlightened with one sole eye of a vaste and arrogant faith, in deede he depriueth him also of the eye of faith, as hath bene proued against him, that hereby man blinded, and couered in darkenes, like vnto a maisterles shippe, by full saile, and perfect equipage of other naturall endowments, may dash himielse in furie aganist the rockes of perdition.

Condit arduentes atra caligine curvus.

Inuoluitq; orbem tenebru, Genteq; coegit

Desperare diem.

The gleames of Sunnie chariot bright

In sable cloudes he buried deepe:

A mist depriued the world of light,

And made men dreame no daye vould peepe.

Lucan.

Faith, in that it is the earde and directorie of a ciuil and vertuous life in this sea of danger and calualtie, ough to be of that qualitie, that the best spirits of anie societie, may prudently and iudiciously thinke the same to be most treue, and to haue origen from the verie mouth of almightie God, neuer falsified by humane inuentions, neuer prophaned through condition of time or reason of state. VVhich soliditie is altogether wantinge in the faith protestantish, yf ether we regarde the persons, who are principall ministers in seruice therof, or pointes of doctrine contained in the same. For what iudgement is there to take faith and religion from such mens handes and mouthes, who want the race and life of ordinarie vocation and mission, who haue no dew subordination of legacie vnto almightie God, who profess a religion neuer visible, or recorded before Luther and Caluin, and broched by them, who that they might more freely course out into libertie, forsooke the Catholick Church to inuent it? and so are not fit to be esteemed by vs as instruments of the holy ghost, according to any prudent and intelligent examination. Moreouer the improbabilitie, yea the impietie and dishonesty of the religion protestanting, as hereafter shall be declared, denounce of them selues the cause therof to be dishonorable in respect of any prince, or priuate subiect, who shall embrace any faction theron dependent.

6. Of what waightie moment is agreement in a commonwelth, combining particular forces in one corps of power and maiestie, as beinge euident, needeth no farther probation VVherupon passing ciuil is to be iudged the Catholik faith, the which hath in it an vnitie, and that not onely in regarde of one sole knigdome or prouince, but also in rekonning of the whole Christian world. VVhich vnitie of faith dependeth on the vnitie of the church, as rule: and the vnitie of church is perfected by vnitie of one Monarchie ouer all as supreme pastor. Therefore protestantes refusing this vnitie of rule, of soveranitie in the church, retainne consequently no vnitie of faith, but are sorted out severally according to the variable and diuers blastes and phancies of euery particuler beleuer. VVhen the pagans had once forsaken the acknowledgement of one God, betaking their allegiances, and deuotions to Geniall euil spirits or deuils, forthwith they became deuided, and banded in a notionall hatred of one aganist the other. Yea their Gods, to patronise this their disention, fell also to warres emong them selues, & were Archipresidentes of garboiles and bloodie hostilitie euerie where.

Not vnitie in the conuen-
ticles of Pro-
testants.

Plut.in Nicia. Diphilus as reporteth Plutarch, did write, that it seemed to him agreeable to reason, Hercules to have bene favorable vnto the Siracusans, in regard of Proserpina, by whose aide and assistance he overcame Cerberus: and in that respect to have iustlie been also anemie vnto the Athenians, because they harbored the Agistians men of the Trojan race, when he, Lacedaemon reigning, had overthrowne Troy.

Ouid.li.Trift.

Mulcher in Troiam, pro Troia statat Apollo.

Elegia 2.

Aequa Venus Teucris, Pallas iniqua fuit.

Homer.Iliad.

Vulcan still infested Troy, Apollo for it stood.

1.

Venus Troians grace, against Pallas angrie moode.

V When protestants did forsake the onely one rule of faith, apparant in the dignitie of the Catholick Church, then forthwith were they quartered into diuerse and aduerser factions of false discordant Gods, to witt trew Idols of sondrie fained monstrous hereses. In veue of whom, the prince shall behold, whilest all is on fire, as it were vpon the Libian sandes, no water to be found to moderate the furie of those angrie and raging elementes, wrath and pride: he shall not occurre with any allowable auctoritie, to determine the controuersie. In which tragedies, acted vpon the stages of his Dominions, what securitie is there for his owne person, or meanes for publick tranquillitie, vnlesse it be his pleasure, to behold his subiects end and die by the hande of barbaritie? And although the professors of soundrie heresies disagree among them selues, neuer thelesse all protestants and sectarians haue one common humor and genius, when they can or dare, to restraine their Prince, to commaunde his crowne and scepter, to terrifie him with false reportes, by their tongues to excite his subiectes to disobedience, to arme parliaments euen with petulance to insult against his sacred Maiestie. Most true, which once vttered properlie and wittilie our Souuerane king Iames, aduertising his eldest sonn, and in him, our noble and hopefull prince Charles, that he neuer discried greater pride, then that shrouded vnder the broode brimmes of a minister: all bonnet.

Basil Doron.

The faith of Protestantes is not verrous.

7. Of what importance moreouer is in faith a power of vertue, and good life for the vse and profession of a Prince, is most veueble and manifest. In regard wherof the Christian beleefe hath a shoue euen of Diuinitie, and so by no other signe so much as by this, is made vnto vs both credible, and also amiable. As concerninge which effect of faith, in some parte we haue made allredie euident, that the credulitie of the protestant hath no iudicious probabilitie, as beinge biased perpetually with the waight of concupiscence, warping and turning still to fauor sinne and iniquitie: which thing herafter by vs more in particular shall be discovered.

No Protestants a Catholike.

Aug lib de vi-

nit Eccles. c.

10. la 2. luc.

24 Aug Epi st.

170 48 Cont.

Donat. c. 6. 7.

3. 10. 11. cont.

Cresc. l. 2. c. 36.

Aug. l. 1. cont.

Varmen. c. 9. l.

3. ca. 3.

11a 8.

8. To conclude, that faith by a ciuil prince is most to be prized, as sutable to his honor of estate, which is Catholick, to witt generall, as the wortheie conquest and purchase of Christ his deare and passion, receued through all partes of the Christian world. That church saith S. Augustin, must we holde, as designed by the mouth of God, from whence it is to beginne, and as fast as it is to reach, that is, which is to begin from Hierusalem, and so arise to all nations. Also the same S. Augustine condemneth as hereticall such faith, as is found onely in some one prouince, and not embraced through the world. That is Catholick faith he, which is spread ouer the whole face of the earth. And hereupon he proueth the Donatistes to be proude Heretickes, condemning the whole worlde, for that their beleefe was not common to all nations, as the benediction of almightie God, promised, and fulfilled by the Messias. But that this is performed by the goodnes of almightie God in the faith and preachement of protestantes in England for one to thinke, is meere madnes and willfull blindness. Then let ciuil and natural prudence iudge, whether it be more conformable to the greatnes, honor, and maiestie

maiestie of a prince, to participate with others in a religion generall and catholick, with respect and amitie from so many millions of people, from such mightie monarches as embrace it, or rather to border his renoume, dignitie, friendship and alliance with the limites of protestancie, confined to a few mens mouthes, intertained in fewer mens hartes, and that in some parcels only of Britons distempered monarchie.

9. I doubt not courteous reader, but that by the perusal of this discourse thou dost clerely behold, in what sorte and fashon the protestant, set one worke and taske by Antichriste, endeureth to destroy the Christian faith, applinge batterie to the verie substance and center therof. The which wickednes by so much the more perilously is put in practise, by how much in couerture of a religion and godly pretence it lyeth in ambush more secretly, and breaketh forth vnder greater shoue of a reforming pietie more holily. None so much in Rome wasted the publick treasure, as those, who talked most of it, and pretended the surer preservation of the same from dilapidation and robbetrie, as witnesseth Cicero. In like forme of stratagem and plot, the protestant, who vaunteth of nothing more then of his refined faith, anouching the vertue therof euen with inspiration of grace, and honestie of heauen and earth, thereby in facte dibouelleth faith, and resolueth all vitall spirits therof into a fume of a selfepleasing fancie, and phantasticall persuasion. For whereas too things especially stande in opposition against the discipline of our sacred faith, to wit, pride of vnderstanding lothe to yeld assent and credit vnto the sublime obiecles of the same as it were daseleing her eyes, and trauesing her ordinarie course of contemplation, and also feruent lust after pleasures, peremptorie forbidden by faith; The protestant diuers wayes contemning the auctoritie of the Catholick Church, thereby geueth aduantage to the rebellious haughtie of intelligence, and also to the dissolute reache and raines of concupiscence. VVherby Antichrist doeth foremind and intende, by seruancie of the protestant, to effect too things, to the great losse and damage of man kinde: The one impious idolatrie, the other barbarous ferocitie: both worthie emprises sure of so deadly an enemy of Iesus Christ. For in that euery beleuer by the protestantish Theologie is remitted vnto his owne priuat spirit, as supreme Iudge and iudick in matter of faith, the verie definition of faith is violated, and to a spirit, various and diuerse, to a spirit enhanced with ambition, perplexed with doubties, disformished both of literatur, schoole and obedience, are recommended all high misteries therof. VVheron ensueth first, vncertanitie in the beleuer, then difference betwixt him and others, after heate of disputing and censuring in controuersie, lastly for the vpshot, by the darre of Antichrist, fallinge vpon the eye of a protestant, adew is geuen to all faith and beleefe. And for that man cannot longe be without some acknowledgement of diuine power and maiestie, therupon in the selfe same place of the soule, where once bore sway so many spirituell idols of heresie, there will raigne and commande after as may materiall idols of paganie. And without all doubt, Antichrist by euery heresie endeureth to recall men to that olde idolatrie and barbarisme, from which the harpe of our Sauour Christ his crosse by sweete musike reduced vs to the enclosure of his Catholick Church.

Cic. ad. a. in
Vetrem.
The end of
Protestancie.

2. Cor. 10.

Athanas. orat.
cont. Idol.

In the vertue of hope all strength and fortitude of Christian life is comprised: by force whereof, as man accompliseth his office and duty, so also thereby he attaineth to the finall end of his creation and being.

CHAPTER. III.

Hope is the
strength of
the Soule.

S. Thom. 2. 2.
q. 17. ar. 4.
Rom. 8.

S. Thom. 2. 2.
q. 60. ar. 5.
2. q. 12. ar. 1. ad
3.

The seate of
Hope in the
Soule.
Hebr. 6.

1. Cor. 9.

Hebr. 6.

Clemēs Alex-
and L. i. peda-
gogi Prud. in
psych.

Philo lib. de
Abrahamo.

Hope a ver-
tue Theolo-
gicall.

The obiect of
Hope.

HOPES, the firme anchor of our endeouours, hath the primarie occasion and vrgent necessity of its proper vse from a certaine quality of actions to be by vs performed, compared vnto the estate and condition of our owne nature and abilitie, related to that end, to which we are ordained. For seeing that the obie&es of our hope are too folde, to witte eternall beatitude, & likewise fit meanes in this life appointed by Almighty God in his sacred word to atchiue the same (which in regard of our frailtie, weaknes, and frequent hasard through temptations, are l able to losse & miscarriage in that enuironed, or inuested rather with a huge number of difficulties, and dangerous greatnes of attempt) therupon is necessarilie required in vs the firme stability of diuine hope & a decreed purpose of will therby still to persist in the effectuating of our calling and profession, whatsomeuer impedimentes either from violence of a persequutor, or from fraudulent enchantementes of an alluring temptor, shall occurie and crosse vs in our proceedinges. In reckoning whereof Philosopheris place the vertue of hope in the will of man, as *irascible*: that is in the will, as it hath in charge, to aduerture vpon difficulties, to giue them generoullie the repulſe, when they presse vpon vs, either to afright vs by some terrible representation, or to driue vs backe by any forcible importunitie. VWhereupon the Apostle S. Paul speaking of hope, which perceth *Ad interiora reclinamus*, to things contained within the courtaine of heauens concealment, that is to the crowne of glorie, now beheld of vs throughe the vailing misticall shadow of faith, sayeth, *But hope confoundeth not*. That is, hope as sure repose and fortitude of a Christian man, will sheeld him from confusion, whereof he is in icopardie by reason of difficulty implied in such affaires, as concerne his office and function: and who in this life is to strue and fight in an Agonie of a doubtfull and dangerous battaile, as speaketh the same Apostle. Of which vigilant and industrious labor of Christian hope in time of preſsure, this holie Apostle aduertiseh the Hebrewes: *VVe desire that euery one of you shew the same solititude of the fulfilling of hope, euen vnto the end: that you doe not become slothfull, but imitators of those, vvho by faith and patience haue inherited the promises*. VWhere the Apostle still talketh of hope as of a Christian vertue employed in workes of difficultie, of stoughtnes, courage and resolution, and therefore he calleth it the anchor of our liues, *we* saying in the tempestuous sea of this our perillouse iourney and passage, whereupon Clemens of Alexandria verie propellie tearineth hope the blood of faith, as it were the adiuue and valerouse spirit thereof.

*Cunctanti spes fida comes succurrit, & offert
Vtorem gladium, laudisque inspirat amorem.*

*VWhen dreade makes drouge, then hope svvete comfort giues,
Rtuenging svvorde, and loue of praise that euer liues.*

VWhich vertue of hope the Chaldeans demed so connaturall vnto man, that they called him *Enos*, as if according to Philo, he only were a man, who expecteth good thinges, and sustaineth himselfe with good hope.

2 And for that hope reareth vp a man his will by a vertue Theologicall, eleuaring his desire and spirit of resolution euen vnto Almighty God, as our last end, as chiefe authour of good; and referreth vs to other his creatures, whether of nature, or grace, in as much, as they haue respect of subordination vnto his diuine maiestie, being his instruments and our commodities; Therefore in the obie& of hope, we may both consider that which is materiall, and manifold: and that also which is formall, and only one indiuisible. The principall materiall part of hopes obie& is Almighty God himselfe as our beatitude consisting in the cleare vision of his Diuine substance, whereby we are to possesse intellectuallie his splendor and infinitie. Then in this rancke succeed secondarilie all such giftes of him, by creation and redemption beRowed vpon vs
which

which serue for the obtaining of this our last happines and desired beatitude. But that which in the whole latitude of the materiall object of hope is formal, and as it were the verie soule and life of each part in seuerall, is the powerfull and mercifull goodnes of Almighty God; in vne and force whereof we hope, as of the principall agent, to obtaine whatsoeuer we here by the same constantly expect. By which formalitie in the object of our Christian hope doth appeare the singular eminency of our estate and condition. For whereas many haue railed vp the Iacobs ladders of their hopes to no higher a pitch, then vnto the staires, or fatalitie of all euenties in them engraue: or els to the Gruij or diuels, Princes of the mistie aire, as directors and maisters of their actions, we Christians eleuate our hope euen vnto the finger of Almighty God, euen vnto the naturall bountie flowing in the Ocean of his owne deuine hart and affection, to the spirit of his sacred mouth, in which we alodge our desires, on which we fix our eyes, in whom we securelie anchour and acquiet as in a perfect immouable ceatur, the circuit of our trauailes, of all our endeouours: *The scripture sheweth vnto vs from whence we are to expect things we pray for, faith S. Augustin: that is, not from fortune, or fate, or from any other besides Almighty God.* VVhereby in our contemplations and motions we are not beaten backe from Almighty God by the formes of nature, as by the aspect of the firmament, elements, or other her wounders, as befell the Pagans, but by both arriue vnto him immediatlie, neuer ceasing vntill we find out this high rocke, period and efficacie of all our Christian reliance. VVhereupon may be gathered a notable argument in prooffe of truth in our Christian faith. For seing hope receiueh rule, both for object of her trust and assurance, and also for manner of proceffe in her affaires, from faith, in that this faith bringeth and reduceth man vnto Almighty God, who is our end, as he was our beginning, therefore by force of the same consequentlie we as attendant seruants continuallie waite on the effect of his goodnes and beneuolence. VVhich carriage of man towards his Creatour, as it doeth well befit him, being his best and highest desired perfection imaginable, so likewise doth argue and proue some diuine veritie contained in our Christian beleefe; which worketh in vs a hope so heauenly and fouerane. So then as they Pagans strayed from truth in their diuers faiths, or Theologie, so also did this their errour falsifie and delude the employments of their confidences. For whereas Almighty God proposed a vewe and spectacle of his creatures vnto them, thereby as by messengers endeououring to reclame them vnto himselfe, they treacherouslie considering the greatnes, the furniture and benefit of his vassalles, stayed in them all their dutifull seruice, proclaimed them their Gods and Princes: and and so respectuelie their hopes once abridged by their knowledge, arised no further, then vnto a forged, and treasonable diuinitie. Contrariwise we Christians, illuminated by faith, contemplate the creatures of Almighty God, admire their formes, order and forces, but yet passing by them, as footesteps, or images of one sole omnipotent God and Lord, in him alone acknowledge we all supremacie of commandrie: and with a correspondencie, our hope answering vnto the reach of faith, we liue & breath thereby in a continuall dependencie and expectation of guists and crumbes, that are to fall from his table for nourishment of vs his poore deuout suppliants and seruants: in so much that the rocke, which holdeth fast the beard of the anchour of our hope, is no meane thing, then God himselfe.

3. This strength then of our Christian hope is founded vpon the beleefe we haue of the prouidence of almighty God: as that wee beleue he hath immediatly created all thinges of nothing, and immediatly frameth our bodies, not committing the fabriek of them to pettie Godes, as Plato deuised according to S. Ambrose: that immediatly he concurrith with the action of euerie creature, euen to the fall of a leafe from

Christian excellencie through hop.

Stoicks presumed on natures abilitie. Ipse in se spe posuit Aug. l. de Epicur. & Stoic cap. 7.

Aug lib. 2. de peccator mer. cap. 6.

A diuine hop proueth a diuine faith.

The origen of Idolatrie.

Prudent li. 1. cont Symach.

Math. 15.

The origen of hope beleefe in God his prouidence. Amb. lib de Philosophia Aug. li. cont. Iulian cap. 6.

the

the tree, of a haire from the head: that immediatly he conserueth in being whatsomeuer is existent: that immediatly he beholdeth all thinges, yea all secretes of mens hartes and couched motions in theire soules: that he immediatlie worketh all good cogitations in vs, all vertuous incitementes according to the deepe counsaile of his sacred will and pleasure. and herupon we acknowledge by faith our most neare and close dependance we haue on his sacred hande, not waitinge vpon the Geny or spirits of Plato, nor relying on the pretended authors or beginners, one good, the other bad, of all thinges, with they Grecians, as reporteth plutarch, and the Maniches according to S. Augustin: not regardinge the Empire of natures fatalitie, by hopes expectation we cast our selues securely on the mercifull disposition of almighty God his commaunding prouidence. If any of you meede wisdom, saith S. Iames, let him aske it of God, who giveth to every on abundantly, and doeth it without reproche, and he shall receiue it him. Every good gifte, and euery perfect benefit, is from above, descending from the father of lightes. So that although our hope be extended to sonderie creatures of almighty God, as our meanes, sett downe by himselfe, yet it setteth not in them alone and finally, but mounteth vp to her formall and originall cause, the bountie and goodnes of almighty God. It was a worthie sainge of Octavianus, as recordeth Minutius Felix, we doe not onely liue in the eyes of almighty God, but also in his verie bosome. This eye regarded by vs, may moue vs to feare if we offende, and the bosome encourage vs to hope, if we be distressed.

Ephes. 1.

Plut. l. de trist.
& Olib. Senec.
l. 1. Nat. quest.
ca. 37. ff. Epist.
90. 91 Aug. l. 1.
cont. Manich.
Iaco. 1.

Minutius Felix
in octauian.

The amiable
reliance of
Hope vp6 Al-
mighty God.

Leffius l. 1. de
prouid. Dei
Num. 159.

Senec. lib. de
Prud. lib. 3. de
Benefic. c. 7 l.
1. Nat. quest.
c. 37.
Act. 17.

Christi hope
is a helpe a-
gainst too
much vvorl-
ly care.

Math. 6.
Luc. 12.
S Thom. 2. 1.
q. 55. ar. 1.

4. VVherby we make a difference betwixt historical verities, recorded in holy scriptures, as objects of our faith; and others of ethnicall narrations: in that sacred histories doe not onely recount the greatnes or admirable stratagemes of the euent, as did those recording the affaires of the *Romains, Grecians, Egyptians, Assinians*, but especially we remark in them specified mention of such factes and accidentes as depende on the especiall prouidence of Almighty God, which reduce continually vnto him the reders minde by consideration and affection; as is well remarked by *Leffius*. So also in reckoning of our hope, we fasten our selues to almighty God, not by meanes onely of any distant and ministeriall linckes, as by the heauens, the elementes, by connexion of naturall causes, as *Seneca* semeth alone to acknowleg, but most immediatly altogether do we vnite our selues vnto him, beleuinge, that by his proper worke and action we liue, are subsistent, we noue, are employed in operation: and moreover that sometimes in our principall endeuous. we trauaile in vertue of his gracious gifte and, beneuolence. VVhich decreed reliance of our hope vpon almighty God, as it doeth more often bring him into our cogitations, so it doeth likewise regard him with an affection more amiable: according to the qualitie of a litle childe practising to goe: who loketh regardefullie vpon the Nurces hand, as support: and knowing that without the same it should fall, doeth behold the same as more necessarie and beneficall. Our christian hope in this respect is so great, that almighty God taketh it, as it were vnkindely, if we his children and chickins perplex our selues with too much feare and anguish about temporall and ordinarie euentes: persuading vs rather by a resolution voide of solicitude to cast our selues vpon his holy and bountifull prouidence: and fully to thinke, that he who couloureth the lillie in the feeble so freshlie, sedeth the bird of the aire abundantly without their carking industrie, will also provide for vs such comodities, as are requisite, without our distrustfull and painefull vigilancie. And as the members of man his body day and night encrease without his knowledge, so almighty God bestoweth many graces on him without meanes of his troublesome consultation, or fore casting deuise. In which repose of our hope, and quiet dependencie therby on almighty God, we Christians, as saith our Sauour, surpasse all other people, whilst we reslinge in quiet expectation, Gentills are turmoiled in pursuite after their worldly

worldly commodities: The nation of the world seeks after all those things.

5. According therfore to the precedent doctrine, thus may the vertue Hope be defined. Hope is a certaine expectation of beatitude, to be achieved by the grace of almighty God, and the vertuous cooperation of man therewith. Hope is said a certaine expectation, for that in some proportion it answereth vnto the formal parte of its object, that is the maine and affluent bountie in the goodnes of almighty God: in which to conceiue by diffidence want or scarcitie of assistance or benefit, were an hainous iniurie against that, which is most conspicuous in the diuine nature, to wit, the liberalitie and mercy therof. Which certaintie of hope in the will by a kinde of Analogie accordeth with that proper & peculiar certaintie founde in the acte of faith: in this respect, that as the will resoluerh, and vndoubtedly relieth on the goodnes of almighty God without distrust, so faith in vew of this truth assuredly beleueth all his reueled verities without suspicion of the contrarie. But how this same vertue of Hope is an expectation of the will, as *traversable*, we shall better vnderstand, if preamble wise we heare the Angelicall Doctor distinguishinge three sortes of expectations. The first then is the expectation of patience, when we looke for helpe from almighty God, beinge other wise in danger. The second is an expectation of longanimitie, when we attend aide from God almighty, remaining yet in anguise and distresse of labor, employed busily about some object of extreme difficulty or other. The third is an expectation of hope, occupied in a firme confidence to obtaine our last ende by meanes appointed by diuine constitution. And for that faith, agreeing with philosophie, enformeth vs, that man endued with the vse of reason, and appetite, is not to arise without their functions and industrie, to his finall beatitude, therfore in the definition of hope, to the diuine beneuolence of grace, is adioyned man his one proper endeavour in vertue: that is in such workes, as are conformable to vnderstandinge, and from thence haue bond and obligation of their duties and performances.

6. Heerby also entereth in, as most considerable, a singular propertie and eminencie of our Christian hope, to approue the rare and diuine qualitie therof, as likewise of our holy faith, directinge our hope to meanes and strenght so hight and admirable. For whereas the auncient philosophers relied no farther on the fatherly aide of almighty God, then that which might accreue vnto their weaknes from nature, from fatalitie and destiny therof, inuolued within the volumes ether of heuently bodies, or of the elementes, and shut vp in such partes of the worlde, as bee connected and linked vp together by the hande of almighty God, for that influence, they were to bestowe on mankind, we amounted vp to a particuler fauor of his goodnes, by the assurance of our hope, doe not repose in him onely as author and giuer of nature, or agent therby as instrument, but as a supernaturall benefactor by grace, not deu to nature, ether as parte therof, or proprietie thence ensuinge it beinge a free dispence of him alone proceedinge from his owne extraordinarie and voluntarie bountie of mercifull beneuolence towards vs his deuoted children: as when he without our desert illuminateth our vnderstanding with a certaine knowledge of that beaurie and comelenes which are to be founde in vertue, and also of that deformitie discernible in vice: when he therby calleth and prouoketh vs to the one, and deterreth and disuadeth vs from the other. Also as concerning nature it selfe (that we may see, that he hath not whollie bounde vp his providence by fatalitie, and destinie in the sole bowels of his owne creatures for the menagement of our affaires) he altereth by grace and miracle sometimes the certaine course of the same, thus or thus disposing of the qualitie of the aire and elementes, in this or that manner diuerter pestiferous causes assembled for infection and mortallitie of mankind. And that the entire providence of Almighty God is not cōmited to

Luc. 12.

Description
of Hope.

Certaintie of
hope and
faith.

S Thom. in 2.
d. 26. q. 2. a. 2.

Difference bet-
weene Christiā
hope and ex-
pectation of
the pagan.
Scotus in
prolog para-
graph. ad Cō-
firmat.
Arist 8 phis.
11. metaphis.
Ciril Catech.
8. Minus Fel.
in Osta Aug.
li. 7. Confess.
Cap. 8. Euseb.
lib. 1. Preparat.
cap. 5. Senec.
lib. 1. de Be-
nef. cap 7.
Nature alte-
red by Grace.

Aug. Tra. 3. 14.
in Iohan. 7.

Plut. li. de eis
qui sero a
num puniun-
tur: de orac.
Puh Claud 1.
1. Valer. li. de
siquis. Alexus
Alex. li. 11. c. 13.
Sueton in
Caesar senec.
lib. 4. Natural.
quest. c. 1.
Baron. Tom
9 pag. 145.
Claud. Paneg.
Honor.

Although
Christia hope
depende on
Scriptures, on
Sacramentes,
a Pastors, and
Saintes, yet
in them it
doeth not
ende: but ari-
ueth immedi-
atie vnto the
goodnes of
Almightie
God August.
Tract 1. in
Ioan c. 1.
The value of
grace
The vvorth
of grace.

August. Serm.
236. de Temp.

2. Reg. 25.

Graces deu-
ned into cer-
taine kindes.

the administration of bare nature, as if he were no otherwist: to deale with man in his providence, then by course of the same, infinite miracles & alterations of nature, registered euen by ethnick philosophers and Historiographers do contest. *Apollodorus*, as reporteth *Plutarch*, beheld in sleepe a lile before his destruction by the *Sushians*, himselfe enuironed by that sauadge people, disboulled and murdered by their hands as it after fell out. *Suetonius* recounteth, that there was a prophesie of *Iulius Caesar* his destruction: that is, that one of *Iulius* his race should by men of his owne blood perish with great calamity of all *Iulie*, when the boones of dead *Capis* should be discovered. At what season *Egipte* receiued it bane from the luxuriouse and wastefull gouernement of *Antony* and *Cleopatra*, a lile before, as mentioneth *Seneca*, *Nilus* did not ouerfloe the soile according to custome. *Throphanes*, as we may reade in *Card. Baron.* relateth, that in *Constantinople* was founde in a sepulcher of marble, a corse bearing this inscription: *Christ shall be borne of the virgin Maria. I beleue in him. Vnder Constantine and Irene, o Ioue, thou shalt behold me. sed crine minaco*

Nuntiat aut ratibus ventos, aut vrbibus hostes,

Et terras mutantem regna cometem.

The vefull starre to ships a storme, or citise vvraic: doth shew vs;

And comers blase of kingdome change make men to know.

Thus instructed we looke vpon almightie God by our christian expectation of hope, not onely as immediate and primarie cause of all good in vs, or as a contriuer of the same meerly by instrumentes of nature ordinarily proceedinge, but as immediate geuer of grace adled vnto nature, bountefully and louingly, by a peculiar sorte of his nearest providence, and gracious fauor, afforded vs: and so we depend on him, and are recollected vnto him, as to our dearest parent and tutor, our most soueraine helper and fashioner of all our thoughtes and actions.

7. VVherfore, as we rightly consider by our faith the value and worth of grace, hopes supporte, so therby are we more inamored with the paternall care of almightie God towards vs his children & seruantes. Two thinges especially recommend vnto vs the worthe and waight of grace. The first is, for that this grace is not natures effect, or a flower originally growing in her garden, but a qualitie puerly supernaturall, as the dew of heauen, and a ieuell, reserued in the sole trefure house of God almightie his voluntarie bountie. Then is to be considered the cause meritorious of this grace: to wit, the precious purchase of the same by the death and passion of the second person in Trinitie. And can grace then be of anie meane poise and esteeme, hauing ofspring from such a paye? can it be of a vulgar or smale moment, for which was disbursed so rare and inestimable a ransome? yf *Dauid* in his hot burning ague iudged a lile water, brought him by aduenture of some mens liues from a Cisterne in *Bethlem*, holy, and so not to be dronke by him, as being price of the bringers blood, but rather esteemed it worthe to be consecrated vnto almightie God, what ought we to thinke of the beutie and valewe of heauenly grace, bought for vs by the diuine blood of our Redemer *Iesus* God and man? And as herby we balance out worthely the dignitie of Christian grace, so alio know we what is the greatnes and noble qualitie of vertue, being fruit and effecte of this sacred heauenly gifte. Therefore Heretickes, Protestars, who auile vertuouse labors with reproch of mortall sine, vndoubtedly doe not value as they ought to doe ether Christian grace, or the fountaine therof, to wit our Redemer hanging on the Crosse, there making the atcheuement of the same.

8. This grace then expected by hope is sorted into diuers kindes, according to multiplicity of effectes thence proceeding. It is then to be noted, that by a generall name of grace may be called as gracious anie free giuif of almightie God, available as caue

or condition to our eternall saluation: as that a man for example is of a disposition pliable to discipline and direction: that he hath parentes carefull of his good deportment in his nonage: That he liueth in such a place, or tyme, where, and when is frequent commoditie of well doing, of plottiformes prouokinge and directing to laudable endeuors. Yet notwithstanding, it is not sufficient that a naturall accident be stiled by the title of grace, because vse is made absolutelie therof in regard of attaining to heauenly blisse; for often times Almighty God by his grace worketh euen out of sinnes in offenders them selues great benefit of vertue, as of humilitie, of repentance: yet in this respect sinnes, although by accident profitable to the offendant, are not to be reputed graces of Almighty God, or impressions of his fauorable predestination; because they are not directly of set counsell intended or effected by diuine prouidence to that purpose, but onely occasionally permitted according to a naturall law in the delinquentes will, requiring such permission of God, as of the chiefe and primarie cause. wherefore here more properly by Christian grace we meane that francke beneuolence of the diuine goodnes, which doth accreue to nature as accessory furniture and accomplishment therof, not produced by force of naturall causes, but merely geuen by diuine beneuolence. The first and capitall diuision of grace, as into generall members, is into grace *Habituell*, and grace *Actuell*. By grace habituell are vnderstoode all supernaturall habits and qualities perfecting the faculties of man his soule permanently, when no operation is present; as the diuine habites of Faith, Hope, Charitie, also of inherant iustice, sanctifyinge and purifyinge the same from sinne: the Holie Ghoste by it dwelling, and abiding therein. Also of this proprietie may be thought to be the habits of morall vertues, in as much as concomitants of Christian habituell iustice, together with it infused in the moment of iustification. In order of grace actiue, there is first a grace of preuention: to wit a holy inspired illustration of soule, inciting and calling vs to good. Then there is another teamed grace of *Cooperation*, workinge conioinctly with man his will a vertuous consent and good action of the same. Moreouer there is a grace which may be reckoned grace of fit *Opportunitie*, when to man outwardly are tendered diuerse meete occasions of vertuous employments, to which haue correspondence the inward persuasions and illuminations imparted by heauenly fauor. Lastly there is a grace of *Persistence*, sheelding a iustified man against temptations, preserving in him that precious iuell of grace iustifying and sanctifying his soule: of all which graces we shall haue occasion hereafter severally to discourse.

Christian hope vvaitheth in attendance vpon that grace of Almighty God according to instruction from faith, which in number of vertuous workes is most fructifull, and in their eminencie high and soueraine.

CHAPTER. IIII.

AS concerning the office of dutie and action appertaining to a Christian, philosophie layeth a foundation for faith to build on her perfection, and prepareth the way, by which her documents, declining from error, may haue free passage to truth and veritie Naturall knowledge then beholdeth man created by Almighty God, not as a dead masse, or heuie bulke as it were of a ship, destitute of tackling & equipage, lying vpon one side groueling on the sandes of the sea shoore: but rather a substance of life, by sondrie faculties, both of bodie and soule enabled to the performance of

vvhatis grace in generall. External grace acknowledged by P. la-gius Aug. li. i. de Grat. Christi c. 2. & 4. l. de Hæresibus.

Aug. l. de Cor-rept. & Grat. c. 9 Humilio-res redeunt atq. doctiores. Bern. ser. 25 in Cantica. vvhatis grace in particular. Habituell grace.

Conc. Trid. Sess. 2. c. 7.

Actual grace:

Mā ordained by nature to operation.

Gen. 2.

Isa. 4.

What faculties in man continue his perfection.

Arist. 1. Ethic.
c. 7. Greg. Naz.
ora de Christ.
Natiu.

many endeavors, and that with more seriouse and quick occupation, in regard that his soule is an active spirit, resembling thereby the eternall and everworking fierie spirit of Almighty God. Thus when philosophie hath gathered a generalitie of ordinance in man to operation, it after commeth neare vnto his nature, and deciphereth forthe in specialitie what forme of endeavor properly belongeth vnto him. Of which matter Aristotle enquiring, considereth in man too kindes of faculties: some he reckoneth peculiar to him by kinde, as reason and will, others as his sensitiue appetite of carnall pleasure, his power to encrease, nourish and ingender, common to him with brute, and onlie vegetatiue creatures. Vherupon he concludeth, that man doeth accomplish his chiefe charge, assigned him by nature, by no other facultie in him, then such as is his owen by specificall and differentially peculiaritie, as by his will and reason, by which he excelleth plantes, and brute beastes. There remaineth then for man a certaine life, fit for action, proper to that agent, who is endowd with reason. And as reason in man discerneth that sorte of action, which is agreeable to his estate, and maketh acceptance and choise proportionably of obiectes therunto belonging, so doth the same reason disprove and reiecte such base employementes of sensualityte, & also such obiectes of them, which are not suitable to its eminent degre of employment. Hereupon Ouid doth ingeniously and Philosophically faine the ciuil and learned *Minerva* to haue cast away a pipe borrowed of *Pan*, when piping therewith over the cristall streames of her naturall contemplation, she beheld the deformitie of inflation in her puffed cheekes.

Fox placuit, faciem liquidis referentibus undis,

Vidit virgineas intumuisse genas.

Armsibi non tanta est, valeas mea tibia, dixit,

Excipit abiectam castiter ipsa sua.

The sounde did please, but vrater cleare did shew her face

To haue bene swolne in shape not fit for virgins grace.

Forerwell my pipe she said, thy arte is not so deare to me.

Let bancke on thother side, not Pallas hande, be place for the.

The enemies of Hope are pleasure and feare.

Aug. in ps. 79.

Arist. 1. Ethic.

c. 3.

Christia faith

is a spirit of

vvorke

Basil. serm. de

virtut. & vi

cio 1. calleth

a Christia life,

a life of vvor-

ke, and exer-

cise.

Christia faith

is a spirit of

good vvor-

kes. that is a

spirit of Cha-

ritie delight

fullie obser-

uing the law.

Aug. lib. 1. de

Grat. Christ c.

13. Lex enim

auditoris iu-

stiniz facit,

gratia facto-

res. Aug lib 3.

cont. 2. epist.

Pelag. cap. 2.

Our hope therefore is a couragious industrie employed continually about actions of vertue. And the aduerse forces, to which hope geueth continuall resistance, come either from pleasure aluring to vndecent and vnlawfull delight, or els from feare, deterring vs from our purpose of intended honestie, as is excellently well declared by Aristotle, and also by S. Augustin.

2. To these documentes, suggested by philosophie, our diuine faith, which is a spirit of worke, and operation, hauing acceffe, doth auer vnto vs more effectually: as well our debt of perpetual labor in good endeavors, as also the high degre of their conditions and perfections: so that accordingly christians, by qualitie of their profession, before any other sorte of people, are to be studiouse and operative in the adiuuie of all vertuouse deedes: yea and are of that profession likewise in respect of a sublime & heroicall pitch of them by noble enterprises: whereby they ought to surmount the residue, as very well S. Basil doeth teache. Yf the faith of the olde Testament, lapped vp in misteries of obscure types and signes, taking by the perspective pipe of the lawe a long imperfect prospect of the sequel and traine of the ensuing promises, purposed in the Ghospel, brought forth a hope in men, liuing vnder so rude an institution, most busily employed in good workes of all the vertues, how much more is it now the proper instinct of our christian faith, regarding her obiect displayed in light of the time of grace, performed in act, expessed by the life, death & passion of the sonne of God, to make vs agill, liuely and reddie prest to all commendable occupations of prohibite, & that in the most excellent kinde of seruice of Almighty God: wherupon the holy scriptures often-

times

laudable endeour. VWhereupon hope is not conuoyed merely by faith to the mercies of almightie God, which are annexed to his promises, but also to theefe vertues, which are effectes of his grace & obseruations of his cōmandementes, as meanes to attaine to our: finall ende of sanctity & beatitude. According to which sente the Angelicall Doctor vnderstandeth the Apostle S. Paul, when he defineth faith to be the substance of thinges hoped for: because it is the first inchoation of them in vs by assent of minde: the which in a certaine capitall summe containeth in it all thinges hoped for.

Hebr. 11. S.
Thom 2. 2 q
4. a. 1. in corp.

Faith hath
to v effectes
knowvledge
and vvorke.

2. Cor. 6.

Pet. 3.

Gen. 1.
Tetrul lib. de
Baptism. Op-
tar lib. 4.
Baptisme a
type of God
life. Christi-
ans the oute
of sinfull
Egypt, and
also enter
into the pure
vwater of the
red Sea. Au-
gustin. de Fid.
& o. Cap. 11.

Our Sanior
Christ an Ex-
amplar vnto
vs of vertu-
ouse action
Math 5.

4. For the holy scriptures geue vs to vnderstand, that this our Christian faith is as it were eminently in simplicitie of one qualitie, the beame of the sonne, lightnigne by intelligence, and also the seruor therof heating by actiuitie of operation. VWhen the Apostle S. Paul had notified to the world the time & estate of it liuing in faith, forthwith he maketh this inference: Behold, now is the time acceptable: behold now the day of saluation: to no man geuing any offence, that our ministry be not blamed: but in all thinges let vs exhibit our selues as the ministers of God, in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in vvatchinges, in fastinges, in chastitie, in knowledg, in longanimitie, in sweetnes, in the holy ghost, in charity not fained, in the sword of truth, in the vertue of God, by the armour of iustice on the right hand, and on the left, by honor and dishonor, by infamie and good fame, as seducers, and trauv, as they, that are vn(v)known, and knowen, as dying, and behold vvellime: as chastened and not killed, as sorrowfull, but alvvayes reioyceinge, as nedic, but enrichinge manie: as haueing nothing, and possessing all thinges. Regarde here a Christian described in complete harnes, his spirit of faith exercised as it were of a busie be, of a fighting souldior. We must not then with a slouthfull confidence looke only vpon Christ his mercie and grace, as in the beginninge of the world did all mankind vnprofitable except a few gave vpon the arke of God his goodnes, in the meane season, as reporteth S. Peter, giuing themselves ouer to riot of banquetes & good cheare, and so worthely were enfolden in the vniuersal waues of the deluge: No more must we for the present harken vnto the protestantish Antichrist, who teacheth vs, that for the performance of our Sauing dutie towards God, to be sufficient, that our spirit of faith behold Christ his mercie redeming vs, lest that the flud of his iustice rather surpriue vs in our retchles securitie. We are rather to call to minde our lifegeuinge water of Baptisme, an element of fruite and encrease, wher in first we became Christians, & from which, as spirituall fishes, and birdes of the aier wee receiued the prime spirit of vitalitie: and then we shall see, that element is not onely a substance of representation, seruing for faith, or contemplation, but also to be a moisture, conuenient for puritie, for grought of encrease, of rising vward, in reckoning of our actiue vertuouse life very aptlie puttraicted forth therby.

5. But nothing doth so effectually proue the excellencie of Christian life in worke and vertue aimed at by hope, as the person of our Redemer *Iesus Christ*, his sacred merits and desertes. Hereby doe we Christians vnderstand the great nobilitie of our taske and voration, from hence, as situated vpon a mountaine of perfection neare to the Angels in heauen, doe we behold vnder vs as grouelinge all infidels, Turkes, and Ieues in regard of our deuoted industrie consecrated to supreme sanctitie, to integritie of function and endeour, aruinge euen vnto a most perfect imitation of almightie God. By the measure then and summe of expences, disbursed by the bountie of our lord God, we may conceiue the expected and intended degree of his purchase in man kinde. Therefore first, we are to consider that admirable descent and humiliation of the *second prinson in Trinitie*, by the misterie of the holy *Incarnation* beinge made man. O what difference of estate betwixt the deitie enthronised in the bosome of the eternall father, and the humble condition of that nature, to which it is personally vnited, taken from the wombe

wombe of the blessed virgin *Marie*! while slouped God so lowe, but to exalte vs to the imitatio of his father by vertue & heauenly life? why did this Eagle by President of himselfe geue vs a paterne of flight, but that we might be eleuated with him both in contemplation of truth, and also affection of iustice, and honestie? why lured he vs by his humanitie, as hony combe of mankinde, as our delight of body and soule, but that by eminencie of action we might resemble himselfe, and liue in sequestration with him from all grosse and worldly carnalitie: that we, his church and mysticall bodie, might be ioyned vnto him as heade aboue, in worke glorious, and in perfection of faith and charitie deuouide of spot and wrinkle, as speaketh the Apottle: if the finger of almightie God, appearing to the leues in the characters of the lawe engraued in stone, was a great motiue vnto them to followe vertue, & excell all other nations in profession thereof, what efficacie to the same ende ought to be vnto vs Christians the very substance of the diuinitie corporally manifested in the humanitie of *Christe*, as the tables of the *Ghespell*, the thurible of loue and Charitie! Here is tendred vnto vs a Iacobs ladder, by which Angels descend, as to a nature humane, inferior to their sublimitie: they also ascende, adoring in our idea and table of good life, the diuinitie thereof, as their superior lord and maker. VVhat then remaineth for vs Christians, but by this ladder, both in number of vertuous endeours, and also in prerogatiue of their nobilitie, to scale heauen, and atcheue eternall glorie? This our Redemer was beheld by *Amos* the prophet, standing vpon an adamantine wall, and holding an adamant in his hand in token of his forcible empire. The wall of Adamant signifieth the vncerpugnable strength of vertue in his Church: the adamant in his hand declared the mighty power of grace he had to drawe the rude and sturdie iron of this world to the seruice of almightie God by sweete Charitie & busie occupations of all prohibie. In whom, as our tables of the new lawe euangelicall, are so veuable for our instructions the capitall letters of all good examples: that according to the prophesie of *Abacuc*, without laborious bende of eye, those which goe by the way, euen in their passage, may beholde and reade their lesson for vertuous industrie and holy employment. VVe onely Christians are *Israelites*: that is beholders of God: and stronge with him by his grace in the misteries of our faith: a beatitude promised to *Mouises*, as witnesseth *S. Augustin*. No *Arian*, *Nestorian*, or *Mahometane*, denyinge the diuinitie of *Christ*, haue so egar and effectuall prouokement to vertue, as we Christians in respect of our faithfull expectation through *Christ Iesus* God and man.

6. And this kinde of Christian agilitie is verie properlie signified by the day of our sabbath, to wit Sunday, in which our Redemer accomplished his triumphant Resurrection. The Ieue obserued his sabbath on Saturday, in which he had chardge from almightie God, for a gratefull memory of the great benefit of creation, to rest and surcease from labour: notwithstandinge we haue no expresse recorde, that he was commanded on that day in particular by vertue of the sabbaths precept, to exercise any acte of religion, besides his obedient rest, as signe of eternall repose in heauen: where paradise, without our toying industry, in an eternall iubilie, is to afforde vs perpetuall nutriment of best substance, and sweetest delight. But our prime Sabaoth is Sunday, sanctified to this purpose by our Redemers Resurrection, in which we may contemplane many tokens of our adtiue dutie in vertue and good workes. The Sunn, heauens chiefe planet, geuing name to our sabbath, as it most resplendent, so most industrious in motion, perfecting it proper circular iorney in the space of foure and twentie houres: and that with such celeritie, as is scarce by vs imaginable; coursing out aboue ten thousand myles in one hower, as remarketh *Leonard Lessius*. Also our Sauour *Christ*, first and chiefe obseruer of our sabbath, after his Resurrection gaue many remonstrances of his spirituall industrie, as penetrating the difficultie of a hard and masse resisting graue stone, con-

uaying 30

Ephes. 5.
Exod. 31.

Collos. 2.

Gen. 18.

Ames 7.

Christote
hom. de vir-
tute

Abacuc. 2.

Augustin
Quest. 45 in
Exod.

The Christian
Sabbath day.

Exod. 31.
Deut. 9. Caiet
1. 2. q. 152. art
4. Suar. lib. 1.
de virtut. Re-
ligion. Cap. 14.

Leonard less-
sius lib. 1. de
prouid. Num.

waying himselfe at diuers tymes herther and thether to make his apperance to his disciples, & that with such varietie and multiplicitie in the space of forty dayes, as it wonderfull to consider. Accordingly the Apostles in sundrie passages calling to minde this Resurrection of our sauour on the sabbath daie, still putt vs in minde of death to sinne, and of liuelie action to vertue, and almightie God. Preparation to which busie employment was good Friday, in which abandoning the Turkish sabbath, by mortification we died to veneric, & all effeminacie of delight. To the same purpose serued Easter Eue, in which spirituall we were entombred, as it may seeme in cloisture with Christ from all occasion of wanton disportes. Then entereth our perfect sabbath of Easter day, in which we are now to performe a life most actiue, quicke & nimble, a life heauenlie and Angellicall. And therefore the prescribed qualitie of our Christian sabbath day doth not consist in a meere repose and relinquishment of seruile worke, as it concerned the Iewe, but also it is to be behelde in acte of religion, as to heare the sacred Masse, commanded vs by the church in the precept therof, and in other heauenly endeavors.

Why Christians in regard of Christ are most operative in their hope.

7. Moreouer valuing and pondering the busie and importunate affaires of our sauour his life and death, & of his holy sacred merites, we shall euidently contemplate the operative qualitie of our Christianity, and how it is directed wholly by almightie God to workes of vertue: and that in manner most singular and excellent. The entire iconomy of Christ, his humble and painefull actions & sufferances here on earth, were ordained to make vs mount vp to the top of perfection, as of all vertue in generall, so principally of Charitie: that we might hereby resemble our Creator, who charitable causeth his sunne to shine vpon the good and the bad. And therefore by price of this his asperitie and rigour, we may gather, of what rate and hight our actions ought to be. Recounte we then the tilladge vsed by the selfe same sonne of God vpon the ground of our soules: and consider we the nobilitie of his inspired grace, as of an heauenly refreshing aire, of water of paradise springing vp to euerlasting life, of a foode of eternall ioy, a force above natures compas or abilitie. Then ponder we, how this grace was purchased for vs: namely by his poore natiuitie in Bethlem, by his laborious preaching and teaching in Iurie and Galile, by his continuall prayer, & often teares, by indigence, and iniuries from the world against the deuine maiestie of his sacred person, by the dispiteous vsage of him from the Iewes and Gentiles, by his agonie of death, and effusion of his precious blode: and then balancing the expences defraied to make vs vertuous, and actiue for encrease of good life, we shall conclude, that the professed office of a Christian man is not limited to any labor or industrie particular in this kinde, but rather to be such a one as is most eminent, transcendent, & close arising to the very fiery agilitie of Angells them selues. Saint Hierome considering the soueraine dignitie of vertue in Christianitie, thus speaketh. *As sone as the sonne of God made his entrie into the world, forthwith he assembled a new familie, to the ende, that he, who in heauen was adored by Angels, might on earth also haue his angels.* Patient Iob discouraging of the admirable power and prouidence of almightie God, to illustrate the same, maketh this demande: *Shalt thou use the Rhinoceros with thy collar to ploughe the ground? Vpon which passage S. Gregorie commenting, by Rhinoceros vnderstandeth mightie and redoubted princes, maiestied and ruled by Christian grace, deuied vnto them from the crosse of Christ.*

Math. 7.

1. Cor. 3.

Ioa. 4.

Hier. Epist. ad Eustoch.

Iob. 39.

Greg. li. 31. in Iob. c. 3.

Power of the Crosse ouer greater Princes.

Aug. Tract. in Ioa. 1. cap. 1. Tract. 11. ca. 3. Tract. 36. 33. c. 11.

I remember my selfe oftentimes to haue seene Rhinoceros inflamed to strie with a great blode, and as it were eleuating their hornes with dreadfull terror to haue shreined to their subiectes, as small beastes, deatnes, banishments, condemnations: who vpon a soudaine making the signe of the crosse on their foreheades, forthwith extinguished all heate of surie forgot their minaces, and norwenged themselves bound, that they could not performe what they before had determined. Neuer was there found in man his iudgement, before the coming of our sauour, any institution so effectualie

effectuall to vertue, as that deliuered by almightie God to the Iewes, notwithstanding this transcending charge was geuen to the world from the oracle of our Redemers mouth: *Vnlesse your iustice dash abound more then that of the scribes and Pharisees, you shall not enter into the kingdome of Heauen.* Of which excellencie of vertue, properly apertaining to the olde law, singularly well discourse *Philo*, and *Iosephus*.

Phil. in Hipar.
Ioseph. lib. 2.
Antiq. cap. 12.

8. Vpon this very consideration once a Catholick Gentleman in England conuersant in my company, euen out of his naturall prudence auouched vnto me, that the faith & religion protestantlicall could not be iudiciously thought as come originally from almightie God by merit of our Sauour *Christ*. For, saide he, what proportion is there betwixt the sacred Incarnation of *Christ*, that strange depression of his diuinitie, his rigorous life, his dolorous death, the wonderfull and infinite moment of his precious sighes, reares, blood, and the faith and religion of protestantes! Faith, I meane, said he, which is their iustification, their period of all vertue and Christian sanctitie, the onely instrument of their hope and industrie, adioyned to no remarkable labor, or any necessarie honestie? Religion I vnderstand such a one, as is deuoid of presthood, of sacrifice, of altar, of church, of all maiestie of outward cerimonie, not fit to be the worship of him, who is creator of heauen and earth: whose ministers nether haue ordination, nor lawfull mission: who among them selues retaine no hierarchie of a miscall body, no approued Canon of life and conuersation decreed or enacted in generall counsell. VVherevpon on the one side wayinge the worth of expences disbursed by our Sauour, & of the other the slender purchase or fruit thereof to be seene among protestantes, substantially did conclude, as I thinke: that assuredly almightie God was neuer man, or a sacrifice vpon the crosse, to founde faith and religion of protestantes: seeing that lesse charges, yea none at all, would haue serued, by such faith and religion to furnish Antichrist for his batterie of *Christ* his Church, for the abolishment of vertue and overthrowe of his familie.

The English
religion re-
proved by
the merit of
Christ.

9. VVhich excellencie of our Christian hope, as it maketh it selfe manifest in regarde of vertue in generall, so doth it appeare most perspicuously in the qualitie of such vertues, as concerne Ciuill life and gouernement, comparison being made with diuers other politicke institutions of pagan common wealthes. *Plato*, as reporteth *Aristotle* not imagining a sufficiency of possible vertue to consist with proprietie of wiues and other emolumentes, allowed therein a communitie, to the ende that Citizens mindes enioyinge once in that kinde what they desired, might after more freely, as voide of impossible desires or partialitie, employ themselves about publick affaires: to which purpose also sondrie nations allow to one man many concubines. But the *Christiã* discipline in regarde also of ciuility, procureth in Citizens such vertue of cõtinencie, and charitie, as that willingly they renounce this brutish or confused communitie: some contenting them selues with one wife, others wholly remaninge deuoted to virginitie. In many comon wealthes by decree of law hath bene established as good price, all purchase of *strong hand*, and of deceit, as is seene among the *Scythians* & barbarous nations, not expecting to attaine by their discipline to perfect iustice & equitie among themselves: whereas our faith maketh men not onelie not inurious to others, but also voluntarie forfakers of what they haue. In *Greece*, where was fountaine of ciuilitie, the most famous law makers vtterly despaired in times of peace to finde in Citizens hartes tiew vertues, and therefore, as reporteth *Aristotle*, did not laie downe any lawes properly belonging to peace, seekinge onely to establishe a pollicie in fury of armes, whilest one Citie or nation fought againste and other. And suerly this fault of theirs was grounded vpon the great difficulties which occurre in time of peace against vertue, being a thing more hard for subiectes in seasons of flourishing repose to

The excellen-
cie of Chri-
stian hope in
regarde of ci-
uilitie.

Arist. 18 Pol.

Celius Rho-
digia li. 18. c.

21.

Iuuenal Sa-
tyr. 6.

be iust, pious, continent, and temperant. then it is in tumult of warres for them not to be courageous, and patient. And we vnderstand from histories, how weak was vertue among the auncient Romanes, in that their estate flourished at home onely as long, as martiall discipline stood in armes abroad: the which decayed, w^he pleasures of peace & ease obtained the soueranty. And at this day nothing doth so support the Turkish empyre as continuall warres and combustions against forraigne people. From which martialitie yf it shall once surcease, forthwith their slender and feeble vertue at home taught by their religion, will yelde vp hand to licentious libertie, and effeminacie. In which pointe our Catholicke faith is solely effectuell for vertue: the which persuaedeth peace very instantly, as a condicion peculiarly conuenient for her decumments, by reason of strong motiues she hath for vertue, and for the withdrawinge of mens forces from pleasure. Nether as yet in peace any communitie in the world hath so long flourished, as that of *Christians*: which is a pregnant argument of vertue and heavenly grace therein implied, able to resist the forcible allurements of delights in tranquillitie and abundance. *Aristotle* reherseth vnto vs, that the Sages of Greece, although they thought a monarchie to be the best forme of gouernement, yet consideringe the eminent degree of exemplar vertue requisite in monarches, iudged it as impossible, that such desired vertue in one man shoulde be found, as was once by *Appelles* all the beauties of the women in Greece exprest in one picture of *Helena*; & therfore did not laye downe lawes for that gouernement, but rather aduertised nations not to trust to kinges or monarches. Neuertheles this morall impossibilitie by the Christian faith & hope is taken away, and among vs subiectes voluntarie couet to liue vnder kinges, & monarches: whose choice is much approued by the deuine monarchy of the Papacie in the common wealth of Christi his church. Likewise kinges and monarches couragiously among vs resolute to be eminent phenixes in all vertue, and integritie of life.

10. Here against the perfection of the Christian faith began to swell the mightie malice of Antichrist, which endeuoreth by his forerunners the protestantes, to damne vp and restrain the course therof in vertue and good workes, deuising vnder an heavenly coulour of a faith pretended, and qualitie of Christ his desertes belueued, to cut the verie vertue & sinoufe of true Hope, to persuaue a compendiarie abridgement of Christian office, and estate of the Gospell, consistinge in a meere belefe apprehending the mercifull promises of grace, and blisse thereon solely depending. To which proiect I haue seene in England certaine tables or chartes, draune our surely by the pencill of Antichrist, deuided into too rankes of abominable doctrine: in the former vnder the title of *Grace*, and of the *Gospell*, were layed downe all such places of scripture, as appertaine to the benefites of faith: In the other vnder name of *the law*, by Catalog was reherced such sacred textes of holy writt, as concerned the naturall and morall preceptes of honestie: as forbidding adulterie, fornication, iniustice, neglect of the sabbath daie, dishonor of parentes, iniustice of stelh, murder, and disobedience against superiors. Vherby was intimated to the rude English, that the obseruances of morall vertue and prohibtie did not much touche Christians, no more then did the olde law abolished by Christ our Redemer concerne to their duties: and also that yf any belueuer did transgresse against them by turpitude or iniquitie of life, yet still by priuiledge of his faith he was a guiltles childe of grace and of the Gospell, free from ghostly detriment through any dishonestie therby. O strange Gospell of a protestant, thus sequestred and rancked a parte from endeuors of naturall honestie! O admirable grace of his faith, retaining life of iustification euen in the sloth of not workeinge, yea in the donghill of most filthy & lothsome deportementes & workeinge ill! Let him the know, that he is enfolded in darkenes of a mistery of iniquity, plotted by his captaine Antichrist,

Arist. l. 4. Pol.

*Sinesl de
Rep. Titulo 1*

*Hope of the
Protestant
voide of ver-
tue and good
workes.*

let

let him also learne of the Catholick, in what sense and meaning the Apostle S. Paule in his Epistle to the Romanes distinguisheth by way of opposition the law of faith, and that of the Gospell, from the law of workes, and naturall integritie of behaviour.

Howe the law of faith is distinguished from the law of ver-

11. Some times the holy Apostle by stile of the law signifieth the ceremoniall law, properly belonging to the Iewe, which by faith and grace of the Gospell was to expire and determine: at other times by title of the law he compriseth the entire tenor of the same, purporting morall life, in as much as it doeth not include the spirit of christian faith, but onely as it lieth ingraued in the hard and dead tables of stone, severed from faith in Christ, seruing merely to instruct, and to asfright man his frailtie or rebellious disposition by feare of punishment assigned therin to transgressors. But in deede, faith, grace, & the Gospell doe containe in their bowels as it were the selfe same naturall law of workes, and probitie: which by reason of an inward burning charitie, more effectually and indutritiously doeth execute them, then the morall documentes of vertues of themselves deliuered by almightie God vnto the Iewes, and registered in stonie tables, were able to performe. So that the proper spirit of faith, of grace and of the Gospell, is a spirit of Godd workes, and in this kinde more operative, the euener was the law of Moyses. VVhereupon then assuredly doth a Christian man, not a Iewe, as teacheth S. Augustin. behaue himselfe according to the spirit of faith, Grace and the Gospell, when by vertuous endeouers he is moste obedient, & humble; when he is eminentlie chaste, and mortifieth the flesh by rigorous discipline of life: when he fasteth, prayeth, giueth almes, helpeth his neighbours, payeth what he oweth. In which endeouers he is not a Iewe, or a follower of the lawe, as Turchishly and barbarously protestantes doe teache, but rather a perfect Christian, shining in the grace and light of the Gospell according to S. Augustin. Good God, can naturall honestie of good workes be estranged from faith & freedome of the Gospell? Is a Iewe, or a bare philosopher, by instinct of doctrine, an honeste man, a man of greater perfection, which consisteth in good action, then is a protestant professing the libertie of the Gospell? When almightie God is to iudge all Christians at the latter daie, he is to iudge them by their faith, their grace, and libertie of the Gospell: yet by vertue therof, and their one vocation, as workemen, as souldiers, pilgrimes, husbandmen: in whom the spirit of faith, of grace, and of the Gospell is intrinsically and essentially operative, allotted to taske of labour & sweate in vertue: from whose estate and faith are not to be distinguished their trauailes, as the Gospell is severed from the law. *Call the workemen,* saith our sauour Christ, *and geue them their rewarde* Then Christians by nature and proper conduct of faith, of grace and of the Gospell are obseruers of the law. *He that soweth sparinglie shall reape sparinglie.* And when sondrie places of holy scriptures exhorte vs to workes of vertue, doubtles we are spoken vnto as Christians, by faith, grace, and Gospell ordained to worke, and that more efficaciouslie then ether Iewes by meanes of their law, or Gentill by force of his philosophie, could be enabled.

ladiacall inflicte vvas reposed in vvorkes separated from faith in Christ Non ex fide, sed ex quibus operibus sume rane. August. Tract. 14. in Ioan. cap. 12. Iste ergo confidus non in deorum, nequorum libaliorum, sed plane Christi anorum fidelium Aug. 1. cont. Iul. c. 16. De Fide & oper. c. 8. Aug. 1. cont. I. Epist. Pelag. ca. 4. Quis est tam impius qui dicat ideo feci ista: si non custodire precepta, quia est ipse Christianus, nec sub lege, sed sub gratia constitutus? Digito enim Dei lex scripta est, sed propter duos in lapide scripta est. Nunciam Dominus in terra scribebat, quia fructum querebat. Aug. Tract. 13. in Ioan. ca. 8. Math. 20. 1. Corin. 3. Ioan. 9. Gall. 5. Ephes. 5.

The reliance, vvhich Christian Hope hath vpon the endeouers of vertue, is not onely sacred and heauenly, but truly ciuill and politicke.

CHAPTER. V.

SVCH is the excellent qualitie of vertue, that it is not onely available for man to purchase with fauour of Almighty God his owne eternall beatitude, but also necessary for the ciuill institution, preferuation and happie estate of any humane societie

cietie: heauen & earth in a sorte tendering vnto vs most important motives for studie and practise therof. So that if a careles neglect, not regarding celestiall blisse, should brede in vs a forgetfullnes of the same, yet worldly emolument woulde still support and maintaine in our brestes towarde her a greate loue and affection. In this manner therefore in vertue conspire things mortall and immortall, visible and inuisible, the dew of the firmament, and the fat of this loest element. Plutarch recounteth it as a thing wonderfull, that the auncient Ethnickes did neuer build vp anie temple To the vertue of temperance, or sufferance, so magnanimitie, or Continence: But to fortune, euen vvith the first foundations of Rome. haue bene crasse manie boeth sumptuous, & of great antiquity. The reason perhaps was, that they demed these vertues in their seedes so to be in grafted in man his nature, that they needed no prompter to put vs in minde of them, whose actions vvith vs were to be in continuall vse, depending on our owne industrie, not whollie vpon anie externall fauour or beneuolence of others.

2. No doubt if vertue hold a continuall souerantie in the actions and mindes of Citizens, or patriots, all wold passe among them vvith great contentement, commoditie, and flower of ciuilitie: I meane, if vertue were embraced of them for it selfe, and expressed not onelie vvith outward shew, and painted coulour for some other ende of inter: est, but euen harboured in loyall loue of their hartes and iudgements. For if law onelie by penaltie extorte from a subiect good abearance, no sooner shall terror of iustice be out of his sight, then craftie conuayance of proud auaricious, or voluptuous concupiscence, or from it open violence, vvill performe some one feate or other of impietie. The distemperature wherof, as an inward ague in the bouels of a bodie politick, vvill in short time fret and consume the whole substance of good pollicie; and encreasing daile in couerture of dissimulation, finallie vvill rush out apparantlie into barbarisme, to the ouerthrow of the communitee. Therefore if vertue be wanting in anie societie, as well remarketh Aristotle. Namelie vvhen iustice is wanting in man, no fraude, saith he of vvild beastes is so great, no such is their malice, as may be compared vvith the malice of him: for vvhen iniustice is armed, as it is most horrible; so seeing that man is armed by nature, as by his prudence and force, to vse on this side, or the other, if he once vvant vertue, nothing on earth is so vvicked as he, nothing more cruell, or more geuen to luste and intemperance. Brute creatures by ordinance of nature are so balanced & appointed, that they cannot exceede or decline from that ende for vvich they are created, or vse anie proposterous meanes therunto. But man, as by noble endowementes of reason and free vvill is furnished to accomplish his office and function, so vvhen not restrained or ordered by vertues law, those verie giftes of nature, by so much the more in him violently breake out into barbarisme, by how much his minde is more sharpe and intelligent, his vvill more free and resolute. VVherfore Aristotle very properly and consideratly in his bookes of Ethickes hauing intreated of morall life and vertue, so concludeth them, that he maketh in the close a fit transition to his ensuiuing treatise of pollicie.

3. There be then three instrumentes, by vvich men in ciuil societie effect ther driftes and purposes. Fraude, strong hand, and vertue. Fraude, and might are instrumentes mercelie of barbarisme. Nether do we vnderstand here by barbarisme only a Scithian inuasion of a savage cutthroate or highlander, or a rancke rider, but also the slye and craftie inuasion of the pirat, of the burfeue, of the curpurse, of the false broker and aduocate. For barbarisme hath attendant a Mercurie vvith his winged head of subtiltie, and vvith a purse at his belte of commoditie, as well as Minerua, or sincere Ciuilitie. It remaineth then onely, that vertue be the sole organ and lawfull mistres of true pollicie. In vvich order of ciuil vertue, next after religion, is most necessarie iustice, ordained to the procurement of the common good, belonging to many: so that Citizens, as aduocates

Vertue heauenly & ciuil.

Plut. lib. d.
Fortuna.

The ciuil force of vertue is generally declared.

Arist. 1. pol. c. 2.
The disorder of man great vvithout vertue.

Aug. Epist. 52.

Three instrumentes seruinge man in his actions. Omnis societatis fraudulentum socium naturaliter non vult Aug. l. de Nupt. & Conc. cap. 4. Mercurie of Barbarisme. Cel. Rhodigin l. 10. Ant. cap. 19.
Onlie vertue is the instrument of pollicie.

ueteriseth

wertifeth vs Aristotle is not to repute himselfe as his owne, or at his owne disposition, but rather to appertaine to the common wealth. For seeing all Citizens are partes of the multitude, nature hath giuen charge to euery parte to haue an especiall care of the whole. And as each parte in dignity and place exceedeth other, so proportionablelie in euerie one is to be a great care of charitie and pietie towards the comunaltie. And how vertue doeth concurre to the office both of prince, and subiect, thus Aristotle likewise declareth: If he who is to commande, be not moderate and iust, how can he well command? If he, who is to obey be in like sorte disuorished of vertue, how will he modestly obey? for one being an intemperat flugarde, will performe no obligation of good dutie. Wherefore it is manifest, that both are to be adorned with vertue, although not in all pointes with equalitie of degree. Of which difference, although accorded in a ciuil conformance, we are now to discourse.

Arist l. 1. pol. c. 2.
Ciuil Charitie.

Arist li 1. pol. c. 8.

4 As the ende of a law enacted by a prince, is to make the subiect good & vertuous, especially iust, and well effected to the common weale, so the prince beinge himselfe aliuing and speakinge law, is by example of worke not onely to appeare vertuous, but also to be endowed with vertue in principalltie of highest qualitie. He who is to commande, saith Arist. is to be furnished and adorned with perfect and absolute vertue of manners. For his office is as it were of an architect, or craftes maister, to whom especially belongeth the name of vertue. Then the prince, by his owne profession, also by institution of almighty God and nature, is to shine with vertue, & that not in vulgare kinde, but in souerantie and exemplaritie: so that his purple, crowne, and scepter be not so much signes of his power and maiestie, as of his singuler eminent vertue, and integritie of life. VVherupon the politickes of our dayes might propose a question, as more disputable, so also more profitable vnto the world, to wit, whether the priest or the prince by office and dutie are obliged to be more vertuous, then whose power is the greater. Accordinge to which proportion of vertue, answering vnto power of commaunderie in dewe measure of the same, Aristotle doeth very well theron conclude, that noble persons are obliged to be more vertuous, then the vulgar sorte, the husband, then the wife, the maister, then the seruant, in whom, if he be a slaue or bonde man, is regardable minima virtus the meanest estate of vertue. VVherupon he examining the proper temper of spirit and disposition of a prince, saith. He is to accept of the gouernement willingly, and yet in some sorte against his will, whosomener shall be worthy of Empire. That is he ought not to aime onely at superioritie for his owne auail or pleasure, but rather to vndergoe labors, paines & trauailes for the common good: his charge seeming rather to be vnto him ikelesome, then delightfull. Also the same philosopher talkinge of one fit to be eleuated to the top of gouernement, thus discourseth: VVhen is so fallest out, that one whole race, or one among the rest, doeth so excell in vertue, that he surpasseth they vertues of others, or of that progenie, then it is conuenient, that kinglie right be graunted so such a familie with highest power, or that one of it be king. Therefore an absolute monarch is placed in chiefe top of domination, so is he by God, and nature the more obliged to be vertuous, and that in a kinde singular, rare and monarchicall: and is not so much to regard his owne power absolute and independant, as his dutie and function of cheefest vertue architectonicall. Kingly anuthoritie, saith Arist. To that ende is ordained, that the people therby may be defended, and from among those which be good, kings are to be culled out: either in reckoning of their vertuous actions, or surely of their dignitie and excellence in this kinde.

Verree of 2 Prince.

Arist l. Ethic. c. 1. lib 1. Magn. Moral. c. 1. Arist l. pol. c. 2.

The Priest & the Prince by bonde of office ought to be vertuous.

An non certis, optimo cuique Dominatum ab ipsa virtutis cum summa utilitate infirmorum, datur? Cicero l. 3. de Repub. Aug. l. 4. cont. Iul. cap. 12. Vertue required in noble persons.

Arist l. pol. c. 7.

Arist l. 1. Ethic. c. 1.

Princes by vertue like vnto almighty God. Arist. l. 1. Ethic. c. 1. Aug. Epist. 101. l. 1. Ciu. c. 11. 12. 14.

5. Herby we may vnderstand, that princes by nothing so much as by vertue, especially such vertue as is beneficiall to others, as by legal iustice, comprising in it selfe all other vertues like a blazinge Venus and Lucifer in the firmament, as speaketh Aristotle, doe expresse that similitude they haue with almighty God. Trueth it is that their power of souerianity, which in them as a sparck of that huge fornae of authority abounding

in almightie God, doth in some sorte make them resemble the first cause: yet this in a prince is not his especiall grace, or chiefest dignitie ariuing nearest vnto his creator. For a prince may abuse his regalitie and estate applying it to barbarous tirannie: he may amidst his subiectes become *selua*, a cruell beast, as noteth Aristotle. But vertue, as marketh S. Augustine, cannot be by him abused, and it will still recommed the prince as honorable and amiable, as in an especiall manner representing the high perfection of almightie God. A prince saith Aristotle rightly graced with vertue is with good reason to be esteemed of others as a God. Plutarch likewise to the same purpose thus discourseth: Almighty God, vnto whom men by studie, care, and worke, endeavor to make themselves like, doth excell in threethings: to wit, immortalitie, power, and vertue: among which shew vertue no thing is more beneficiall, nothing more honest, nothing more diuine. Also worthy the consideration of a prince is an aduertisement geuen by Philo. As for making other things *vaine*, is first hot of it owne nature: contrarie *wise* for *vve*, by nature colde fresheth other things, so a Iudge ought to be full fraught with iustice, if he administer the same to others, from whom, as from a fountaine doe flowe the sweete streames of lawes to those, as desire iustice. Again in another place. In the law of Moyses it is a most iuste commaunde, that the prince in the Common wealth do not deale fraudulently with his subiectes. For deceptiull manners, whelst dissimulation couereth intended affaires, apertaine to seruile and base spirits. Wherefore a Prince is not so to handle his vassalls, who among them is a father, and from them as his children, is to receiue dutifull respect. For princes (that I may tell the truth) are so manie publicke parentes of cities and nations. How many them of them be good are not inferior in pietie to naturall parentes. Contrarie *wise* such princes as to the detrimēt of the subiectes abuse their power, are not in deede princes, but rather to be termed enemies, douge the fles of enemies. After talkinge of certaine noble princes, notorious for yertue, as examples to be proposed to other princes, he thus concludeth: Let princes imitate these presidents, if they couet to be like vnto almightie God.

Arist li. 1. pol.
c. 11. 10. Ethic.
c. 9.
Plut. in Arist.

Philo l. de Iudicio.

Philo lib. de occar. Princ.

Vertue onlie maketh a man amiable. Aug. Tract. 12. in Ioan. cap. 7. Decus ergo corporis animus, decus animi Deus. Detrimēt to a common wealth from a Prince of a vicked life.

Virtue required in subiects.

6. VVhereby we may vnderstand, what a ciuil damage falleth vpon the commonwealth, from the vicious life of a Prince, and from such actes of his, when publicke honors and offices are by him committed to wicked persons. By nature a subiecte is prone to prise that at an high rate, which is esteemed in the choise of his Prince, and to imitate that seriously, of which his Prince hath geuen him by his action a patene. VVherupon, when he shall behold impietie, atheisme, incontinencie, iniustice and intemperance graced by the demeanure and manners of his prince, forthwith he will iudge such vices not to be of that deformitie or turpitude, as others more scrupulouslie doe suppose: and so thincke, that they will becom also his owne person and cariadge verie well, being graced by his Prince. In likemanner when he espieth vicious persons ennobled by the Prince with stile of honor, with publicke charge of commaundrie, enriched by ample reuenues, forthwith he will deme, the onelie way to be preferred by such a prince, is to be vicious surably to his humor, & to that of his fauorites: wherby he shall resolue accordinglie. VVhich practise and life of Prince directly tendeth to barbarisme. For as nothing is substantiallie ciuill but vertue, so nothing indeede harsh and rude, nothing falselie fraudulent, or importunelie violent in a society, but vice and iniquitie. And assuredlie I thinke, that from no other fact of tyrannie proceedeth such balefull losse to the common wealth, as from the Princes euill cariadge employed to fauour vice, and disgrace vertue.

7. Out of the same principles euidentlie also are deduced consequences implying seemblable vertue, in the performance of ciuillie, on the behalfe of subiectes. For indeede ciuillitie is nothing els then an aggregation of all the vertues intellectuall, and morall, referred to legall iustice and equitie: whereby publick good of manie is procured,

red, preferred and augmented. Therefore Seneca deciphering the particuler articles and partes of ciuilitie, thus recounteth them : It is the onely worke of Philosophie, to finde out truth, both in diuine and humane affaires; from whence neuer departeth iustice, pietie, religion, and societie of all vertues combined together. This science teacheth a man to worship diuine things, and to loue humane, to acknowledge the empire of the Gods, and to admit a fellowship among men, the which was once inuoluted before conuetsuines pulled it in peeces. And doubtles the golden worlde vnder king Saturne, so renowned by the auncientes for happie pollicie, was nothing els but a societie of men knit together by the bondes of all the vertues: VVherby they were frendlie, iust, charitable, continent, and temperant: and the method to bring in againe this golden age, is by the same vertue, through the merits of our Redemer. Therefore a Citizen must be established with continence and temperance, moderating the inordinat motions of his sensuall desire: he must also be strengthened with fortitude so restraining feare in him, that it neuer vpon vewe of terror make him to retire from his place and office of publick seruice. Also his will by puer affection towards iustice, and the publick weale is so to be inflamed, that not onely for his owne priuat emolument he performe the outward endeour & formality of vertue in regarde thereof, but that moreover euen out of cordiall choice, he employ and engage himselfe in procuring and maintaining publick vtilitie. Otherwise if these ciuil vertues be exhibited onche in a coulourable shewe of honestie in some artificiall plott of inuention, first the Citizens perceuing such artifice, will abandon all confidence one towards another: and so neuer will frankelie consort for the effect of anie noble enterprise; suspicion continually attending vpon their wordes and actions: then where without danger of penalitie iniurious appetite may race it out in them for priuat purchase, ther it will aduenture, and so by night as it were of a stratagem, demolish that ciuilitie, which was earst builde by day of sincere meaning. Aristotle affirmeth, that the perfection of a Citizen, intended by the lawe, is vertue: *For we haue determined, that the best ende of ciuile science is that, which yesh diligence, whereby it may render the Citizens good, rightly affected, and fit to performe honest endeuors.* And therefore as he in ciuilitie chiefly respecteth prohibie of manners, so he defineth, that ciuil authoritie appointeth for subiectes outward commodities of riches, & honour in a common wealch onely in that measure, in which they be most seruicicable to vertue: *so that good men will not encrease their wealth inordinatly, nor euill men haue power so to doe. It is a foolish auarice of some writeth Seneca, who puta difference betwixt possession and propriety: and thinke that not thiers, which is of the communitee.*

8. But as vertue in generall is requisite to ciuilitie, so times beinge distributed to those of warre, & others of peace, some vertue will seeme as proper for warre, and some other for peace. For as to eache season seuerally certaine vices and inordinate passions are incident contrary to vertue, so in eache of them peculier vertues by authoritie of the magistrat are to be in vse and practise. And therefore a ciuil politician must as well know the ciuill artes of peace, as of warre. VVherupon Aristotle maketh this distribution: *Fortitude and patience are necessarie to entertaine and performe laudable attempts in tymes of trouble: philosophie serueth for quietnes. But temperance and suffice are profitable for booth occasions: yet more specially concerne times of quietnes and repose. For as warre maketh men to be swift, and frugall, so prosperitie and ease vnto peace rendereth them licentious and vnjust.* Therefore vertues are by a prudent prince in all times by his owne example, and his lawes, to be fortified against their opposit vices & perturbations, respectiue in each time risinge in vprore against reason, and the common good. So then we may see, what is supporte of our Christian hope, & matter of industrie therof; to wit vertue: the same to be also the goulden chaine of Homere linkeing heauen & earth together in one bande, containing eternall beatitude, and temporall pollicie.

Sen. Epist. 90.

Arist. 1. 1. Ethic. ca. 5. 11. 7. Pol. c. 10. Sen. Epist. 72.

Proper times deputed to proper vertues.

Arist. 1. 7. pol. cap. 14.

Our Christian hope as it beareth strong hande against pride and voluptuousnes, so thereby standeth it against two mightie engines of barbaritie and incivilitie.

CHAPTER. VI.

Hope an enemy of pride and pleasure.

1. Cor. 7.

The seat of pride in man.

Arist. 1. 3. Ethic. c. 7.

Pride an enemy of Civilitie.

Pride attended vpon by other vices.

Georg. in ca. 11.

Iob.

Hos. c. 8.

AS deivine hope in a stedfast curse by endeours of vertue passeth on to the guerdone of felicitie, so doeth her constancie with semblable courage geue repulse to all vice either pleasantly perswading, or dreadfully threatening our stay or fall. All which deformitie of mischance in this our voiage hath too heades: to wit pleasure and pride, as man his vniuersall coinquination of the flesh & of the spirit, as speaketh the Apostle, to be eschued, if they assaile vs, or scoured out, if they once pollute vs. And that the more effectually our Christian hope might resolute to ouercome the forces, to refuse the offers of these vile monsters, by reason's eye they are discouered vnto vs in hewe so vgly and deformed, so balefull & damageable, that not onely we behold the to debarre offenders from entrie in o heauen, place of felicitie, but also with barbarisme to disturbe all humane societie, and to ouerthrowe that ciuilitie, which vertue by her lawes and customes laboreth among men to frame and establish.

1. Pride, although in regard of the obiecte, to wit, honor and soueraintie, perceivable onely by reason seeme to be a vice spirituall and intellectuall, yet notwithstanding in that it aimeth at excellencie situated on high, enuironed with souldrie difficulties, as with opposition of hatred and emulation, therefore it dominie in man his will, as *irascible*, the proper seat of fierie and cruell barbaritie. And as the obiect by the minde is apprehended as man his chiefest good, so the irascible affection accordingly pursueth the same with hottest commotion of wrathfull rancor, when impedimentes of aduerse countermines, of hostile competencie from any enemy, or corrualls industrie, with resistance doeth occur, or confronte her proceedings. Therefore Aristotle affirmeth, that a bold and audacious person is also arrogant: because, that he may the better preuaile, and attaine vnto his enterprise, he beareth a blustering shewe of pressing still forwardes, with contempt of all perill or power to the contrarie.

3. Now to conceiue, how insolencie violating moderation of cariage, is likewise iniuriouse to a ciuile societie, to omitte the reherfall of histories, recording the same by souldry euentures, it is most manifest, and without all difficultie to apprehend. For as the desires of arrogant men are excessiue and ardent, so doe they ingender in enuious persons the greater hatred, and more bitter alienation of minde from others. How the shall the Citizens, so seuered by priuie ambition, so suspicious of each others actions, agree in vnted force, for the performance of any rare or eminent exploit in the common wealth? Nether will pride onely so disperse them into diuers quarters of dislike, but moreouer will enkindle them banded in souldrie factions in a desire, by all meanes possible bent, to endamage the aduersant partie: by which hostilitie, necessarily the common good must finally perishe and decaie. Also this insolent vice raiuing in subiectes mindes, is not commonly alone, but rather hath in reuinue and furniture all other finnes of iniquitie, as steele, rapine, malediction, periurie, inuasion, yea also licentious concupiscence of sensuality. Ordinarily, saith S. Gregorie luste springeth out of the roote of arrogancie. Therefore the finall butt, of this swelling and swimming elation in all societie, is barbarisme, and violent irruption to disorder and confusion. The vaine man, sayeth the prophet Hoseas is eleuated into pride, and as if he were a colt of a wilde asse,

shineth

showeth himselfe borne to freedom. 5. Gregorie recounteth excellentlie well thus the barbarous effects of pride and arrogancie. In all, who swell within themselves by pride conceits, are to be founde clamor in speech, buttnes in silence, dissolution in mirth, surse in sadness, dish-nest in action, dishonestie in imagination, lawlessness in rage, rancor in answer. Such men murther a thousand persons to reprob, and weake to beare disgrace; flee to obey, by countenels to promote others immoderate. They seeme to be caried betwixt heauen and earth; for that neither obry reason in inferior matters equalitie of iustitise, and yet extolling themselves cannot arise to any great sublimitie.

Gregor. Homil. 41.

3. Besides this boisterous violence of arrogancie, tending to barbaritie, the same vice is moreover alwaies accompanied with ignorance, to the great detriment of ciuilitie. For proud men, to the examples of Gigantes, or soliuagant lions, build themselves vp mansion places in the solitude; whilest repunting their owne knowledge excellent, they disdain to learne of others, and so remaine still as Bellephorons in the darkenes of their owne ignorance. VWhereupon Plutarch reputeth pride a sinne in this respect vnciuil, in what it is iniurious to the light of reason: and therefore he reporteth, that the Egyptians did faine their Godes Isis to be altogether contrary to Iphron: that is yde in that this Iphron swollen with errors and ignorance, doth rent in peces and abolish all doctrines gathered by the gaddes.

Pride accompanied with ignorance

Arist. 1. 1. po. ut. cap. 1.

Plutarch 1. de lid & Ols.

4. Therefore our Catholike hope rightly informed by faith, chuserh for her foundation the vertue of humilitie, vpon which once settled belowe, she raiseth after by obedience and contempe of worldly greatnes, all the state and hight of her sublime fortunes and perfections. Especially at the very beginning of her worke she submitteth her power to authoritie of Church, and regardfully taketh guidance from the oracle of the same in all misteries of almightie God. Here humilitie of top saile maketh first the anchor sure belowe and safe for preservation of the shippe.

Hope relieth vpon humilitie

5. But as no bad disposition is more hurtfull to a common wealth then that of pride, so in this kinde, none so pernicious as heresie and priuat interpretation or choise of scripture, with mspirall of vnitie and quietnes: generalitie and sanctitie in the Catholick Church standing against such arrogant presumption. For as the qualitie of the curiositie is of chiefest importe, so the parties therein dissenting will be more eger and intemperat in their contentions. There is not a protestant in the world, be he neuer so very a busard, or asse neuer so sic bloen with his owne swelling fancie, who comparing his personall light of faith with that, which did shine in the whole church before Hus, wicleff, Luther, and Caluin, will not resolutely condemne and contemne the autoritie therof, the generall belife, the vniuersall manner of seruing of almightie God then by sacrifice and ceremonie, as times plunged in darkenes of false and superstitions ignorance. Thus much of late, haue we vnderdoode, with our great laughter, from the pen of an Archeminister in a chidish bablemet of his, concerning a case of matrimonie: calling the Church visible in time of Hincmarus, Bishop of Reims, a childe of darkness, what priuiledge of studie, of schoole, of education, of wit, hath his corpulent Minerua to reiect the Churches law, then in practice, as engrossed in darknes, as a decree of palpable ignorance: what is his monish light, whose weake blase in the night bringeth onlie dead corpes of sinners to their speedier corruption? what discovereth he in heauen, I beseeche him, by his light? He beholderh for sothe, that Almightie God is auctor and adtor of sinners: that the second person in the sacred Trinitie is God of himselfe, and not God of God his father: That the holy ghost hath not appointed any visible auctoritie in the Church, to rule the faithes of Christians, but hath left all to the Babilonian spirits of eache bible Clarke, or malepert expounder of scriptures. That sainctes in their glorie & frendshiple with their Redemer, are not to be worshipped by

Christian hope steineth against the pride of heresie.

Pride of protestancy.

George Abbot Interrogat about a case of matrimony.

Arist. Probl. Obiectes of protestantish light.

vs mortall men on earth. VVhat by his light doth he behold? for soothe, that to a beteu-
uer nothing of filthie or iniurious action is to be imputed: that the law of God and na-
ture is impossible: that vertue and vice are bare titles, and names of faire or deformed
qualities: that there is no preesthood or sacrifice in the Church: that a puritan minister
may prate out his seruice in his doublet and his hose: and a Protestant performe his
liturgie with a cap, and a coope, a dog, and an ape. How truly falleth out that, which
S. Gregorie relateth of proude heretickes, hauing in their owne conceits as many
candles sticking in the muddie Candlesticks of their owne heades, as the firmament a-
boue hath starres and lightes: being so proud, that ~~vviet as they know not to be wise vvith~~
moderation, they viter ridiculous faulshies? There will come one day when such vncircum-
cised Philistians shall want tonges to reproche the whole armie of God his church, and
it will be verified the tenor of deuine promise: *I vvill not permit that Betisall insult against*
thee. no childe of confuse Babilon, and hireling of proude Antichriste, shall haue abili-
tie to iniury or disturbe the Hierusalem of God his church: for that arrogant hereticall
eye, *vvhich scorneth his father, and despiseth the trauail of his mother in bearing him,* that is
the church in her copious and abundant catholick generalitie, according to S. Gre-
gorie, *let the rauen of the torrent pick out, and the yonge of the eagle cate it.* It fauoreth
therfore of an arrogant and seditious spirit, to misprife with the Donatistes any ge-
nerall iudgement and practise in the church as workes of darknes, and stumbling bloc-
kes of blind ignorantes without found prooffe of argument: For herby may any secta-
ries in a commonwealth traduce the receaued faith and religion therin as darknes, and
blindenes, stile themselves come & others chaffe: all lawes of princes may so be disgra-
ced, if passionate malecontentes venting their hot spirite into rebellion, by such spight-
full titles dos obraide them. VVherfore that the minister may make good his slander
against the Churches knowledge in the time of Hincmarus, Arch bishop of Rhemes in
Fraunce, he must shoue what falsitie was then taught, what superstition was then in vre
contrarie to purer faith and religion in former ages of the Church, and it to haue bene
some tymes disallowed by Fathers and Counsellors. But that such deuised darknes is his
owne mere malicious fiction, may be thence proued, for that the famous Doctors of
Christ his Church in Hincmarus time, and after him, which were lightes of the Chri-
stian world, neuer discovered, or forced away by the beames of their literature anie
such deuised mist of ignorant obscuritie, no mention or reprehention thereof was made
by S. Eulogius martyr of Corduba, by S. Fulbertus Bishop of Charters, by Petrus Dami-
ani, Lanfrancus, Guirunodus, S. Anselme, S. Bernard and others. Therfore this imputed
darkenes is an obiect onely of his hereticall pride, and malicious furie.

5. Morouer there is nothing, the which doeth so deflower the beautie of a common
wealth, so enfeble the substance thereof, as dissolute pleasures, riot and incontinen-
cie. whereupon well accorded with true philosophie the fiction of Homer, reporting
the illelandes of the luxurious Sirenes to haue bene replenished with scattered dead
mens bones: for that carnall delights of disport, idleness, excessive diet, and vnchast
life, ende in death & putrefaction of bodie and soule. where then raineth contempte of
discipline restraining the extrauagant ouerreaches of the wandering vnderstanding by
a certaine rule of diuine commandrie, & courbing the will from immoderat irruption
into sensuall lauishmentes, there first will ensue darkenes and ignorance in the minde,
with neglecte of learning, by reason of grosse vapors from the bodie arising vp vnto
the head, and there engrossing the spirites: also in regard of the particularities of thin-
ges vehemently sensed by pleasure, different in condicion from the eleuated, abstracted
principles of contemplation, dilighes hinder speculatiue knowledge. Then is man by
these dregges of sensuallitie disgraced, & hilest base impuritie doeth with the outward
puxtraiture

Greg. in cap.
10. lob.

Nahum 1.

Prouerb. 30.

Greg. lib 18 in
lob. Cap 16.
Qui damnare
audent orbē
inauditum.
Aug. lib. 2
cont. par. 6.
Cap. 9. lib 3
Cap. 3. De v-
nic ecclesie
Cap. 13. lib 3.
cont. lit. Pelit.
cap. 1.

Pleasure is an
instrument of
barbarisme,
Pausanin
phocia.

Pleasure hmr-
eth the vvit.

portraiture of a beast auile the forme of man, as noteth Seneca, no other wise then if by a draught of Circes Cuppe he were transformed into the shape of an vnreasonable creature. Therefore Aristotle prudently diswadeth princes from vnlawfull vse of pleasure: for that nothing saith he, doeth make them so contemptible vnto their subiects, as such brutish deportement. After these damages, proceeding from voluptuousnes in a ciuill societie, foloweth also an effeminacie of all virilitie, proper to the will of man, as irascible. In regard whereof persons delicious are still fearefull, and dare not adventure vpon any commendable enterprise, where difficultie or hazard are presented. Beastes of portage saith Seneca endure any way neuer so rough: houses are hardened in a course soyle. But if pampered in a soft and morish ground, they are soone worn. So a souldior, who is strongest, cometh from a craggy countrie. The burgise, and the household seruant are slothfull. Therefore Homer deliuered good and sound philosophie, when he reported, Hector being returned from combat, to haue refused a draught of swete and aromatical wine, tendered him by his mother for his refreshment.

Seneca Epist. 112.

Arist. lib. 5.

Polite cap. 11.

Pleasure an enemy of courage.

Seneca Epist. 111.

Homer Hiad 2.

Mellum mihi chera parens, ne porrige vinum.

Ne me debilites, roburque a corpore demas.

No wine geue me with honie swete my mother deare,

Least courage faile, and bodie strength surprised be by feare.

Lastly where pleasure is in a commonwealth predominant, ther suspicions, rivalities and hatred will feuer one subiect from an other. for although pleasure doe cowardise her followers, yet still when opportunitie of reuenge is offered, it will make them cruell and scarce in their affections, as they be irascible: accordingly as it is obserued, that commonly voluptuous princes are also fell tyrantes.

Pleasure is cruell.

S. Thom. 2. 2.

q. 1. art. 1. & 11.

6. From this balefull delight, both for search of truthe, and loue of probitie, the christian hope relying on security of discipline, in both kinds, doth altogether decline: aiming at the archueement of her ende by rule of faith according to prescription of church; and by abandoning of sensuall allurements, with correspondence to seuer decree of vertue. VVherby she is not onelic well proportioned in reckoning of heauenly beatitude, but also in respect of ciuill life and communitie excellently accomplished. Contrariwise the Protestant is engaged in the seruice of Antichrist, as to licence the vnderstanding to what faith it shall please the same to deriue from scriptures, so likewise to enlarge the appetie to what disorder of carnality it shall much desire: as well to the losse of heauens worth, as also misprize, though barbarisme, of true pollicie and humane societie, as hereafter shalbe proued.

Christian hope is toynd to austeritie of life.

Proterended hope of the protestie admitteth no restraint.

7. But, as if it were not enough, that our Catholick faith be assailed by sondrie heresies, all is shuing into barbarisme, of late dayes a certaine kinde of preposterous pollicie by forme of gouernement and institution of ciuill commaundrie and principallitie to the effect of the same barbaritie hath geuen hot charge against it. In which sorte of deuise Nicholas Machiauell, a Forentine counsellor, hath semed to haue bene an excellent Architect and scdmaister: in whose schole many haue so profited, that for thir owne priuat gaine they haue mightilie endamaged the communitie, they haue solde heauen, confounded the earth for imaginarie purchase of reuendge, or some profitable encrease of their priuate substance. Of whom I dare boldly & peremptorily auouche three things. First, that in these documentes of pretended pollicie, nothing of moment is to be attributed to him as prime inuentor: In that Aristotle himselfe, and other auncient philosophers expressly lay downe all his documentes vnder the title of Tyrannicall and vnciuill gouernement. Secondly I affirme, all this Marchiauellian arte directly to be bent against the common good, whose ruines are made matter for Tyrantes to builde vp their stronge castles of princely securitie. Lastly I auouche, the final

The barbarous pollicie of vice examined.

Marchiauell a scholar of olde Politikes.

Arist. lib. 5.

Polite. Cap. 11.

ende and drifte of this false pollicie to be barbarisme and destruction of true civilitie. All which thinges will evidently appeare by recitall onely of some principall state pointes, vpon which all their proceedinges in menagement of common wealthes haue support and foundation.

Groundes of
prophane
pollicie.

Aug. Epist. 1.
Qui nolunt
sane Remp
firmitate vir-
eum, sed
impunitate
victorum.

§ In that some princes refuse to be vertuous in their owne persons, or to vndergoe labors, to fashion their subiectes according to discipline and perfection of probitie: for that such princes in regarde of their proper vices, benigne made odious, may stand in danger of some outrage from the people, nothing beinge so hatefull to the naturall indgement of a man as a vicious life, especially in his superiour. Therefore in our dayes hath sprong out a prophane and barbarous pollicie, tortifyinge princes in the courses of their wast full pleasures and tyrannie, and securing them also from any annoy by subiectes, euen when they liue in loosest manner of luxurie & prodigality, consuming their owne substance, and also that of the comunaltie. So that the verie summe and bulke of this pollicie is to bring in vice vnder coulor of vertue, into a common wealth: by euill customes wherof, a prince offended by his subiectes, may take reuenge of them at his pleasure: or if he feare their vnited forces in regarde of his faultie carriage, to disioine them, that leuered into factions, not onely they shall not be of abilitie to perswade any attempte against his soueranty, but also easely may be impouerished by rates and subsidies, subdued and brought vnder by a fearefull and dreadfull subiection. To this purpose such pollicie thinketh it good, by multiplicitie of faithes, and religions, to deuide the subiectes affections, to let them on fire of hostile combustion and controuersie, that the prince in the meane season may discouer eache partie his secrecie, and oppresse them all, whilest they be employed in ciuill dissention, one against the other. wherby also it will come to passe, that many of them beinge proued and conuicted offenders, forfeiting their estates. deuolution of them may be made vnto the prince, to the ende he may thereby gratifie his especial seruantes and fauorites. Also it is held expedient, that excesse of pleasure, in eatinge, drinkeing, and vnerie frily be permitted among subiectes: for that they once deboshed thereby will not after finde any greate faulte with the princes carriage, thought neuer so intemperat, or haue any seruente alienation of minde from him featured in manners like vnto themselves. Then for that it is the nature of Glotrony and luxurie to beset the minde, subiectes by such grosse delights once surprisid will not be able to suspect or perceiue any trickes or stratagemes of pollicie, lyinge in couarture of painted equitie, attending their ruin and destruction, but improuidently will rush vpon the pickes, euen when they imagin themselves most assured: one will be redde still to accuse and betraye the other: they will likewise be deuoid of all courage and resolution to defend or procure the common good, which is the proper and inseperable effect of carnall and materiall contentementes in all communities. whereupon besotted and enscobled hereby, they may easely be turned whitherso it shall please the princes hande to diuert the sterne of his empire and commandie. To which purpose is much auailable, that the prince depressing good and vertuous men, onely persetre to honors and places of gouernement vnder him, such as are vicious and loush some. For hereby shall he be first assured, that such persons raised to height of auctoritie by him, will neuer enterprise any thing against his estate, as well for that they are base minded, as also in regard that they be not beloued by others, in reckoninge of their knowne turpitude, and so will neuer bande faction strengthened by numbers of frendes and dependantes: Then on the other side, they will continually offer themselves, as redde preste instruments, to accomplishe any designement of the prince, be it neuer so tiranicall, barbarous or abominable. These be the principall and fundamentall heades of state pollicie, now as rebelling against the

the Catholick Romaine faith, so also infecting vertue, ciuilitie, whose ende and issue is barbaritie and inhumanitie of life, finally expiring into a Scythian manner of solitarie themish pilladge. in kienig men euen wearie at length of Citties and commonwelthes, so annoyed by factions, fraudes and rapines: and cause them rather to desire mountaynes and forestes, where they may liue with some libertie and contentement. Of which practises thus uttereth Aristotle his indgement: *Nullum non scelus in complexu continens*: Arist. l. 1. p. 10. *There is no wickednes, which is not implied in them.* And namely a prince is not to suffer the subiectes to knowe one another by commercement of schoole and academie, not to trust one another: he must procure, that they be continually perplexed with feare and suspicion, that they be poore and needie, that they behold vertue among them in disgrace, and onely admire infamous persons seated aloft to commaunde the good; and so iudge it to be a bootles studie that of vertue; yea hurtefull, to which the prince propoeth no reward, but rather beateth it downe with opression, contumelie, and reproche.

Perire mori, ins, decus, pietas, fides.

Es qui redire, cum peris, nefas, pudor.

Da frana, Et omnium prona nequitiam incita.

Per scelera semper sceleribus suum est iter.

Manners are deade, with right, piety, honor, and trust,

With modest shame, which perishes once, lieth still in fatal dust.

Loose we then the reins, let wickednes free race

To hauest crimes by crimes let sorcery runne a pace.

Senec. in Agam.

9. Antichrist, that mortall duerfatie of Christ, to bring his purpose of iniquitie intended to hight and perfection, in these our dayes first hath endeavored by Heretic. kes protestantith, to infect our holy faith by many errors, to force it into foundry sectes and diuisions, and so to impair the nobilitie of vertue, working by diuers false assertions of his: he decaye and misprissall herof. Then after for an vphoe by a certaine race of vnaturall and monstrous politicians he now laboreth to perswade, that sinne and vice in subiectes are best and safest means for securitie of princes: and therefore that wise & prudent Counsellors are to employ their industrie seriously, how they may defile and barbarise the people with ignorance, with abiection of minde and body, with mutuall hatred, with impure lusts and concupiscence: as if Priamus good hap were in no other place to be found, but in the flames and ashes of Troy. But good God, how is it repugnant to nature, that the father should plot the destruction of his owne children, the shepheard contriue the ruine & rot of his proper sheepe, the Capitaine procure the massacre of his banded souldiers! The prince is a father to his subiectes, he is their shepheard, Capitaine and pilot: may he then retaining the name of a man endeavor to liue by their deathes, to loyter by their pouertie, flourish by their wickednes, to triumphe by their ouerthrowe and damnation? may nature be thus armed against it selfe, and the head coniure the miserie and calamitie of the members! Here certes Antichrist thinketh to geue a great bloe to vertue and true ciuilitie, when his herbingers and agentes politicians present vice shining in glorie of gold and purple, as the onely mistres of the world, attended on by temporall anailles: exclude vertue causing it to drope vnder the barbarouse tyrannie of intemperat iniquitie: in that men ordinarily poyese at a high rate souerantie and greatness in a common wealth, whose purchase now they see to be found no other disbursed coine, then fraude, and turpitude. Most detestable is he to be accounted, saith Aristotle, *who is dishonest towards himselfe, and towards friends.* Contrariwise he is best, *who in regard of himselfe and others doeth shew vertue: although this be difficulte, and a troublesome thing.* Not-

Antichrist
vseeth too
weapons a-
gainst the ca-
tholick faith.
Heresie and
false pollicie.

Viniaturall
pollicie

Arist. lib. 5. de
ethic. cap. 1.

Princely hope
in a Chri-
stian prince.

Seneca Epist.
90.
Arist. 1.3 Ethic.
c.1.

The resolu-
tion of a good
Christian
Prince.

Homer Iliad.

1.

withstanding the courage and magnanimitie of a prince are indebted to performe this excellencie of a vertuous charge, as well by such vertues, which concerne the moderation of his owne personall affections, as by temperance, continence, and fortitude, as also the good of others, which haue relation to the publick, and particuler commodity of his subiectes: as iustice, charitie, bountie, magnificence, amitie, pietie: by whose endeouers Princes doe not onely accomplish their owne duties, but also become amiable to others, and are harbored in their hartes, as in stronge and impregnable castles. Of which Princely perfection in vertue, thus Seneca discouers. It is a decree of nature, that things of meane qualitie be subiecte to others of greater dignitie. In flocks hold principallitie either the greatest bodies, or the strongest. The cowardly bull doth not conduct the herde, but he, who by bigones and brode breast excelleth in the male kinde. The most gallant among the elephants guideth the residue. Among men he is chiefe, who is best. In these auncient times therefore, a gouernour was chosen according to the qualitie of his munde. and ther vpon were they happie, among whom none could be more potent, but he, that was better. He may well haue auctoritie to doe what he listeth, as Prince, who thinketh, that he can doe no more, then he may with equitie. Vberupon in those dayes of the golden world, Posidonius reporteth, that onely wise men held principallitie. These restraining their owne might, defended the weaker from oppression of more pouerable. They perswaded, they dissuaded, but shewing what was profitable, what vnprofitable. Their prudence was directed to this, that no thing were wanting in their subiectes. Their fortitude droue away dangers from them, their bountie encreased and adorned their commodities. Their office was to commande well, but not to be kinges. No subiect made triall of assemt against them to doe them what harme they could, by whom they first had their abilitie, so that among them was correspondent good obedience. And then a king could neuer threaten greater reuenge against such, who would not obey, as when he made them beleue, that he would quish his kingdom.

10. VWherefore a Christian Prince laying hold on the vertue Hope, coupled to so many strong meanes and helpes, is to resolute, first in his owne person to excell in princely exemplaritie of all prohibite and pietie: then to procure that his subiectes be graced with the same ornaments of vertue: lastly by the sinouse of vertue and learninge to gouerne them, tying therby their rebellious handes and spirites from disobedience, and applying them to the performances of all good offices and duties, appertaining to the ciuilitie of the common wealth. Well may the great lord Turke, wanting a religion and faith of forceible vertue, thinke vpon his laboures, stratagemes and wickednes, of blood, of ignorance, of base seruilitie & compulsion, of luxurie and intemperance, to menage the important affaires of his brutish empire: But Christian Princes, whose hopes are settled on the person of our Redemer, God and man, enriched with the might of his infinite and precious merittes, are to make rekonig of the vertues, as of the sinouse of all their pollicy; & hearby are so to be animated, that by power of them they may iudge if they will, themselves able to performe their owne office; and effect that desired ende of ciuill pollicie, to witt temporall vilitie in societie, to which common wealthes are by God and nature ordayned. This, this is our golden world, gilded by our Redemer, of which dremed Seneca, in which, in the time of the Ghospell, vnder the rule of Iesus Christ, are found such potent motiues to vertue, and against vice such strong munition, as neuer before were exhibited to man kinde, or in any place appeared. Onely now then it belongeth to Princes to be industrious and vigilant, to be lesse addicted to pleasure and ease then their meanest subiectes or vassales. VWherefore Homer very properly induceth Agamemnon, king of the Grecians, worthily rebuked, for that he was found a sleepe carely in the morninge:

Hand decet heroem, cui gentis & vnica rerum

Cura

Cura subest, totam somno traducere noctem.

O Prince, whose charge is others good, must be a watchfull eye:

Nor all the night by sluggish rest, in bed he is to lye.

In this respect the kingdome of the church is called by almighty God in the prophetic of Daniel the kingdome of heauen: *Almighty God shall suscitae a kingdome of heauen, which shall not be dysipated: in regarde of the heauenly power of vertue, dominireing and commanding therein emong Christians.*

Daniel. 2.

VVhat sufferances the Christian Catholick Hope undergoeth, the same it endureth by trew fortitude. Contrariwise all pressuures and martirdomes tollerated by Protestantes, are nether passages of Christian Hope, nor enterprises of vertuous courage.

CHAPTER. VII.

AS the the Catholick faith by most certaine assent of minde emboldeneth Hope to encounter with all occurrent aduersitie through patience & fortitude: so heresie being an obstinat choice of the vnderstanding and will, countarieth this resolution in a desperat manner of animositie, prepared to suffer what losse someuer, ether of goodes, life, or libertie: so that on both sides is outwardly sometimes maintained a constant purpose to beare aduersitie, yet rising out of a different origen, and leueled at a diuerse intendment. wherupon seeing that our externall sense perceiueith semblable shew of virilitie and firme expectation of rewarde, as wel in the penalties of protestanes, as martirdomes of Catholicks, we are now for the present by certaine indicious & pudent animaduersions to distinguish the constancie of the one, from the obstinacie of the other.

The outward appearance of fortitude common to catholick and protestant. Aug. 1.2. cont. Gaudent c. 20.

The valour of the Catholick hope. Rom. 10.

1. VVe must then suppose, the Christian faith, although it doe formally importe no more then a voluntary assent of the minde, geuen to heauenly misteries, yet more ouer in vertue & efficacie to containe in it a valerous spirit of fortitude, to persist still in the outward seruice of allegiance we owe vnto Almighty God. And hereupon S. Paul auoucheth, that in harte we beleueing obtayne therby the grace of iustification, also confessing by mouth, enioy health of soule: because the office of faith is to be courageous and constant in auerringe that publickly by word, and deede, whose veritie inwardly in affection we credit. From which fortitude, (mauger all occurrences of feare and persecution) a sauing faith can not be diuorced. All effeminacie relenring, all cowardise refusing, all dissimulation conceling, are farre estranged from the perfect active and liuelie spirit of Christian faith: they doe rather stoppe and stay that vigor of visible operation, which to a beleuer it affordeth. VVherefore, as the Theologicall vertue of Hope adorneth man his will beinge *trascible*, apointed to overcome difficultie of enterprise, so doeth it much rely on fortitude, placed in the same facultie, fencing and guarding hope from fall of disloialtie against almighty God. A principall obiect of which fortitude is terror of persecution, iniquitie of fraude or violence from those, who hate vertue. Therefore Plato was wonte to say, as reporteth Stobezus: *If all men were good; there should be no neede of fortitude.* which defect of goodnes, is excelle of wickednes in such, as are professed enemies against the seruantes of almighty God. For as noteth Plutarch, it may well be incident to humane fragilitie, vpon some occasion to abandon vertue, and pursue pleasure, but to annoy and persecute such as be vertuous, is more then humane malice, and an imitation of that deformitie, which is proper to the deuils, and

S. Aug. Tract. 53. in Ioh. affirmeth Christians to signe their fore heads with the signe of the crosse, That they blush not by faith to professe the name of Christ: the forehead being the seat of the feare of shame finnes.

Terror and feare enemies to hope. Aug. 1.1. cont. Gaudent esp. 16. Stobezus sect. 7.

Plutarch de Soer, Demob.

Constancy of
Christian hope
proueth the
veritie of
Christ's faith.
Arist. 4.3. Ethic.
c. 7. Plutar. in
vita Agis &
Cleom.

Psal. 46.

Cipt. Exhort.
ad Martir.
Greg. przf. in
c. 3. Job.

Marc. Aurel.
in sua vita.
Galen. li. 2. de
puls. differet.
Iustin. Apol.
1. ad Seuar.
Tert. li. cont.
Praxeam.
Lactant. lib. 4.
diuinat. inst.
22. 13. 14. Chri-
stostom.
quod Chri-
stus sit Deus.
De sancto Ba-
bila. Basil. orat.
de 40 martir.
Aug. in Pl. 47.
Cipt. Exhort.
ad martir.

and is the very extremitie of offence, to which vicious persons may arriue.

3. But our Christian fortitude of hope is of hat remarkable qualitie, as thereby we proue tow thinges concerning faith, from which it springeth. First from hence may be inferred, that a man as man considered personall, who is to liue and dye according to reasons rule, as he must not for dread of any danger and harme forsake the office of vertue, follow or professe vice, or error (for otherwise his course in good endeavors would be vncertaine, childe like and variable, to the open disgrace of manly dignitie, and dammage of ciuill societie, every citizen sitting & yeldinge, as leares shall prescribe) so we may conclude, that the originall cause of this valorous constancie of hope, is no humane iudgement, or naturall knowledge, but some deuine faith and perswasion. For so vncertaine is our science attained vnto by study, so perplexed and encombred with difficulties, that few would endure losse of goodes, libertie or life, in mainenance of their owne inuented intelligence: few would oppose them selues against the fauors of mightie persons, the grand auctoritie of esteemed sages gainesaying their conceited inuentions. Therefore all lawmakers to ingender in men a perfect resolution to persist still eauen vntill death, in their credulitie, and action thereby decreed, haue ether fained themselves Gods, or to haue had intercourse of conference with some diuinitie. VVherfore our sufferances in way of hope, beinge euery where notorious, doe proue, that we are led by the guidance of some deuine faith and illumination. The other propertie of our faith, to wit the Supernaturall veritie therof, is from this selfe same hope strongly deduced. VVherupon the fathers considering the infinite multitude of martires, their prompt and redie will to endure martirdome, yea thirsting after it with a most ardent desire, as chafed Haries inflamed by heate of charitie desired to bathe themselves in the waters of their owne blood: pondering their conditions of race, of sexe, of age, of worldly endowements: in that they dyed with an humble and charitable disposition towards God and man: in that they were, as speaketh S. Ciprian, *highly lowly, and lowly high*, smalle, yet vigorous, or fire as a mustard seede, as speaketh S. Gregorie, auerring against the Pagans the truth of the gospell herupon, and of the diuinitie of our Redemer: prudently demeing it not to be a thing conformable to the sweete providence of Almighty God, to permitte men, woemen, and children, in such maine troupes, so purely seeking for his onely glorie, to perishe and melte away in paine and calamitie for alleuieration of falsitie, or of anie humane deluding opinion. VVhat they maintene in iudgement had no relish of their owne proude inuention, whilst they onely regarded the fountaine of their beleued veritie in the person of our sauour Christ, in the commanding auctoritie of his catholick church. It had no vnseemely declination from reason to impure lust or voluptuous baits, but rather withdrew their affections from thence, resolved them to take a course against natures streame, and inclination, aiming onely and wholly at vertue, and imitation of the diuinitie. VVhich motives being vnknown to M. Aurell. and Galen, they attributed all Christian valour to obstinacie: as of late some did iudge of the vnconquerable martyrdome of certaine catholick priestes to ishew from brauery of an haughty spirit. From hence in profe of the Christian faith drew a forceible argument S. Iustin. martir. Tertullian, Lactantius, S. Chritostom. S. Basil, and others. S. Augustin thus declareth the estate and qualitie of auncient martires. *VVhat hath preuailed against them the temptations of cruel tyrantes? the received violence as well from the rage of their weeping frendes, as from the handes of persecutors. How many were held back by their owne children from martyrdome? How many of their vniuers prostrate at their feete, beseeched them not to leaue them disolate? How many parentes endeavored to hinder their children from suffering death, as we knowe as it was done in the passion of s. perpetua?* Therefore the excellencie of martirdome is thus declared by S.

Ciprian.

Ciprian: *what thing is ther so high and excellent, as among so manie instrumentes of tormentinge executioners, by strong battailla of faith to preserve truth: what thing so great and amiable, as amidst so many glaues of slander, by which renegated voices to professe the lord of his libertie, and auctor of his redemption: whereupon diuerse of the fathers, namely S. Ciprian, and S. Augustin affirme, the blood of martires to be the seede of the church: and that in too respectes: first because martires by their merit and sacrifice of their liues, much please almighty God, haue bene mediators therby to applie his gracious beneuolence vnto many: yea with S. Stephen to their persecutors. Moreouer men considering their inuincible courage, their humble, yet magnanimous charitie in suffering death, haue prudently esteemed that faith and religion as true and diuine, in cause wherof such of their sorte haue patiently sustained tormentes and losse of lyfe.*

Aug. in psal.
(8.)
How martires bloude is
seede of the church

4. Antichrist bearing high wrath and indignation against the palme of martirdome, the flower of fortitude, by sondry practises of his sectaries, hath holy endeouored ether to hinder the course of it, or to disgrace what it performeth. To which proiect certain heretikes in the primatiue church, as writeth Eusebius, and S. Augustin, termed Helicetices, and Priscillianistes, fought to rebate Christian valour, and maintained as allowable, that the faithfull with all indemnitie from faulte, or damage of iustice, might by word, or worke deny their faith, retaineing in harte and soule in the meane while, an inward perswasion of the truth therof, and deuotion therunto. In effect this heresie of base cowardise, and of denial of that visible and corporall dutie we owe vnto almighty God, was long before professed in the turpitude of the Gnostickes, or infamous Punitans: who as they thought no turpitude of sinne to worke harme against the sonnie beame of their iustification, and election, so deemed they, no renegacie or foreswearing of faith to endamage their estate of perfection: as we may vnderstand from S. Iren. S. Epiphanius, and Tertullian. But this foule disgratious heresie is first reprovved by the wordes of our fauour Christ, who threateneth, that his heauenly father shall denye such to be his children and seruantes at the latter day, who here in this life shall renounce their allégeance as concerning the profession of his name. whereupon the Apostle S. Paule accounteth this publick protestation of faith, as necessarie vnto salvation. Then the same veritie may well be inferred vpon consideration of man his nature: who as he consisteth of body and soule, so is hee to performe his subiection and homage dew vnto Almighty God, both by inward action of minde and harte, and also by generouse fortitude of member & limme. Likewise in that fortitude is a perfection appertaining to christian function, he must needes swarue from this vertue, who surprised with feare, or inuironed with terror, shall leaue his place, abandon his vowed taske, and forsake vndutifulie his chiefe lord and prince. And seeing that in the fabrick of man, body and soule are so coupled, that the body is not onely ioyned to the soule, but appointed as subiecte therunto in a degree of subordination, most absurd shall it seme, and repugnant to this vission, yf the body shall runne from that truth by recantation of mouth, which the soule embraceth by beleefe, which the harte priset with highest rate by loue and affection: man herby remaining deuoid of fortitude, by his naturall partes hunting, as it were, counter, distracted by pursuist, and flight; the prince holding one course, and the vasaile a contraires.

Heretickes
enemies to
martirdome
Euseb. l. 6
hist. cap. 18
Aug. l. de heret. c. 2. Marc.

Iren l. 1. Epiphani l. 1. heret. c. 16 Tertullian l. 1. de corpore

Math. 10

Rom. 10

Pride & impatience in heretickes haue disgraced theyre martirdome.
Aug. de heret. c. 69 lib. 2. cont. Epist. parmen.

5. Other Heretickes by an inuention of a quite opposit disposition haue endeouored with animositie, pride, impatience, and plaine phrency to impeache the glorious vertue of martirdome. Such were in Africk certaine erringe persons, who had their race from the Donatistes, and Petelians, called Circumcellians, and others, as we may vnderstand from S. Augustin. VVhose furie was so great, as that their expectations frustrated, ether they wold kill themselves by fier, water, doounefall, or force others to

boucher

Theodor. de
maxet Fabulis
Aug. l. de unit.
Eccles. c. 19 li.
1. cont. Gaud.
cap. 16 17.
Clem. Alex. l.
4 Strom. Aug.
Tract. 6. in Io-
han. c. 1. tract.
11. c. 3.
Aug. li. cont.
Gaudent. c. 4.
18. 17.

Protestantes
doe professe
that publike
deniall of
faith bursteth
not.

Centuriat. Cē.
3 c. 4.

Tert in Apoll.
c. 17.
Euseb. li. 1. de
vita Const. c.
50. Zom lib 1.
Hist. cap. 6.
Aug. in Ps. 14.

boucher them ; as reporteth Theoderetus : in this madnes imitatinge the barbarous Gymnosophistes of India, of whom writeth Clemens Alexandrin But there is no neede to remoue this scandalle of vnaturall fafte from true fortitude; it proceeding both from excesse of extreme passion, and also weakenes of courage: whilst men not being able to supporte disgrace, or disaster, contriue the remoueaill therof by their vntimely dea-thes, cowardly rather running away from aduersitie, then manly withstanding the same, as noteth S Augustin.

6. The protestantes also of our dayes in sondry manners labor to debase this principall office of fortitude in martirdome, whose severall documentes & practises therunto be- longing, we shall now recount. First then the protestant accordeth in this with the old Gnostick and Puritane, that to a faithfull beleuer no badde fact is reputed by almighty God: or that it worketh any detriment of losse or extenuation vnto his receiued iustice. Therefore they auouch, that S. Peter denying his maister Christ was not thereby damnyfied in respect of grace and fauor with almighty God. VVherupon Caluin confesseth, that the electe people of God did outwardlie professe the religion of the pope & Antichrist without misprison to their sanctitie one not by it endamaged. Vpon which impious conceipt, as cōsequent, must needs folow, that men be potently inclined to performe this renegacie, when occasion of laker, or threats from tyrantes appeare. For when esteeme of spirituall impeachment by profession of a false religion and faith is not present, when indemnitie from that hurt, which is sole and principall in waight, presenteth it selfe in this soule yelding vp the body to error and superstition, what remaineth as sufficient abilitie to restraine weake mens appetite from the same? VVherupon in Antwerpe I haue knowne Anabaptistes, puritanes, and protestants re- paire ordinarilie to Catholick Churches, and outwardly by their presence and gestures there professe the Catholick religion: the same daylie and veuably to be performed by the French Hugonot, publick testimonie affirmeth, A great and stronge relish of this impetrie hath that which the Centuriators protestantes blame in the fathers of the primatiue church, to wit that they to much by their prayses extolled martirdome. Also Caluin in his first and second Epistle of a booke entreating of Christian office, promisseth securitie to men of his profession, although outwardly they seeme in our churches Catholick and Romaine. which heresie of the Helchesite by fact and credulitie reuiued in the protestant, as it is repugnant to mans nature, to christian fortitude, so also it is opposit to good ciuilitie and pollicie. For what religion can a prince expect as solid and firme of his subiect, when he beholdeth him to be as diuerse and variouse wherein as a Protheus, as a Camellion, as a marigoulde giring after the conduct of the sonne, hauing in his hande the goulden rod of Mercurie by touch to turne every religion to his owne commoditie? How can he iudge such men to be of great and braue spirit in warres, or in anie other ciuill exploit, who so fraielly yelde to each blast of ad- uersitie or vilitie, in the cause of almighty God? And for that all other vertues are grounded vpon faith and religion, yf these be mutable and changeable vpon euery oc- currence, no vertue will or can hold a constant course towarde the atcheuement of the common good, whereupon Tertullian with very approvable reason auoucheth Christians to be the best Martialisistes in the world in an allowable quarell: for that with vndaunted myndes they dread not by effusion of their vitall blood, to maintaine in martyrdome the truth of the Ghospell, and profession therof: For what warres had we bene vnfit, or vnredde, yea although in numbers inferior to the enemy, who so will in- glie in marisredome loose our liues? Therefore the pagans had no iust reason to repute Chri- stians as stothfull and base minded in regard of warre, or parience in suffering. wher- somer the pagans meete with a Christian, saith S. Augustin, there they insult vpon him, prouoke him,

him, and mocke him, callinge him a dullard, *seniles*, and a man of no courage or hart. The Emperour Constantius when he made some shewe, as if such Christians should be deare vnto him in his courte, who for his loue should forsake by outward signe Christian religion, and follow that of the Ethnick, haueing thereby gained many to his parte and rancke, others refusing to make any such protestation of infidelitie, he reiected these renegates, affirminge prudently, that they would neuer be true vnto him, who were so disloyall to their Creator: and contrariwise accepted into his seruice and familiaritie such Christians, which manfully persisted in their vocation & profession, as persons in any good attempt resolute and valerouse. But here we are to distinguish the noble sincere spirit of charitie seene in martirdome, from a barbarouse insensibilitie or inhumanitie of Scythians, and other Northren people, who are termed by the auncient, *mortis amatores*, *lovers of death*. And by how much a nation hath the more entred into barbarisme and feritie, by so much the more it contemneth death, and valueth at the smaller rate losse of life: and this thing is apparant in the Turke, ether deminge nothing to succede life expired, or reputinge mere childish fantasies of deified pleasures to be reward of a desperat dispenche therof. To which protestantish impement of martirdome is also auailable the distinction betwixt fundamentall faith, and that of an other nature: in that according to the same, no contrarietie to diuine truth, neuer so obstinately defended or professed against the Church, making a man an heretick, it may seme a thing indifferent for a protestant to hold profession of his faith either in Geneva, or in Rome, with the Grecian scismaticke and heretick, or the Catholick: no thing beinge against stomack, or against a sauing faith. VVhich largure of beleefe and vaine religion may well preserue a protestante from the bloc of martirdome, hauing still a starting hoole off some faith not fundamentall for his escape.

7. Lastly the English protestant paralleling and comparing his martirs, as Husites in Bothemia, valdesians in Burgundie, Sacramentarians & Solidians in Smithfield of London, with ours, which died in sundry places, and namely in England vnder king Henry the eighth, Queene Elizabeth, and king James, suffering in cause of the Catholick and Romane faith, imagineth to worke outs dishonor of crime & treacherie, & for thirs to wreath a victorious crowne of eternall memorie. VVherfore in regarde of the vertue hope, it shalbe requir to balance eache parties blood, endurance, and constancie, and so by a prudentiall examen trye oute, where is to be found the true golde of martyrdom, and where the dead ashes of counterfeit insolencie and temeritie.

8. No man can so absurdly thinke, that men ether by meere sufferance of paine, or that anie by schisme, heresie, Apostasie, or infidelitie exiled or separated from the Church may performe the sincere worke of martirdome. For if to be a martyr tollerance of penaltrie were only sufficient, then the deuils should be martyres, as saith S. Augustin, when the Emperors by fier and sword forced them out of their temples. And herupon when the Donatistes vanted of the great number of their martirs, they were thus iustly reprehended by S. Augustin: *Let them first proue them selues no hereticks, or schismatics, and then let their enuious tongues complaine of their vnjust punishments: then let them dare to brag of themselves as martyrs of truth, when they endure affliction*. For we must suppose, that heretickes, scismatickes, & infideles are deuoid of charitie, without which S. Paule pronounceth no sufferance in the burning fire to auail, but to be in effect iust nothing. Farthermore that humane prudence may discerie the proper spirit of fortitude and martirdome in a patient endurer, it must haue an eye to his disposition and cariage. For what admirable fortitude is there in him, who vpon a senseles desperation, with ostentation of pride and vaine glorie, with intemperat heate of wrathfull ire and reuenge, suffereth tormentes or death? It followeth then, that comparatiuely we discusse

Euseb. in vita
Constant. c. 9.
& 10.

Luc. 1. 5. vers.
15.

A Protestant
will hardlie
among Chris-
tians be a
martir.

The cause of
martirdome.

Aug. l. 1. cont.
ep. parmen. l.
1. cont. lit. p.
till. ca. 33. 34.

1. Cor. 13.
Disposition
proper to a
martir. Aug. l.
1. cont. Gaud.
c. 10.

the disposition of each partie, arising from the cause of penaltie or damage of life, equally on both sides sustained. VVhereupon S. Augustin proueth the sufferances of they Donatistes to haue beene no martirdome, or penalties endured for faith, or Christ, in that they, as protestantes now doe, did resist the faith, of that church, which was spread ouer the face of the earthe.

Difference
betwixt
Queene Mary
and Queene
Elizabeth in
regarde of
penall lawes
for religion

Si terreretur,
& non, doce-
retur, impro-
ba quasi do-
minatio vi-
deretur. Aug.
Epist. 48.

Personall dif-
ferences bet-
wixt Catho-
lick matters
of late in En-
gland, and
such prote-
stanes vvhich
for heresy suf-
fered death
in times past.

9. First then in reckoning of the Princes enacting penall and bloodie lawes against offenders, diuersitie in them of mindes are to be considered; on the one side might and violence in distemperature of ire for reuenge, on the other iustice with milde moderation proceeding to repress abuses. Queene Marie, of happie and blessed memorie, decreed no new statute offensiue to the liues of protestantes, but onely put in executi- such as were grauely ordained before, generally receaued and practised in all christian common wealthes. But king Henery the eight, and his daughter Elizabeth, in matter of religion enacted new lawes against life and blood of Catholickes, which in thier dayes knew no light, or were euer in vse and vigour at any Christian tribunall. Moreouer Queene Marie in this kinde of case spirituall shed no protestantes blood, but where the cause was before by generall Countells condemned as heresie, and iudged worthe of so sharpe a punishment. But king Henry, and Elizabeth in matter of faith and religion, deprived Catholickes of their liues, and their corps of Christian buriall, when their cause was not first tried at any competent bench, nor censured by any generall Counsaile as heresie, or by Canon of the Church deemed worthe of death or punishment. So that Queene Marie, although by forme of iustice had staine triple the number of vs Catholickes suffering vnder Queene Elizabeth, or king Iames, yet had she bene farre from all violence, her manner of processe considered: and such succeeding princes, which haue massacred vs, are rightly to be stiled cruell and violent, punishing that worke in vs with death, which iustly neuer was by good aucto- ritie misprised as false, or censured as hereticall. VVhat greater crueltie, what more stormie violence, then to kill vs for that fact, which is allowable and warranted at this day in the church by her generall Counsailes and practises! Heresie domi- nating, assuredly is not acquainted with sound wit, or conuersant with equitie or ve- ritie, but onely rusheeth out with furious Mars in passion, seeking rather to euer- throw gainsaiers, then to conuert them, to murder them, then to reconcile their persons.

10. After it shall be to this effect behofefull, to ponder and waye the different qua- lities of these patient parties on both sides: wherby prudence in her prospect may bet- ter arise through iudgement to the trew verue of constancie. Those who haue entered as priestes in mission to serue in the haruest of our country for recouerie therof, for the greater number were, & are by blood gentlemen: who before they forsooke their native soile, had good and liberall education: they well vnderstoode what miserie ther- in was sustained by Catholickes, and how that returning home sacred with holy or- ders, they were to expect no other entertainment, then in continuall labor, in dan- ger, in prison, in martirdome. VVhen they had in forraigne partes sufficiently furnished themselves through collegiall discipline, diligent course of studies in Philosophie and Theologie, then might they be valued iustly as intelligent persons, and well talented: and such, as vpon ignorance or temeritie wold not pursue an enterprise of that perill and waight, as is the Apostolicall entrie into England. And as all these spirituall haruest men had one commaundinge rule of faith, so therein did they all accord, they fought manfully, and died couragiously in one and the selfe same cause and quarell of the catholick Church. VVho if they wold haue yielded but a litle to the aduersary, they might not onely haue saved their liues, but also haue bene partakers of many temporall com- modities.

modities. VVhen they came to the period of the tragedie, as they accomplished their martirdomes with vauant fortitude, so with profound humilitie, with ardent charitie praying for their deadly enemies, and freely forgeuinge their bloody and sacrilegious trespass. On the other quarter Protestantes, which suffered vnder Queene Marie, except some few Apostaticall priestes, were almost all rude, base, vnlettered, artificers, coblers, Curriers, & such like rascalitie: who besides the arrogant vaunt of their owne proude spirits, had nothing of substance to say for their faithes, onely reuiling in immodest tearmes catholick pastors, & their religion, with a desperate barbarous breath calling for the fier and the sagot, whose spirits were not onely vnlernd and turbulent, but allso of sundrie futes and fashions, agreeing no more in the fier in matter of beleefe, then doth on the gridiron a herring and a carbonado in substance of meate. VVhat consentment was among them? was it in fier and smoke, in which the deuils, damned soules, in hell doe accorde? when they came to the stake, good God, what reuiling and fuming wordes they breathed, how little they prayed, what confidence of saluation had they in bagges of gunepowder tyed about their bodies, what triumphes they songe of their victories in disputations against doctors and Bishops, what delight toke they, that much and frequent assemblies should behold them shine in the flames, and from thence heare them amaine crie out against superstition and idolatrie? where may any prudent searche here finde ground of pietie and heavenly doctrine in the sufferances of these Bedlam and idiot offenders?

Father Persōs
Example of
Fox his calen-
der c. cap. 5.
num. 7. 8.

The dispositi-
on which is
proper to a
maritic nor
found in any
Hereticke.

11 But what I shall now reherse is chiefe in this triall, and euen to the very eye of naturall iudgement shall yelde an argument to approue the true fortitude of our martirs, and condemne the extreme mad sufferances of protestantish delinquents. wherefore if one should behold some one sect maister, dying or burning for an opinion coyned in the forge of his owne fancie, he might probably thinke, such a one to exceede in pride, vaine glorie, and arrogant obstinacie, in that popularly it semeth a thing both rare and praisable for one before all others besides to pretend particular illumination in diuine mysteries, for one before the residue to challenge to himselfe great and secret conference with the holy ghost. In regard whereof S. Augustin reprobud wortheilie Donatistes as extremelie proude and arrogante, who being but a fewe in Africk, condemned all the Christian world besides, accounting themselves as solid graine, others as light as chaffe. And herupō to gaime this principality, man his haughty minde is often times strongly against publick authoritie armed, and obstinately resoluēd, wherupon in matters of lower qualitie, as of phisick and philosophie, as Galen noteth, diuers inuētors of new opinions haue bene as pertinacious (according to his wordes) as leues and Christians are in profession of their faithes constant and vnremouēable. Therefore to behold a sectmaister dye or frye for his religion & beleefe, who with they Donatistes doth cōdemne the whole world, can not be an argument very efficacious for a iudicious person to deme his death martirdome, or his courage an effect of a diuine & heauenly perswasion. For which cause S. Bernard accounting how the Abigeneses heretic-kes went merilie to the losse of their liues, and semed much to desire the same, geueth this aduertisement: *VVherefore the constancie of martirs, and pertinacitie of heretic-kes are no-thing like, for that pietie doth worke the contempt of death in the one, and hardness of hart in the other.* But no protestant suffering death in England vnder queene Marie, or in other places, did in anie diuers sorte endure the paine, then accordinge vnto the proper tenor of spirit in a sect maister, Therefore such sufferances, according to prudent esteeme, were rather animosities then moderation, expressions of pride, then fruites of humilitie. For not onely did they by a priuate iudgement deduce out of Scriptures false and hereticall senses, contrarie to the decree and doctrine of the visible church in generall

Aug. l. 3. cont
patrien. c. 3.

Galen. l. 3. de
pulsuum dis-
ferent.

Aug. l. de vnit
ecclesie c. 20.

Sunt multi
qui iactantur
illud faciunt,
non cum
charitate.

Tract 6. in
Ioan cap. 4.

Bernard.
serm. 66. in
Cantic

They had
clouen robes
of sundrie se-
ctes, but not
the Dove of
vinitie & cha-
ritie.

Augst.
Tract 6. in Io-
han cap. 1.

In columba
vinitas, in lin-
guis gentium
societas.

Aug De Ge-
llis cuni Em-
sic lib 1. con-
Gaud. ca. 33. 36.

Aug 1. con-
Gaudent. c. 35.

Protestantish
iudice.

S. Thom. 2. 2.
q. 10. ar. 6.
The malice
of heresie.
Si passa es o-
pars Caluini
corporalem
afflictionem
ab Ecclesia
Catholica, a
Sara passa es
Agar: redi ad
Dominum. u. 5.
Aug. Tract. 11.
in Ioan. cap. 7.
Aug 1. 11. con-
Gaudent. c. 11.

counsailes, but also in their confidence they did not rely on the autoritie of the first in-
uentors, as of Luther, and Caluim, whom they thought, being but men, might as well be
subiect to error, as the pastors of the Romaine church, euerie one of them according
to the forme of sectmaisters and Archeheretickes, hauing recourse, as to pillar and
anchor, alone vnto their owne particular spiritues, not doubting with the Donatistes to
stille the catholick church spread over the face of the earth, an *harlot*, and an humane in-
uention, as of the Donatistes reporteth S. Augustin. VVhich thing being odious, and in
any good societie intollerable, no wisdom of a consideratiue person, may esteeme
their embraced or desired deathes, to be martirdomes, or certaine signes of any super-
naturall illumination in them. Wherefore deseruedly was their proud follie punished
by the fier, it being a thinge most absurd, that euery Iack Daue, or Ioane pye, in a
common wealth, should contradict the generall sense of faith and religion in the same.
And in particular, seeing that the protestantish heresie, is not onely in opposition against
truth, but is also a strong bias declining to sensualitie, to rebellio; to which the vulgaritie
of people are very prone, and so consequently a bane to ciuilitie, the fruit and effect
of seuerer discipline, of vertue, lest that such a flatteringe sect, like a Cancer creeping
a longe, should disturbe peace & vniue, tender vnto mens handes & mouthes the Babi-
lonian strumpetes cuppe, replenished with sweete liquor of vnclane pleasure, by death
it is most iustly to be chastised, and extinguished, if not otherwise amended. Right
well did S. Augustin proue, that the Donatistes did not suffer for iustice sake, but
but rather in regard of their impious wickednes. and therefore when the vaunted of
their righterous cause, S. Augustin thus reproveth them: *you haue greates matters, the
which you may brag of, as of iustices: to wit the diuision of Christ, the euacuation of Christ his
sacramentes, the forsaking of Christian peace, criminations against the spouses of Christ, the deniell
of the promises of Christ.* All which partes of Donatistick iustice agrefullie and completely
to broyling protestantes, who haue hereticallie deuided Christ into sondrie factions,
who haue abandoned the peace of the vniuersall church, waging war against her:
who haue impeached the number and efficacie of sacramentes, who haue Disquietted
all Christian repose, who haue persecuted the members of Christ, who haue accused
the spouses of Christ as an adulteres, as an idolatres, as an humane inuention, as a slave
to Antichrist: who haue frustrated deuine promises concerning the extent, the infalli-
bilitie, the continuance of the Church, with they Donatistes reclaiming all to the cor-
ner congregations of them selues: and so enduring death for heresie, are no honest
men, then they, or better martirs then they. Doubtes it must needs seme a fault very
punishable, when one priuat person, to the empeachment of the gospell, and destru-
ction of many, shall dare to maintaine a priuat opinion against the whole Church.
VVhich malice of an heretick considering the Angelicall Doctor S. Thomas, affir-
meth, that it doeth passe in odious qualitie that which is to be found in an obstinate
Pagan, or an Apostata. For although an heretick doth not so farre departe from di-
uine truth, beleuing some misteries of the Christian faith, as doth an Apostata, or an
Ethnick renouncing all, yet his personall disposition is worse, more hatefull, and
more willfully culpable. because he admitting some pointes of faith, by which, he
might be reclaimed, as scriptures, and certaine definitions of the church, in that after he
refuseth therby to be reformed, as his conuersion also in that respect ought to be easier,
then that of the Ethnick, acknowledging no groundes of Christianitie, out of which
he might be refused, therupon the heretickes obstinacie and wilfull pride are more de-
testable and condinglie liable to sharper correction. VVherfore concludeth S. Thomas:
simply speaking, the infidelitie of heretickes is worse of all. Therefore vnto protestantes endu-
ring death in catholick places may be fitly applied the saying of S. Augustin: *their per-*

quisitor

quenter loneth you, and your owne furie doeth persecute you. he desireth your light, this eggeth you to destruction.

12. But on the other side appeare not in our martires any remonstancie or token of any molistie, of pride, or vaine glorie, but rather in them shine our contrarie vertues, as humilitie, charitie, contempt of worldly praise and estimation. In which regard, no shewe of a spirit incident & proper to a sect maister was veeuable in them, to any discret consideration: for in the cause, for which they suffred, they did not pretend any thing as their owne prerogative by inuention, election or choise, but were most willing to suffer for such verities, which from auctoritie of others they had durifullie receiued: vnto which they professed their humble obeisance and subiection. So then their persons valued, as in number manie, in qualitie milde, intelligent, well lettered, their spirits nothing sauoring of priuat conceipt, of rebellion, or obstinacy against great auctoritie: after this their doctrine scanned, as teaching obedience, mortification, charitie, and in summe all other vertues, their sufferances will amount to the confession of an argument, to proue the veritie of the catholick faith, most and vnsufferable.

Seeing that our Christian hope is a firme expectation of supernaturall benenouolences, purchased for vs by our Sauour Christ God and Man, herupon it followeth, that no sorte of men alienated from our Catholick Church, hath so certaine a repose in the mercy of Almighty God, as vve. which assurance, and establisement, by the Protestants, to that purpose addressed by Antichrist, is in sundrie respectes weakened and diminished.

CHAPTER. VIII.

AS the sacred & most magnificent benefit of the holy Incarnation geueth vnto beleuers singular & great motiues of ardent charity towards almighty God, as in the third part shall be discussed, so also neuer in the world to any sorte of people appeared any such strong efficacie of hope & expectation in diuine assistance, as we Christians enioy, crediting this admirable support, through the Incarnation of the second person in Trinitie our Redemer, Christ Ihesus. If we consider the qualitie of almightie God, as our Creator, we shall conceiue an effectuall hope thereby of his manifold succour in all our wantes and distresses. For he doeth not, as many vnnaturall parentes doe, casting away from their care and tuition the childe borne of their owne bowels: but we once haueing from him our beinge, and necessarie furniture of operation, are continually by his goodes assisted, protected, sustained from decay, and erected after miscarriage. wherupon he compareth himselfe in the old Testament by the mouthes of his prophetes, to an Eagle, not onely entysing his yonge ones to flight, but also flying ouer them, and by protection of his shelding wing defending them from the violence of the aire or heauens. yea he maketh protestation, that if a mother should be vnegardfull of her owne childe, or a noble virgin forget the decent attire of her bodie, yet that he wold not abandon his seruantes, or be vnmindefull of their auails, and ornaments. In cogitation wherof we forsake the schoole of such minute philosophers, who deemed almightie God immediatly onely to haue created the heauens, as his owne court and mansion place, committing the creation of man, the direction of all his endeavors, with other thinges vnder the moone, to the workmanship of smaller Gods; or to the

The proprietie of Catholick martires signified by the types of grace, a done, neryongues, and mustard seede.

Ergo ne Spiritu sanctificati dolum habent, in columba demonstrati est: ne simphicatas frigida remaneat, in igne demonstrati est. Aug. Tract. 6. in Ioan cap. 1. By the Dove is signified a Charitable vntie, by fierie tonges a courageous vntie.

Christi hope in Almightie God.

Deut. 32.

Hierem. 1.

Philosophers in separation from God.

more

48 *The triall of Christian truth, for the discourse.*

Plutarch. li. 1.
de placit. philo-
s. ca. 4. de I-
fid. & Oñr.
Euseb. lib. 11.
præpar. ca. 15.
Lactant. 1. 2. de
Orig. erroris.
¶ 6 Cic. 1. 1. de
Natur. deorũ.
Hermias tom
4. Bib. Sanctæ
pag. 155 Zach.
ibid.
Matth. 11.
Ioan. 1.
1. Cor. 8.

Senec. Epi. 65.

Minut. Felix
in octa. Ciuill.
catech. 8.

Iohan. 5.

Arist. 1. Magn.
Moral. c. 7. &
3. 10. Ethic.

Cicero 1. 1. de
nat. deorum.

Luc. 12.
Matth. 5.
Act. 17.
Nature ap-
pointed & al-
tered by Al-
mighty God
in his prou-
idence to var-
des man. Aug.
1. 1. de Grat. &
Libit. ca. 10.
Pla. 10.
Plat. ut. 10. de
legibus.
Tico. d. lib. de
prouident.

more it selfe with the Egyptians, as we may vnderstand by Plutarch, Lactantius and Eu-
sebius. we reiect the commentaries of the Epicures, as of Lucretius & others, who ad-
scribe the constitution of the world, and consequently the ordinance of humane acti-
ons to the originall concurrence of certaine small indiuisible mootes, conglobated in
one masse and bulcke of this visible fabrick of thinges: as is recounted by Hermias,
and Zacharias Bishop of Malta. And therefore we haue recourse in hope to our begin-
ning, not to Angels, not to mootes, not to elementes, but immediatlie to almightie
God: sayinge with our Sauour. I confesse vnto thee, o father, lord of heauen and earth. And
with the Apostle: *All thinges are made by him. There is one father, from whom all thinges, and
we receiue him.* And as we behold this soueraine God our first auctor, so make we his im-
medite gracious helpe matter of our hope and consolation, not confining our expecta-
tions herin in the sole vertue of any creature. Also that our confidence in almightie
God may be more assured, we acknowledging in him power of our creation, not need-
ing any precedent matter, as artificers doe to support their workes (vnworthely so
conceiuing of God Seneca) so also we behould him in his goodnes and bounty infinite,
without circumscription of measure: and consequently our trust in him is more firme,
whose mercifull influence streameth our naturally from the ocean of his infinitie. Ne-
ther can it be trauerfed or dammed vp by any obstacle or encombeance what someuer.
VVe reprocure Aristotle his opinion of diuine prouidence, as not sufficiently theologicall,
who as write Minut. Felix and S. Cirill, thought almightie God to worke by necessitie
of his nature, and therupon haueing once created the world, to haue lefte the directo-
rie of mans actions, and all our hopes in the bowels and concatenations of naturall cau-
ses: as if our hope were to expect nothing from God, which is not alreddy decreed in
nature, & enfolded in the wombe of her enclosures. For we beleue our Sauour Christ
saying, that both he, and his father, worke euen now: and that on them is to be cast
the whole prospecte of our hopefull expectation. Notwithstanding some passages we
haue in Aristotle, which insinuat that almightie God doth immediatly by freedom of
his owne choice order humane affaires: as when into bodies, disposed by generation, he
inferteth reasonable soules: when by certaine excited cogitations men are by him pro-
uoked to actions, whose successes make them fortunate. Like wise we reiect such re-
straint of helpe from almightie God, the which bordereth course therof with the mag-
nitude of humane affaires: as if others of smaller moment were by him abandoned. The
Gods, saith Cicero, care for great thinges, but neglect smaller matters. VVheras we are taught
to beleue, that the flight of the leest birde in the aire, yea the falling of a leafe from a tre,
or a haire from the head of a man neuer so cõtempible, not to happen without his im-
mediate prouidence and disposition. And herin we comfort our selues in that as it were
we being but emmats in his sight, yet are regarded so by his neuer sleeping eye, protec-
ted by his puissant, and euer extended arme: and herupon with a dutifull admiration,
we as creatures vnder the couerture of his winges and nestled in his goodnes, crye out
vnto him: *What is man that thou hast made thy selfe knowne vnto him, or the sonne of man,
that thou dost visit him?* Euen vnto this diuine reliance of Christians hope in all affaires,
neuer so small, arriued the Philosophie of Plato, as reporteth Theodoretus. *Neither let vs
so thinke God to be a vvor. eman, inferior to those of mortall con. sion, who doe exactly accomplish
such workes as be conuenient for their vses, be they great or lile: and yet to repute that almightie
God, although most wise, and of abilitie and will to care for all, wish more ease to provide for
matters of great reckoning, then he can for thinges of smaller accompte: as if we were to thinke
him slouthfull and resty by reason of labor, seeking for repose, and by ease to restore his strength*
VVherupon the Epicures possessed with conceipt of almightie God his neglect of our
euentures, appearing to him of minute moment and consideration, did neuer, as recorde
Cicero

Cicero and Plutarch in good earnest by prayer and religion make recourse vnto his goodnes, but onely in outward shewe of hypocritie seemed so to doe, to auoid the euill will of the popularitie. But Iubiter, as saith Seneca, May well be called the best, and greatest, the thunderer also, and the slauer: not for that, as stormes report, after religious vowes of the Romans, he made their flying armie to stay, but rather best termed the slauer, because all things stande by his beneficence. VVherupon as witnesseth Pausanias, Iubiter was painted with three eyes, for that his prouidence rained in heauen, on earth, and in the water. And although Seneca doth not absolutely deny deuine prouidence ouer our affaires, yet in this is he blame worthie, that he will not haue it an immediat cause of all humane euents, but onely to worke them by fatalitie of naturall causes interposed and combined together by it selfe, and to no farther effect, then may from thence haue issue and origen: as of the Stoicks in generall auoucheth Eusebius, and S. Augustin.

Cernis hic voluminis rasso

Ex are, & solido rerum subularia ferro?

In mightie volume of rasso extens digested be,

Engraued in brasse, and solid iron, that time shall see.

And to signifie the vchangeable and wearing force of fate, they painted it out, as telleth vs Pausanias in similitude of a furie, haueing teeth as dreadfull as any cruell beast, & long nailes at the fingers endes. But excellent in this respect is the conceipt of S. Ambrose, who compareth almightie God in his care ouer all things. great and small, vnto the sonne, which as it bringeth forth as well the weede, as the flower, the shrub, as the Cedar, so doth it by gracious influence nourish and foster them continually and immediately.

a. So then as we regard almightie God, most sweete & flowing in goodnes towards vs, considered euen in his owne proper nature & qualitie, so likewise looking vpon him by faith, inuented with our mortalitie, we behold him yet as more neare approaching vnto vs, more familiar with vs, more indulgent, carefull, and bountifull towards vs: so that if ther be any bitterness of his iustice, the which before we might apprehend irkesome, now we may behold it to be with the orange peece steeped and candied in the liquor and sugar of our substance, and blood of the virgin Marie, made vnto vs altogether comfortable and delicious: the stately title of the lord of hostes exchanged into the name of the sonne of man, of Iesus, of our brother, our friend, our lambe, our Nazareth, & sacrifice. Of what comfortable newes was Euangelist S. Marie Magdalene takeinge this in charge from our Sauour his mouth, after his glorious resurrection: *Goe vnto my bretheren, and tell them, I ascend vnto my father, and your father, my God, and your God: Vpon which place thus commenteth venerable Beede. O wonderfull pety of our sinners, o strange benigneitie, vvhich before his passion his custome vvas to call disciples, and sometimes seruantes, after his resurrection he calleth bretheren, that he might shew himselfe to be of the same humane resemblance, of which he vvas before, that he might erect them to merit and hope in his flesh the crowne of immortalitie, vvhich now he had purchased for them: Also our Sauour signifying a certaine commerce and commune interest in almightie God betwixt himselfe and vs through his person and desert, he added that he departed to his father, and our father, his God, and our God. O blessed and fortunat combination, as it were of fellowship and consanguinitie betwixt vs and the Sonne of God: therby being made the eternall father our father, and his father, our God, and his God: so that by what power and worthe the sonne of God is of force with his father, by what efficacie his pretious merites are available for himselfe, by the same weightes of dignitie, by the same strength of abilitie, he is also comfortable and beneficiall vnto vs: The holy Apostle S. Paul oftentimes inculcath this our hopefull encouragement to liue &*

Cic. l. 1. de ast.

Deot. Plut.

1. de super. Senec.

Senec. l. 2. nat.

quart.

Pausan in

phocid.

Senec. l. 3. de

Beneficijs. ca.

7. lib. 1. Nat. q.

17.

Euf. l. 6. prop.

cap. 8.

Aug. li. 5. Ciu.

cap. 8.

Quid. Meta-

morph. 15.

Placit. pene-

gryc. ad The-

odof.

Pausanias in

Eliaca.

Amb. l. 1. offi-

ciorum. c. 14.

de Apoll. Da-

uid. ca. 2.

Christi hope

erected to

Gods service

vwith our na-

tare.

Hebr. 4. 34.

Crime in God his seruice against all tempestes of temptation, as in that we are the verie house of Christ, in which he dwelleth, and so better to be provided for then were the Israelites. vnder patronage and conduct of Moyses, Christ being God and lord of his household. Moyses onely being a faithfull seruant therein : for we are made participantes of Christ. Haueing therefore an high Bishop, who hath penetrated the heauens, let vs the sonne of God, let vs shew our Confession : for we haue not a Bishop, that cannot haue compassion of our infirmities, being tempted in all respects by similitude without sinne. Let vs therefore with confidence go vnto the throne of grace, that we may obtaine mercy, and find grace in oportune helpe. By his holy example of life we see before our eyes all pathwayes of vertue beaten and traced for our instruction : in which passages we behold sondrie erected trophies and notorious monuments erected against pride, concupiscence, disobedience : all difficulties of mountaines, of rough and narrow wayes, all valleise of drouping despaire in the iorney towards heauen are leuelled by his owne handes. Neither doth he helpe vs as Moyses stonietables did the Iewese, to accertaine vs onely what is to be done, leauing vs after to our owne weakenes, to the tribulation of our owne feares, seruing God vnder that hard, earthly, and rigid discipline of the l. we, but in our Sauour as we beheld engraued liuely figures of all, and of euery seuerall dutie by vs to be performed, so doe we from him receiue force of grace, that we may be able for loue, not for dread, in a sweete disporting labor accomplish our travaill in the obseruance of diuine preceptes : not in a toilsome agoine or wearisome languishment performe our taske. VVe behould our Capitaine Christ as a fierie pillar, giuing vs guidance in the desert of this world, as well shining to geue vs direction, : s burning to impart vnto vs a spirit of seruour and actiuitie. And as our Sauour in himselfe is resplendent in knowledge, and also ardent in operation, so accordingly did the prophet Ezechiel behold the similitude of a man, to wit of Christ, blazed forth in those foure admirable beastes, that is his saintes, as noteth S. Christofoom : wherby all his seruantes by his grace in their liues, in their soules and bodies, resemble his flame of knowledge, and his heate of godly industrie. VVherefore as the raineboe, in which are most apparant the formes of fire, and water, is a tipe and figure of diuine mercy through our sauour Christ, so must our Christian hope resolute to passe by water of puritie, refreshing contenance, and also operative fier and flame of good action, therby to arriue to heauen, and attaine vnto the promises of mercie. And so as it were espoused to almightie God, we resemble the olde Romanes, who as recounteth Plutarch, in their matrimoniall rites touched fire and water, therby vouing cleannes of life, and diligence of laudable conuersation.

Exod. 3.

Ezech. 1.
Greg. hom. 3.
in Ezech.
Philip. 3.P'm Li. quest.
Rom. quest. 1.Wop of Chri-
stus is great.

Mk. 49.

Rom. 8.

3 Besides the person and actions of our Redemer, our hope anchoreth in the immensitie of his infinit merit, so gracious, so amiable, so priceable, such inforcements euen vnto almightie God, that Sampson might soner breake in preeces the cordes, wherwith Dalila tyed his armes, then God the father can refuse his sonne his petition graced with that valour of desert and worke. O what adamantes of affection are the merites of Christ, registred by the scarres of his pretious woundes, shining in his virginall body in heauen ! O what an eloquent supplication and plea make theie for mankind still in eye & veue of his eternall father ! where according vnto the prophet, we are described & written in the verie handes of almightie God. VVhich thing considered by the Apostle S. Paul, by way of amplification, he maketh this demaunde : *How hath he not giuen vs all things with him ?* For our Sauours good deedes were not onely passing many in noumber, his continuall diligence and watchfull eye, as is were of the nightingall, considered, but in that they were endeours of a person infinitely holy and deare vnto his heauenly father, they were also semblable infinitely meritorious, above all measure commodious for vs, beyond all boundes of time and limitation eff.

cautione

cautione and available vnto vs: of which point we shall haue in the third parte ensuing a fit opportunitie more largely to discourse.

4. This great strength of our assured hope is not onely sacred and heavenly, but also passing ciuill and politick. For as when prince & subiectes mindes ether vainely floote, hauing quit them selues of all good & vertuous endeours, or droue in distrust, when they consider their miscarriage towards almightie God, are vnfit to accomplish in perplexitie any braue exploit with hasard of their liues, so may we deeme our Christian hope excellently conuenient for seruice of state, in that it geueth vs so sweete a repose, so suer a confidence vnto true beleuers. In regard wherof toyles and labors will seme pastime, accompanied with such an heavenly Zephirus of diuine assistance, and vnspcakable comfort: iorneyes will be gladly vndertaken, wherin the trauailer is neuer to departe from the penthouse of Christ his shadow and protection. V When death occurreth whilest the faithfull labour in their countries seruice, they shall scorne and moeke at his wonted egar force, and demand with the Apostle O death, where is thy sting? V What is become of the bitterness therof, hast thou lost the same dashing it against the rock of my Redemers body, and so to me art no more an obiekt of dread or hurte? Neuer any institution, deuised by man, or deuill, did at any tyme so pluck vp mens spirits, so recollect them, so animate them, as our Christian reliance. The Turke, besides his owne scimiter, regardeth onely ouer his head, and rounde about him, the enclosure of fatalitie, as instrument of his whole resolution: beinge at it were a brute beast driuen along either to the shambles of a balefull event, or to the garden of his deuised good successe. His cogitations in warre and peace arise not to almightie God his especiall fauor and beneuolence, not to his sweete disposition of thinges, but onely he committeth his purposes at vnwares to the empire of natures course, as it were to the teeth and nailes of a raging furie: yea not onely their expectations doe not arise to the mercifull and pleasant haue of Almighty God his goodnes, but also they so conceiue of him, as if he were not good or mercifull. V Whereupon one precept of the Alcaron is, in which they are forbidden to pray vnto almightie God that he will conuert greuous and great sinners, whose certaine damnation by their factes, is alreddy (as they are resolu'd) discovered: and that smaller sinnes are often forgiven they affirme, but neuer greater. V What matter from hence is offered of inhumanitie, of desperation, and retchles depotement?

5. To effecte and accomplish at full this barbaritie of distrust in almightie God, yeldeth his helping hand Antichrist by the vassillage of the protestar. V Videlicet, an archprotestant, defineth, that euery operative creature is by necessitie driven to performe it worke. In which pointe Luther the patriarch of protesters, approueth his doctrine: although condemned in the Counsaile of Constance: to whom also accordeth Calvin, as shalbe herafter examined. If men be thus enfolded, within the bandes of necessitie, what neede we by pietie of religion, by accessse of hope, haue any recourse vnto the goodnes of almightie God? See how Antichrist distracteth mens cogitations & hartes from Christ, onely remarking with the Turke, the vnremoueable stake of fatalitie, to which he is tyed: what hope the Catholick establisheth, relyinge vpon Christ, as God and man, Calvin doeth diminish and violate, auouchinge, that Christ is not personally God, acknowledging in him a double person, one of the diuinitie, and an other of the mediator. V Whereupon if our sauour be not God by person, but onely by grace, as was of opinion Nestorius, and is at this day the Mahumetan, our hope arising onely vnto a man, and to a creature, is not to be thought so assured and firme, as when it reacheth to a God, creator of heauen and earth. From the person of our Redemer passeth Antichrist vnto his merit and satisfaction: In reckoning wherof we haue recounted

The ciuillie
of Christian
hope.

1. Cor. 9.

Act. 14.

Barbarous distrust in a Protestant VVidelicet 1. a. Trial. cap. 9. Luther. art. 36. Calvin lib. 2. Instit. cap. 5.

Calvin lib. 2. Inst. c. 13.

the firmiude of Christian hope. But Luther yeldeth no thanks for Christ his sufferances on the crosse, as man, as to penalties of small importe: and therefore saith, that either he is redeemed by passion of the diuinity, or els that he is yet farther from redemption: and that Christ needed himselfe a Redemer. Behold likewise the blasphemous belching our Caluin, absolutely denying all merit for our hope in him. *In good earnest I confesse, that if any do simply and by himselfe oppose Christ to the iudgement of God, there will be found no place for merit: for that in man cannot be found such dignitie, that may merit with God.* Consider, gentle Reader, the author of our hope enfeebled by Caluin, and we in him by his blasphemie weakned: first in that according to his doctrine, we are not redeemed, sithence that no iust rancome is disbursed, & so by Christ we are not to preuaile at the tribunall of Gods iustice. Then for that our Saviour is but a man, and so can not geue vs that assurance we desire, the same inconuenience of distrust is consequent. Yet these Antichristian enemies of Christ will needes seeme to be his onely Euangelists, and geueing him bloes of disgrace, will cry out *haste (saye of the trues)*: And so far of is Caluin from affording true redemption vnto the passion of Christ, that he auoucereth nothing to haue bene by him effected: therby, vnles therunto he had adioyned the horrible paines he sustained in hell, there despairing, and impatiently yelling out vnder the lashe of Sathan. VVhat a disgraciously thinge is Christian hope, when it must search and behold a redemer, not perfecting the worke of our redemption bleding vpon the crosse, but despairing, rebelling against his father, vnder the tyrannie of the deuill: what comfort, what refreshing breath is to be expected from such causes, and base accomlishementes? must our hope die into hell, before it can mount vp vnto heauen? Is it not sufficient, that it regarde a humble patient lambe, sacrificed on the crosse, but it must respect a miserable slave enduring horrible and hellish paines, therby to take courage and spirit in the seruite of almightie God? Assuredly heare Antichrist in the protestant is no counterfeite angell of light, but a giued deuill, desling and auiling our Redemer Christ, and the whole miste, ie of his Redemption. If at Rome in the papacie appeared any such coulor of blasphemouse hostilitie against Christ, then the protestantish wathfull Retorick wold declame against it in wordes of sifier and sworde: but to smother and concille their owne close conuaine emnities against Christ, he holdeth it good, to seate Antichrist in Rome, duerting the eyes of the simple thether, from the seates of his proper fingers at home, and vnder their owne eyes.

Redemption
denied by the
Protestants.

Psa. 34.

Hebr. 10.

amb.in p. 48.

6. But what remaineth now as substantiall for Christian hope, whenas Antichrist, by the protestant, hath once annullated and made voide all poise and moment of man his Redemption by Christ? if as yet be not paid an aquiualent price of honor, of merit by Christ vnto his eternall father, in comparison of Adam his trespassse, and all actual offences of mankinde dishonoring God, how are we redeemed? well we may be freely pardoned, and adorned with grace by francke gift, but neuer properly ransomed: well may boundie forgue the offence, defraie the charges necessarie for our recure, but iustice shall in this effect haue no parte, nor shall meete with truthe, and mercy, in the sweete kis of man his reconciliation. VVherefore in that no creature by valour of worke was able to redeme man kinde, sacrifice and religion therunto being deficient, as affirmeth the Apostle: Therupon was decreed the Incarnation of the second person in Trinity, for that no meaner worth of merit therunto was requir'd, then one infinite, onely to be founde in a person diuine, and in worthe infinite: which infinitie is vterly ouerthrowen by the protestantish aduersarie of Christ: for if euery good dede of his in his life, was not of infinit price, and so competently valueable for the worldes redemption, neither can all his sufferances of hellish tormentes, especially impatientlie and desperately endured, as Caluin blasphemeth, amount to the expences of infinite merit:

merit : which wanting, we are not redeemed, neither from Christ is our hope with assistance to expecte any graciouse assistance. For it is an axiome in philosophie, that one thinge finite and limited, added vnto another of the same qualitie, can neuer in the totall masse amount to infinitie : so that if by reason of a restrained and determinat value, Christ his passion of the Crosse, yea or if the meanest action of his life, in regarde that it was of estimate and price finite, could not performe the worke of our redemption, according to rigorous worth of the thinge tendered (now to speake nothinge of iustice therof, as we ordinarily conceiue and define the same among men) in that all such penalties, which Caluin avoucheth the soule of Christ to haue sustained in hell, were not more pritable, then his passion vpon the Crosse, as they cannot impie an infinitie of ranlome, so of necessitie must they be deficient in the verie moment and qualitie of a deseruing redemption. VVhich infinitie of merit in the workes and passions of our sauour, as excellently well teacheth Pope Clement the sixt, serueth much for our comfort and hopefull expectation. For whilest men doe contemplate that in finite ocean of God his mercy, they cannot harbour any feare, as if frequent benefites abundantly bestowed in valew therof vpon mankind, might diminish or drie vp at last that huge fountaine of grace : or that any sinne may be in enormitie so outrageous, as if to pardon it, cancell it, and wash it away, were not superabundantly sufficient the blood of our Sauour Christ. In which respect whilest the protestant imparteth the first cause and motiue of our hope, he doeth not onely thereby subuert all vertue, appattaining to our spirituall end, but also he curteth the verie sinouse of ciuil policie: in that, as we haue declared, hope of assistance from heauen, is not onely sacred, but also ciuil : and in that the want therof is not onely sinfull, but also hartie and barbarouse. Of which sorte may be esteemed the philosophie of him, who for that he neglected all pietie towards Almighty God, thought fortune to be fashioned not by any especiall grace of his providence, or our religion, but rather by euerie mans peculiar indolence : as if onely it depended on our labor, thus or thus in manners, in anoye, or felicitie, to be ordered. VVhich brutish conceipt diuorced man his minde and affection from almighty God, ruling and disposinge all thinges according to his best will and pleasure.

Clement 6.
Extraneus
vigenus.

The vertue hope, that relieth on the grace of God, purchased for vs by the merittes of our Sauour Christ, importeth also our cooperation of francke & free consent. VVhereas the Protestanter denying both the vitall motion of man his vvill, & also the free consente thereof in the vvorkes of faith, hope, and charitie, as likewise in the offices of all other vertues, requiring the especiall assistance of God his grace, together vvith the empairinge of this heauenly giste, bee also doth resist and crosse the very nature and essentiall qualitie of hope, and confidence in Almighty God.

CHAPTER. IX.

THIS roote and origen of hope settled and conched is belowe in the humble valley. ^{The vse of} of the acknowledgement of mannes owne weaknes and infirmitie : the which by ^{Hope.} faith once discovered, as occasioned through the trespassse of our first parents,

then the same faith after mountinge vp as high as the goodnes of God himselfe, engendereth in our soules a stronge assistance in his moste gracious assistance, to the end we may auoide sinne, resiste temptations, furnish our selues with such vertues, as are conducent to our eternall saluation. This abilitie of faith serueth both to free and cleare the vnderstandinge from the power of error, as also to fortifie the affection, not only enfeebled and effeminat by a propension to vnlawfull pleasures, but moreouer assailed by the flightes of that subtile feinde the deuill, whose Lyonlike extreme malice, furthered by craftie conuayances, is eager, scarce, and potente to contriue our faile in good, and in badnes our bane and destruction. Hope therefore is an operation of man his will, firmly through God his mercie, expecting eternall beatitude; so that this vertue Theologicall of Hope doth regarde the goodnesse and bountie of almightie God, as the formall parte of her object, and the sole meanes to obtaine here in this life the succour of grace, and in the other, the rewarde of blessednes: into which mercie and goodnes in God Hope resolueth her selfe as ende, finall motiue, prime cause and first prouokement. For although sondrie thinges, as our ghostlie commodities, like many lines in the circumference of a generall desire, are hoped for, and in this respect the objectes of hope bee large and spacious, seuered into many branches of particular emolumentes, yet they all meete and are knitt vppe in the goodnes of God as center, by whose vertue and fauourable influence they are by vs to be summarelye atcheiued. The principall wished perfection, aimed at by hope, and vnto which in strength it especiallie reareth vp the soule, is our beatitude, the guerdone, blisse, remercement and issue of all Christianitie. as speaketh the Apostle, an *Inheritance incorruptible, vncontaminate, and not decayable, reserved in heauen*. All which members in this great object of Hope, make it in contraposition and difference with worldly delights and contentmentes: and declare the same to be of a farre more eminent precious and pearles condition. Then for that man his infirmitie is not fit to arriue so high, or to performe that excellencie of behauiour, which is required of vs as sutable therunto, hope repositeth the soule also in the goodnes of God, as beneficiall vnto vs by his inwarde inspired grace, by his sacred breath of certaine holy inspirations inciting vs to vertue, reprenting before our eyes the amiable hue thereof, together discovering the vgly shape of sinfull pleasures. So lifting vp the drouping forces of the will, redy otherwise to yeeld to vnlawfull sensualitie, to grouell on the ground of earthlie carnalitie, notwithstanding winde and streame make stronglie to the contrarie, yett we may in God his seruice maintaine our estate of iustice, and fulfill his holy commendementes. Now our paradise hath not in it that fountaine of nature, and home bredd water, or the Egyptian Nilus, to fertile the soile thereof with the diuersitie of vertues, as gay flowers of varietie, but rather it being dried vp and scorched by these hote raise of concupiscence, we liste vp our eyes to the cloudes of God his mysticall benignitie, and crye by trust in earnest sure: *You heauen: be dewe vs from above, and you cloudes raine vpon vs the iust one*: the grace then of iustification and remission of sinnes, together with finall perseverance in good, amiddes so many temptations to the contrarie, are the effectes of this celestially benefitt. And as the pearle is conceiued in the shell of the coele, the morning dewe distilling from aboue into the same opened by the fishe to that effect, so is sanctitie, and the force of vertue infused into the soule from the bountie of almightie God. *No man can come to me* saith our sauour, *vnlesse my father, that hath sent me, drawe him*. A sweet and potente drawght, when grace allures in perswasion without decepte, and fortifieth in operation without constraint. For to obtaine that gale of happines, *Neither is it*, as speaketh the Apostle *of him that runneth, nor of him that runneth, but of God hauing mercie*. To will euerlasting life, or to race out the endeavor for the same,

1. Pet. 5.

Hope vvhath
is it.Aug. Tract. 1.
10an.

1. Pet. 1.

Gen. 1.

Ma. 41.

Solim. l. de Si-
tu orbis. c. 35.

10an. 4.

Rom. 9.

same, is in vaine, vnlesse from the mercie of God descend into the soule the abilitie of his holy grace. And although we will and runne in the performance of vertue, yet as sayeth S. Hierome *That which is mine therein without the helpe of God should not be mine.* Two kinde of graces, as hath bene intimated, by hope doe we expect from God: the one a grace, called *Habitual* or iustificatorie, infused into the soule by the holy Ghost, makinge vs voide of crime, children of almightie God, and consoites with Christ in participation as it were of one heavenly nature: the other is *actual* or operative, as a vocation inspired by God enticinge the will to keepe his commaundementes, to resist temptations, and strengthening the same to so happy a purpose of good action and behauour. The effectes of which actiue and mouinge grace, S. Augustine excellently well doth thus decipher: *That it may be made knowne vnto vs, of which before we were ignorant: and that deli, hysfull, which before did not please vs, it is the grace of God, that helpe the will of men.* The grace then of God, first doth illuminate the vnderstandinge freeing it from the miste of passion or error, and so representeth vnto vs by a secret perswasion, and splendour of lampe in the earthen vessels of our bodies, the beautie of vertue, and of that action, which is conformable to her commandrie: alko telleth vs in a whisperinge blaste of secrecie, how base and vile, how dammadgeable and pernicious it is to pursue our sinfull lustes, with reuolt from God; and that more effectually & expressely then can any force of naturall witte, or depth of the most profound Philosophie performe: whereby the affection so enformed, baited by reasons lure and direction, leuelled by her, becomes propense, well affected to obey her admonition. Nether is our aide so from grace, as noteth S. Augustin *As if we woulde not, or did no thing, but because without his helpe we nel or will, or see any good.* Then for that the choice of vertue is irksome to sence, *Benoni* a childe of iegree, when desires therof are a floate, and stirred vp in heate of concupiscence, and so the resonable parte thereby restrained also in chaines of an hurtfull societie, prone to graunt flattering sence her wanton request, then doth God crush as it were his hony combe of grace, sweeteneth and seasoneth the conceit of vertue with a delicious iuice of contentment: and so roses amiddest the thornes become more amiable; in the mortified carcase of a lionis found with puifance, the liquor of hony, vertue in agoine semeth more pleasant, and Iacob more odoriferous in rude skinned, then sensuall taste is with all the delicacies of Cipris, the Golden shoare of Tagus, or glitteringe shewes of princely courtes. VVhen therefore God by his grace bringeth the touch of true knowledge into the minde, and breatheth vpon it that sweet and milde zephirus or blaste of consolation, then is man furnished with actual grace to runne gladly in the way of God his commaundements, like vnto the sonne, which raceth oute as a gigante, to vanquish sathan, the worlde and all carnalitie. *Our lord is my illumination, and my health.* These too effectes of Christian grace hoped for, haue bene deciphered as by liuele embleames by those representations, which were then expressed, when the church receiued first the holie Ghost. For in the fierie tongues, then appearing, wee contemplate as in certaine pictures, the light of that clement, as signe of a graciouse illumination: in the heate therof, and in the shape of a tongue, we beholde the couragious actiue spirit of the same: the will professing that in action, which the vnderstanding before conceived by illustration, as noteth S. Augustin. which violency also of worke was declared by the forcible resounding blast of winde, at that time by the faithfull perceiued. In like sorte S. Iohn in his deuine Reuelations beholde the visage of almightie God, the which in holy scriptures saintly persons so much desired, to be enlightened and turned towards them, as a perfect testimonie of his graciouse providence, shining as the sunne, and from his mouthe to proceeded a noice as of maine streames and fluddes; the one betowkening his

of Cons. Auaol.
Can. 4.
Hier. epist. 66.

Grace bebi-
one a grace,
all & actual
1 Pet. 1.

as a 1. Pet. 1.

as a 1. Pet. 1.

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faurable lighte blasing in our vnderstand nges, the other his stronge efficacie powerfull in our wills and affections.

The effect of
grace in our
Bodies.

f Thom 1.1.
q 4. a 7.

Quandus de
Nanigat In-
die Borerus
Cosmograp.
par. 4.

The vwill of
man concur-
reth vwith
grace.

Non volentis
neque currentis
sed misericordis
est Dei: non
quia nullus
est hominis
aut voluntas
aut cursus,
sed quia nihil
potest, nisi
alle misericor-
tur. Aug. Ep.
10. 6.
1. Tim. 4.

3. Besides which effectes of diuine grace in our soules, semeth remarkable vnto me also the louelic cōposition, which is wrought therby euen in our bodies: & this doeth floe from it, as cause, and dependeth altogether in the qualitie and degre therof. For as our illuminations of grace in the minde, and forces of endeour in the will, whollie tende vnto vertue, so doeth vertue once seared in the soule imparte her comely and amiable saies and graces vnto the bodie. imitating as it were that supreme grace of glorie, which once entertained in the soules of the blessed, streame forth by admirable beames to their bodies. In signe wherof, when our sauour was transfigured on mounte Tabor, his deuine visage did not only shine as the sunne, but his garmentes passed in whitenesse nature it selfe in the fairest snoe, and arte in the depest or cunningest die that coule be founde. Contrary wies pagans when they receiue illuminations from their Godes, or deuils, because suche phrencyas pertaine not to vertue, but vice, they are in their bodies and countenances therby made most horrible and ghastly: and they doe therby come neare to the very dreadfull resemblances of the wicked spirits them selues: as we see daylie in witches, Nigromancers, obessed and possessed persons. I haue read of the East and west Indian people, & also haue vnderstoode as much from them, who haue liued with them, that in time of their phanatichall inspirations and diuinations they appeare most horrible to behold, what by yelling oute, what by figure of their countenances. Also this vglie deformite is declared by the pictures they haue of their geniall Gods made of Bombast, or cotton, in shape hellish and moste vglie to behold. And of this sorte of oulde time were the Bachanalians they Mantes, they Scibills, and generally all southsayers, and prefects of oracular idols, as we may vnderstand from auncient poets, & historia graphers. VVherfore the opposite decencie of bodie in Christians proceeding from the illustration of the holie Ghoste, is a greare argument with me of truth in our faith and religion: and it semeth vnto me a thing verie considerable, that all nations for their instructions, besides their one personall light of vnderstanding, haue sought for information from some spirituall intelligences

4. Yett notwithstanding a Christian man doth not so rely on grace by hope, as if this grace in his iudgement should only be actiue cause of that good behauiour in him, which God expecteth; or doth imagin, that his soule is nothing els but as it were a meere table, a subiect, or matter passiuely to receiue the externe impression from Gods, but hopeth rather for that callinge and enforming grace, that sweetning and forcing perswasion, to the which he him selfe is after to yeld consente, to cooperate & worcke with the same vitally and effectually; as namely together with that actiue grace to belecue in God, to hope in him, to loue him, to be chaste, to obay him and nature; and so expecteth saluation with this dependencie, if he doe worcke and endeauour to answer Gods grace, and industriously bring forth the actes of a good life togeather with that grace of heauenlie benefite. VVhich thinge is most euidet by scriptures, affirming men to belecue, to hope, to loue, to obserue the commandementes, to chastice their bodyes, to doe penance, and the like; which could not be verifed if that man did nothinge, or did not moue his will by consent and cooperation with the grace of God: no more then it may be saide, that the paper writeth, the stone buildeth, or the wood carueth; in that these only passiuely behaue themselves after a dead sorte, without any motion, vnder the hand of the artificer. I haue strauen saith S. Paule a good combatte, I haue consummated my course: I haue kept my faith: Did not S. Paule then worcke and sweate in the haruest of our Lord, did he not traficke for lukar of soules in the ocean of the world? then did he behaue him selfe actiuely, not alone by sole na-

ture,

ture, but conioynly with grace. *Charitie* sayeth S. Augustine of him, that *worketh* *will*. *Ang* in *Plal.*
gibe him a hope of a good conscience: so then the conscience in quietnes must hope for sal- *31. l. de Grat.*
uation respectiuelly, if man endeauour well by charitie, which keepeth the lawe. But *Christie* 25.
the Protestanter frameth vnto himselfe an hope in the grace of God, and rather indeede *The protestā*
in no grace at all; as if man did not virally moue or worcke by consente with that *denieth all*
grace, but as if the impressed grace continued all, the soule in the meane space passiuely *actions of*
receiuing what grace shall imprint or imparte. If it were said in scriptures, affirmeth *uerue in me:*
Caluin, that God did helpe our infirmities, no small parte then should be attributed vnto vs: but *1 Ioan. 1.*
when it is said, that grace doth make a good will, thereupon whatsoeuer good is therein, it is *Caluin. l. 2.*
altogether without vs: so that our infirmities, being not assisted by grace, doth not effi- *Inst cap. 2.*
ciently worcke with that grace: rather all proceedeth from the externe aide and effica- *Sect 6 & 9.*
cie of grace it selfe. He addeth: Therefore S. Augustine doth worthlie as will desire *& 11.*
those, that doe assume vnto themselves aliquas volends partes, any function of willing, as he doth *Luther Tom.*
reprehend those, that thinke that which is an especiall testimony of free election in God, to be gi- *1 in Gen. fol*
uen indifferently vnto all. An English minister thus denieth to the same effect: The depra- *27. 106.*
uation of nature we say to be so great, that in our very conuersion to God, which is by grace effi- *VVittak l. 1.*
cled, our free will hath no force to helpe this conuersion, but rather in this affaire, prius passio- *de peccat.*
nis habemus, we behaue our selves merely passiuely. Au other Puritane reprehendeth the *orig. cap. 3.*
Catholicke reading that place of S. Paule, *Gratia Deumcum*, the grace of God with me, assu- *Rainold A-*
ming nothing to himselfe: Not 1, but the grace of God: by their gloss they chalenge parte to them *poll Thel. 2.*
selves, and say contrariwise, 1 and the grace of God: so then by this reckoning, it was not the *Sect 32.*
minister that did worcke with God his grace in faith, in hope, and charitie, but all was *1. Cor. 15.*
done by grace, he not moueing, lying vnder the same as a masse or lump of leade.
Certes this resolution of the Protestanter is vnaturall, it is monstrous, prodigious,
impious, against the dignitie of manes nature, against the ornament of vertue, against
the very substance of grace, and against the merit and passion of Christ our Saviour. It
beareth indeede a faire shew of hypocisie, with the alluring serpent broaching sinne &
iniquitie: as when the Protestant saith, that he surrenderseth all good in himselfe to
God, as to the sole and totall cause thereof, renounceth and disclaimeth in himselfe
any concurse, or cooperation with the grace of God, as the Romanes teach and be-
leeue. The worthy qualitie of humane nature doth therein notoriously appeare, that
we are not subiect to God his providence, as things without sense or life, externally
only to be moued to their endes and perfections by others designementes; but rather
we beinge enabled with vitall faculties of soule, as with vnderstandinge, and will, by
operations of them we ought to giue correspondence to God his prescript and prou-
idence, and also atcheiue thereby such ornamentes of good endeauours, as reason and
vertue doe require: and we hope, that God his fauourable grace will excite & directe
these faculties of nature in vs, as pencilles to draw out that amiable counterfaite of ho-
nestie, and meete behauiour, saluation depending vpon their worckes, and compor-
tmentes. Whereas the Protestanter debaseth and dishonoreth this preeminence of na-
ture in vs, lookinge for his fained senselesse vertues of faith, of hope, of charitie, of
repentance, of temperance, of chastitie, which indeede are none of his, nor effected by
his motion, but meertly imprinted in him by a fatalitie and force of outward grace.
How then is a man vertuous in acte, commendable or endowed with those pearles of
honestie, if he worcke not, if he strue not, if he fight not, but only surrender as it were
a peece of paper, sometimes to the holy ghost, at other seasons to sathan, to haue therein
purrated what formes and shaples shall please such actors? And for a man to hope for
saluation only by meanes of grace, he not stirring or acting any thinge, is no humane
resolution, but a misprision of him selfe, as of some blocke, some rude paste, to be fa-

Aug in *Plal.*
31. l. de Grat.
Christie 25.
The protestā
denieth all
actions of
uerue in me:
1 Ioan. 1.
Caluin. l. 2.
Inst cap. 2.
Sect 6 & 9.
& 11.
Luther Tom.
1 in Gen. fol
27. 106.

VVittak l. 1.
de peccat.
orig. cap. 3.

Rainold A-
poll Thel. 2.
Sect 32.
1. Cor. 15.

Hieron lib. 1.
cont Ioan.
Aug l. de Grat.
& l. Arb. c. 2.
Gen. 1.

Basil. de vera
virginitate
pag. 610.
Nature: 15.
graced by the
Protestanter.

Virtue iniured by the protestanter.

Soluther
Tom 2 latin.
pag 62.
Mach 13.

Derogation from Christs merit by the protestante.

Faith is a
worke of God
in vs Iohan 6.
Augustin
Tract. 15 & 26
in Iohane 6.
Credere non
posse nisi
volens
De predest.
Sanctorum. c.
6. Concil Au-
ros 2 c 1 Tru-
dent. Sess. 6. c.
6.
Phil 1.

shioned, as shall please an other to deuise, and the pasterer to dispose. No Protestanter, grace doth not expulſe nature or reuerſe her course, decreed in her ſecrete conſtitution, but perfecteth it rather, and enhaunceth it to a higher pitch of worthines: and therefore we induſtriouſly cooperate with grace by vnderſtanding, and will, as actually beleeuing, loue God, and our neighbour, keeping the commaundementes, and breaking ſathans temptations. VVhat is vertue by the account of the Protestanter, as faith, hope, charitie, religion, chaſtite: dead, and engrauen qualities into the ſoule by grace, as is the painted forme appearing in a table; not any louely effectes of mannes owne ſoule. If the colour and price of vertue be no better, who may haue any reaſon to be enamoured with it, and for it once found by faith, to ſell all other worldly commodities to purchaſe the ſame, as being that Margarite in the ghospell mentioed by our Sauour: Doubleſſe Antichriſte in the Protestanter leuclleth the blowe of his herreſie to the diſgrace of vertue, and to reſtraine mennes deſires, that in her lue they be not prodigall or lauiſh: whereas we Catholikes make our vertue not as a qualitie diuoid of life powred into the ſoule, and affecting it as plaſter doth the wall, but as a vitall operation of the ſame, a praiſable endeavour, a traual of honour, and in ſumme the eſpecial office of a man. The Protestantes blowe geuen againſt vertue a much euen by ſacriledge and blaſphemie to empeach and depreſſe the very grace of Chriſt O how contrary are the deedes of Antichriſt to his pretences! what good in vs by actual grace, if hereby no vertue be produced, if in ſanctification thereof men actually doe not beleeu, do not hope, loue God, or performe in their conuerſion the duties of other vertues? And if a man do not cooperate with God his grace, but in all effectes thereof behaue himſelte only paſſiuely, how is he without his proper action truly and indeede vertuous; or how is the vertue his, or where is vertue, beinge no humane worcke of vnderſtanding, or will? Is grace no more beneficiall vnto vs then ſoe; haue we thereby no true vertue, no praiſable endeavour? Are all our vertues now become meere impreſſions of grace, & no actions of men? O groſſe error of the Protestanter, ſo viter an enimie to grace! But how can in the meane ſeaſon the croſſe of Chriſt, and his ſacred blood, paſſe without conſumelie from the barbarous and vngodly opinion of the Protestanter? Is it not a principall thing, purchaſed by our ſauours death, that we men be vertuous, that we beleue in God, hope in his goodnes, loue the ſame, obſerue the commaundementes: all which benefites afforded vs by Chriſte, are caſhed and annullate, if there be no vertue in vs of good deſerte, no ſeemly deportement of morall, or Theologicall decencie: as ther is not, if man do not cooperate with grace, and worcke his owne ſaluation, as counſaileth the Apoſtle. But whitherto aimeth this fooliſh fancie of the Protestanter, vnder coulour of magnifyinge the grace of God, but to his common center of vice, of libertie in pleaſure, and contempt of all vertue? For if man doe not worcke with God his grace, why ſhould he be continuallie in expedition to keepe the commaundementes, to reſiſte temptations, to beleue, to hope, to loue, ſeing that theſe things appertaine only to God to imprint or engrauie in the ſoule? They which, if in the ſame ſoule be deficiente, and not to be found, the wante cometh only from God, and not from mannes idleneſs in not endeavouring. VVhat care is the table to take vnder the pencill, what exquisite ſhape therein is to be expreſſed by the painter: or the common lumpe of clay vnder the fingers of the potter, in regarde of the diuerſitie of veſſels thereof to be compounded: ſeing that to be good, to be vertuous, to beleue, to hope, to loue, to keepe the commaundementes, are the ſole impreſſions of God, and man only their paſſiue ſubiecte? who whether he be a ſleepe or awake, droncke, or ſober, it ſmally importeth; in that it is all one to God his grace, if the ſoule only be a ſubiect paſſiue to receiue, and no vitall agent to performe. O beſtialitie,

lie, and loathsome both, the finall issue of this base heresie in the Protestanter! A
 p. restant embued with this opinion, and indeed transformed by the witch Circes &
 he trench of heresie into a beaile, may speake thus vnto God: To thee O lord, my
 soule is alwayes a paine subiecte, and matter to entertaine what shall please thee to
 encrease the concernment not mee therefore to labour, but rather as willerth Caluin, to
 keepe the sabbath of cessation from all my workes: thou only art totallie to cause in
 me my conuersion to thee, the actes of faith, of hope and charitie: no bad behauiour
 of mine can giue resistance to thy good impressions, in that thou doest sometimes iu-
 stifie the most greivous sinner: and as for good workes, thou only art the efficient
 cause of them: and so if it please thee to worke them in mee, I shall admit them, if not
 there is no wante culpable implied in my negligence. Yet this vile sense protestantli
 mounteth higher, that is to the very blemish and shame of the same providence of All-
 mighty God: for why should God condemne men eternally to euerslasting fire for want
 of faith, hope, and charitie, seeing these vertues are only his workes, and the defe-
 cts of them in the wicked truly proceede from him, & are not procured by the soules
 of offenders, barely passive subiectes, and matter of such qualities? Foule heresie.

Calum. lib. 2.
 Inst. c. 5. Sect.
 9 & 6.

5 The Romane Catholike doth continually seeke to magnifie the grace of God
 hoped for by vs, and consequently to extoll the passion of our sauour Christe; in that
 both the one and the other seeme the more illustrious and the greater, by how much
 they produce in vs effectes of better marcke and esteeme. For how is the conning of
 the action known, but by his worke: and the affection of a benefactor declared,
 but by his gift and benefit? whereupon we hope for a grace at God his handes, which
 not only doth make vs vitally and effectually to be vertuous, as to beleue, to hope,
 loue God, and keepe his commandementes, but also to performe them after the fa-
 shion of a man, and not of a beast, as ether by force, constraint, or necessitie: but ra-
 ther of a free disence and behauiour in our employments, so cooperating with God
 his grace, as we may choose to doe otherwise, and to performe the opposite vice, or
 heile backe the will from consente to good. For example, if we beleue in the misfe-
 rities of Christe, yet we so beleue, as either we may yeld to infidelitie, or refuse
 in this moment to exercise the act of beleefe. If we in charitie wardes God obay his
 commandeementes, and beate backe the impetuous temptations to euill, we so de-
 meane our selues in vertue, as we may consent to the contrarie vice, or neglecte to put
 in practise thele good enleuours. VVhich manner of working by free consente, and
 with abilitie to diuersifie in contrarietie, as to consent, and not to consente, is called
 humane: as agreeable to man his nature, being a reasonable creature, and fit not only
 to perfect an action by vitall motion, as brute beastes doe, but also by libertie and in-
 difference to aduerse partes of contradiction; as to doe this or that, to accept or refuse,
 to pursue or eschue, to loue or to hate. For in deede the qualitie of actions is the proper
 ground of vertue, of all moralitie in mannes behauiour, and of laudable carriage in
 his conuersation: therefore we see, that the endeauours of brute beastes, or of francke
 persons, are not praise or price worthe, as neither the actions of our senses, in seeing,
 smelling, or hearing, because they wante libertie and freedom, which is found in the
 will: other wise what note of esteeme may these haue in any attempt or choice, which
 can doe no other wise, which of necessitie are carryed away to this or that by consent?
 VVherupon S. Gregorie Nissen affirmeth, that man by this freedome of will is created
 to the similitude of Almighty God: *quod ab omni necessitate liberum sumus: inquit vve be free
 from all necessity.* S. Epiphanius: *wherefore it is manifest to all and cleare, and not to be doubted
 of, that God hath giuen vs free will speaking by himselfe: if you will, and if you will not.*

The benefite
 of free vwill
 and consente
 though grace,
 without free
 vwill the la-
 vves of God
 should be va-
 p. profitable.
 Aug. lib. De
 Grat. & lib. ar.
 bit. cap. 2.
 Ang. quest. 1.
 ad Hilar. En-
 chirid. c. 6.
 Gregor. Ho-
 mil. 9. in Eue-
 chiel.

D. Thom. 1. 2.
 q. 1. art. 1.

Greg. Nissen.
 lib. de creat.
 hom. cap. 7.
 Item. l. 4. c. 9.
 Greg. Naz. o-
 rat. de Christ.
 Natu. Epi-
 phan. l. 1. he-
 cet. 5.

Free vwill is
 not Pelagian-
 isme.

6 Neuertheles to auoide the calumination of the protestantes, that seeketh with the

Hieron. dial.
cont. Pelag.

Augustin l. 1.
de Grat. Christi-
fic. 1. & D.
Pelagius re-
duced all
grace to pos-
sibilitie of na-
ture, vnto
nature, to
action, and
being, effec-
ted by nature.
Epist. 107
Concil. Tard.
Sess. 6.

Grace and
freewill.
How doe
they deny fre-
ewill, who
confesse man
to be able
with free-
will? Aug.
Epist. 107 Gra-
ce is neces-
sary to fre-
ewill. Greg in
22 c. Job. & in
c. 131 Aug.
Epist. 106. ſi
vere volu-
mus deſer-
dere liberum
arbitrium, non
oppugnemus
vnde ſit libe-
rum: nam qui
oppugnat gra-
tiam, qua noſtri-
a ſit, deſi-
nandū a malo
& faciendū
bonum libe-
ratur arbitrio,
apſe arbitrio
ſuum a ſtuc-
vult eſſe cap-
tium.
Eccleſiaſt. 7.

common people to impeach this our doctrine about free will, as if it were heretical, and according to the error of Pelagius. It is to be laid downe, as a refutation of their ignorant malice, in what sense Pelagius held an opinion of man his free will, and why he was by the church condemned. Truly it was not his heresie, that he granted free will, for that the Manichies, denounced heretikes, before denied the same, as affirmeth S. Hierom: but it consisted in this, that he to the impairing of God his especial grace, thought the merittes of Christe, to much vaunted of the force and strength of free will, as not in his conceipt any thinge weakened by originall transgression; whereupon to beleue aright, to hope assuredly, to loue God entirely, to obserue his commandements dutifully, to vanquish temptations manfully, to arrive to saluation happely, he acknowledged no necessitie of inwarde grace, besides the naturall forces of free will, adioyned to an eternall fauour of God, when the gospell is preached, by miracles & reasons approued: when men are taught what to eschewe. And if at any time God, of his singular fauour to any particular person, imparted his grace, as hauing access to nature, then he affirmed, such grace to be a purchase of nature, not to serue as necessarie meanes to vertue and saluation, but only to a facilitie, and to make easie man his carriage in that behalfe; otherwile deming natures abilitie a sufficient and competent cause of vertue both morall and diuine: and finally of beautitude. But to this error the Catholike Romane church hath opposed her selfe in Councils, as well in the times wherein S. Augustin liued, as also of late in that famous Council of Trent; wherein is defined against Pelagius, that no man can beleue, hope, and loue, or resist temptations, as is requisite to saluation, without the inwarde grace of God, through Christ inspired into our soule; the externall declaration from the mouth of the preacher or Euangelist not sufficiently seruing to such effect. VVhich grace, as it perfecteth nature, and is adioyned to the same, so do we hold it absolutely necessarie to vertue, and saluation; without which, to the one, or to the other, we thincke to remaine a plaine impossibilitie in our free will, so enfeebled through sinne, as well originall as actuell. And in these tearmes do ſtaine we with all antiquitie, and the scriptures, the heresie of Pelagius. Norwithstandinge, granting the necessitie of grace to be added vnto nature, we doe not imagine, as teacheth vs S. Augustin, that by a fatall destinie or necessitie grace carrieth, conuayeth, or bendeth the will of the soule, as the winde doth toſſe, rolle, and rumble the cloudes; or moue the same, as nature worcketh in thinges insensible, or in brute beastes, but rather free consent in vs to concurre with the same, to faith, hope, charitie, continencie, and the reſte, leauinge a libertie in the will, that doeth well, to doe euill, if it please, or to surcease, or omit to doe well being prouoked to good. Yea we make grace a parte and consummation of free will, and do not, as by a member of opposition, deuide it from the same. For example, a man that is greiuously tempted by ſathan to carnallitie, and yet standeth for vertue, and reſtraines his will from an vnlawfull appetite; if he had no grace at all, but were left to his owne pure naturall forces, it being a thing impossible, at leſt morallly long to reſiſte, he ſhould not by free will maintaine vertue against that temptation: in that free will consisteth in this, that so a man performeth this action, or that as he may chooſe whether he will do ſo, or not ſo demean his ſelte. Conſider the workes of God, that no man can be conuerted whom he deſireth. Vertue we make an effect of free will, not in ſenſe of Pelagius, that is of the naturall forces of free will, but of free will, healed and cured by grace, fortified by the ſame: & yet of free will, becauſe not proceeding from neceſſitie, from constraint, from destinie, but from the will as cauſe, which performeth it freely, hauing abilitie to doe otherwiſe, or to the contrarie. This is the true tenour and meaninge of our doctrine as concerning free will.

Surely

7. Surely the protestanters hope, and reliance on grace in pretence, is most monstrous and vngodly, as against the nature of grace, so against the perfection of vertue, and against the merittes of Christe, and inspirations of the holy ghost. VVhat doth the protestanter hope for att God his handes? Maye for a grace, to make him beleue in his mercifull promises, to hope for saluation, & to leade the life of a Christian of meere necessitie, without his free consente, without the motion of a man, being not able otherwise to dispose of his manners, then such grace shall in definitie determine? No meruaile the protestanter denieth free will to cooperate with God his grace, seing neither he admitteth as true, that the will of man is corroborated by grace, or virally worketh with the same. *¶ Who will affirme sayeth Caluin the infirmities of mannes will to be strengthened by the helpe of grace?* No helpe, no concourse, no motion, or action, but a blockish, and more then brutish stupiditie in man. O heresie grosse and fencelless! And why Caluin? *Least that, sayeth he, we denie that bevvixt God, and vs. which he vvvally challengeth vnto himselfe.* Surely mankinde is much beholden I see, to the protestantarie, that makes the foules of men no better then stones, stockes, meere subiectes to forraine impressions. *¶ It's robbed the Lord sayeth he if we take vnto our selves any thinge, either in the will, or in the worke. There is not a mutuall concurrence: in concourse bevvixt grace and a mans will; neither ad the Apostle maie himselfe Conseruare laboris, saye a worker vvvith grace.* A proper peece of theologie in the protestantie, that man doth not beleue in God, nor hope in him, nor loue him, but only grace doth act all these offices: for if men worke these good things, either they performe all without grace, which is false and Pelagianisme, or certes they cooperate with grace, and so haue parte in the labour and vertue.

3. The protestanters hope aimest at the open reproach of vertue as well morall, as Theologicall, therefore brutish and detestable. The antecedent is evident by the light of nature; in that vertue, be it the greatest perfection in man, and an action of his praise-worthy, cannot be effected but by free will, and abilitie to worcke, and not to worcke: for why otherwise in brute beastes is there not vertue, in infants, or madded persons their actions not commendable, but because they moue by sense only, by instinct of nature, not able otherwise to doe? Then what vertue protestant is it, in a faithfull inaried man to keepe his fidelitie, tempted to the contrarie, to obserue the commandements of God and nature, if he be not of power to doe otherwise? O gracious vertue by the doctrine of a protestanter, or rather the grime of a coale vpon a wall of fatalitie and necessitie! Are not protestantes worthy commendation, that doe well by definition, and can do no other wise, like men in chaines and fetters of vnresistible constraint? If they had free will, they would surpasse the Angels. If there be a fatal necessitie as speaketh Euleb: *Cæsar. Nulla esset laus virtutis, their should be no prayse for vertue. Ignosce esset egregij pietatis aspera, as faith Theodoretus, the soldiers for vertue should be vnknown.* S. Crisostome expounding those wordes of our Sauour, *If any man will come after me,* remarketh, that our Sauours speache doeth importe a freedome of will, in that he sayeth not, I constraine any, or I compell any: *ed sus quemquam suadij ac voluntatis Dominum facio, I make every man lord of his owne iudgment and will.* And that without freedome of will they should neither be vertue nor vice in man, auoucheth S. Augustin: *If their were no grace of God, haue should God save the world? because saluation, & redemption from sinne, and the acquiring of vertue, proceede from grace: If there were no free will, haue should he iudge the world? in that without free will, when necessitie holdeth the empire, there should neither be vertue to be rewarded, nor offence to be chastised.* Then I conclude, that the protestanters hope dest: oyetht vertue, inforcing vpon it a necessitie: and that if he be chaste, temperate, deuout, charitable, yet by

The Protest
denyeth the
good man-
ners of men.
Hieron lib. 2.
cont Iovin.

Calvin lib. 2.
Inst. cap. 2

Verne deny-
e by the
Protestant.
Vbinecessitas,
nec corona
est Hieron!
Leons. Louin.
Aug. de Nat.
& Grat. c. 69.
de Grat. & l.
arb. c. 3. j. 4.

Ensebe. l. 1.
Præpar. cap. 3.
Theodoret.
quest. 19 in
Gen. Chriost.
homi. de
cruce
Aug. ep. 46.
Neque enim
præcipitur,
nisi homo ha-
beret propriâ
voluntatem,
qua diuinis
præceptis o-
bediret. Aug.
l. de Græ & L.
arb. cap. 4. 83.
quest. q. 1. 2.

these qualities he is not commendable; because not free in the performance of them, he so workinge, as he can do no thinge to the contrarie, as brute beastes prouoked by instinct of nature, are caryed hether and thether, as it shall appoint.

Protestantish
hope against
Christ.

Ita fit vt neq;
fideles hiant
nili libero ar-
bitrio, & ta-
men illius
gratia fideles
hiant, qui eo-
rum a pete-
stare tenebra-
rum liberauit
arbitrio. Aug.
Epist. 107.
Sloth of the
Protestanter.

Grace & free
will, how
they cōcurr.
Non autem
ego, sed Gra-
tia Dei mecu-
id est non so-
lus, sed gratia
Dei mecum a-
per hoc nec
gratia Dei so-
la, nec ipse so-
lus, sed gratia
Dei cum illo.
Aug. l. de grat.
& l. de cap. 5.
Enchir. c. 32.
Epist. 106.
107.
Concil. Trid.
Sess. 6. cap. 1.
Cap. 16.
Can. 1. 2. 3. 4.
Concil. Milu.
Can. 3.
Can. 4.
Aug. lib. 1. de
Grat. Christ.
cap. 21.
Tract. 26. in
Iohan. cap. 6.

9. And if their hope passe to the disgrace of vertue, must it not also produce thereby an iniurie against the very blood and merit of our Redeemer: For what stood we in greater need of, then of vertue, what ornament more desired, then that of vertue, what gifte more beleevinge the passion of Christe to bestow on the world, then ver-
tue, what greater glory to himselfe, honour to his father, then from the vertue of his seruantes? wherefore if man for want of freedome in will doe not expresse or cause through grace any vertue in himselfe, how is Christ beneficiall to vs how is he renow-
med in vs. how doth those great and maine expences of his traualles, as of his sweate, of his blood, of his life, of his death contriue any singular effecte, if man do not game thereby that diamond of vertue, and commendable behaviour? O Antichrist Protest-
stantish, thy hope is a sacrilegious darte to wound euen Christ, and force vertue either out of the world, or to strike it dead, as a motion not of man, but as an impression of some fatall necessitie; and a mightie poise of leade, resting in an insensible repote!

10. This hope Protestantish takinge from vertue the freedome of consente, as it blemisheth the shape thereof, and deileth her puritie with infamie of misprision, so doth it wholly encline man to foule pleasures of sinfull desires. It faith, if hope, chari-
tie, repentance, chastitie, be not the operations of man in libertie to performe them, & otherwise in abilitie to behaue himselfe; why should he labour, carcke and care for that vertue, which may be expected of him, seeing that only from God they proceed, and not from the industrie of any humane facultie? Lett man then reſerue in the death of his sloath all to God, it not concerning him to busie himselfe: for that farall necessitie, without respect to his free will, hath alreadye determined, whether he shall be faithfull, or faith lesse, continent, or lasciuious, blacke, or white, for God, or for the deuil; whose disparities depende nothinge on his behaviour, but of the mere outwarde im-
pression of grace. Fic vpon the loathsome and sluggish hope in such a lasie Protestan-
ter.

11. I with the protestanters malice corrected, and his ignorance better informed. Let him then vndrstand, that we make the freedome of a mannes will lutable vnto the grace of God, both concurring as one absolute cause to the consent of vertue. Yet in the proceſſe of causallitie grace hath the prioritie, in that no man can beleue aight, rep-
pent him of his sinnes, or loue almighty God in perfect charitie, vnleſſe fiſt he graciously without all deſerre, God inſpire into him his vocation, and perwaſion, inducinge the will to performe the dutie of ſo good an endeavour. Yea this precedent grace is of ſuch requeſt and neceſſitie, that as ſpeaketh the Councell of Trent, withut it not
only the Gentiles by force of nature, but neither the Iewes by their lawre, could be deliuered, or riſe from ſinne: which grace doth alwayes goe before, accompany, and ſollow our workes: And the blowe in theſe tearmes ſgiu-n in the ſame Councell againſt the Pelagian heretic, and alſo ſclaunder of the proteſtanter: If any man ſhall ſay, without the preuenient inſpira-
tion of the holy ghoſte, and his helpe, any man to be able to beleue, to loue, to hope, to repen-
te, as is required, that vnto him may be giuen the grace of juſtification, lett him be accuſed. Loe here the weaknes of our nature acknowledged, the force of grace graciously imparted, con-
feſſed; & yet our vitall and free concurſe of conſent preferred: Quippe qui illam abſcere
poſſet, in ſiſt man may reſiſt the calling grace of God. If we ſayd, that grace was a pay and
guerdon of workes, wrought by pure nature, as Pelagius affirmed according to S.
Auguſtin, or that grace was not abſolutely neceſſarie to the vertues Theologicall, and
alſo morall, in which by reaſon of temptation is found any difficultie, then might we by
the

the protestanter be accused of Pelagianisme; but vniustly by him in this respecte now
 empeached. sithence that we accuse all such assertions. Lett the protestant rather pur-
 ge himselfe from deflowring of vertue, from pursuit of idle pleasure, making no free-
 dome of choice in any good action, but allowing a necessarie determination of will in
 the same, as a thing not iudable, nor worthie the price of the crosse, or to be effected
 by any heauenly grace. If we freely then stand in vertue, when temptation raiseth and
 enrageth the passion to the contrarie vice, we doe it, and yet not we alone, but we
 freely worcking with grace: it is God, which by his grace enlightneth the vnderstand-
 ing to beholde the truth, fortifieth the will in it passadge to vertue, and to make re-
 fusall of sinne; we performe all good in efficacie of this grace freely bestowed vpon vs
 only for the deserte of our sauour Christe: yet in libertie, not as stockes and stones,
 not as brute beastes, caryed away in sway and commaundrie of necessitie, as basely of
 man the protestanter doth deuise. Our hope therefore here expecteth the grace of God
 to be graunted vnto vs by the only goodnes of himselfe, and not for our deserte: yet ho-
 ping for such a grace, as shall in vs bringe forth the fruites of vertuous and laudable
 endeauours: that is mouing vs to a free consente, without which as no vertue, so no
 grace, no redemptiō, no saluatiō. He is better, as speaketh the wise man, that *worketh,*
aboundeth in all things, then he, that boasteth, and needeth bread. The Catholike is to be pre-
 ferred, that so hopeth for grace, and so furnitheth himselfe with all vertues, before the
 protestanter, that glorieth by certaintie of faith that he is iustified and predestinate,
 being in the meane season idle, reachlesse and so wandeth the bread of the soule, good
 life and demeanure. V What vertue, good protestante, actuall I meane, in that operation
 or qualitie, to which man doth not so much as vitally concurre, and which is caused by
 a necessitie of grace, without mannes free consente? which grace saith Caluin, *Doth*
moue the will not as for many ages it hath been deliuered and beleued, as that it is in the power
of our choice, to obey the motion or to resist, but rather affecting is most efficaciously. Then he
 that beleueth in God, or repenteth himselfe of his sinnes in vertue of grace, can do no
 otherwise, he workes not with grace, he worketh not at all: it is impossible in cause
 and antecedencie, that it should otherwise fall out. Then O vertues of faith, of repen-
 tance where are you! V What O Christe, is become of thy grace and redemption? This
 monstrous absurde hope of the protestanter exceedeth in ill deserte all human ha-
 tred and contempte.

11. Moreover such a dependencie ther is betwixt worldly ciuilitie, and Christian ver-
 tue, that Antichrist mouing the protestant to withstand the Catholick truth, doeth
 therby seeke also to barbarise him, and make him an enimie of politticke estate and
 gouernement. For the especiall parte of pollicie concerning the Prince, it consisting
 of his prouokement, inciting the subiecte to laudable attempts by price, & rewardes,
 wherwith he graceth their laudable endeouers, is by the protestante made frustrate
 and of no importe. Assuredly their is no iust cause, why he should exhorte them to va-
 lour, to iustice, and temperance, when he is perswaded that all theese good carriages
 are meere impressions of fatalitie, or of deuine prouidence: to be expected idelic rather
 from heauen, then industriously performed by men on earth: V What hope can he con-
 ceiuie of their labour, watchfullnes and loyaltie, when he beholdeth them attendan-
 tes in sleepe of sloth vpon destinie, and forraine beniuolence of outward actiuitie? Ne-
 ther is ther any reason, whie the Prince shoulde much affecte subiectes employed in
 vertue, or enlarge his good will to wardes them by guerdone, if that they only beare
 shoue and coulour of that honesty and vertue, of which they neuer were causes or con-
 truiuers; but only receiue, & patient porters. And whie shoulde the Prince be incensed
 against subiectes surceasing from vertue, and whollie geuen vp to concupiscence,
 when

Videte quomodo trahit
 Pater: docedo
 delectat, non
 necessitatem
 imponedo. l.
 8. quest. q. 2.
 24. l. 1. Retract.
 c. 26. Epist. 107.

Ecclesiasticus
 10.

Caluin supra.

Fatalitie of
 the Protestan-
 te contrarie
 to ciuilitie.

When as they, without their free default, want such ornamentes of action, the which it pleased not God to bestow vpon them, or engrave in them? This is the barbarous resolution of Protestancie in this affaie.

The Catholike by hope expecteth from God such bountie of grace, as is not only cause of good consent, but also in generalitie a grace of sufficiency, afforded to the wicked & reprobate, although they misdemeane themselves in sinne: whereas the fained hope of the Protestante maketh account of no such fauor from almighty God, as if he should euen to offenders impart at any time his grace of ability or possibilitie to doe well.

CHAPTER. X.

Grace effect-
uall.

Aug. l. 2 de
peccat. merr.
c. 5. De Grat.
& libit. cap.
2. 5.
Caluin. lib. 2.
Inst. cap. 3.

Grace suffici-
ent.

Ecclesiast. 15.

Deut. 32.

THs Catholike Christian man by faith exposeth to his hope as obiect the grace of God, called *effectuall*, to witte such a grace, which infallibly worketh the effect of a vertuous consent, together with the free will of man. In gifte wherof he also acknowledgeth the especiall goodnes of almighty God, who hath decreed to bestow on him such a potent and effectuall vocation, as he knewe conditionally before the donation therof, that it woulde produce in him some good and vertuous action or other: as of faith, of hope, of charitie, of repentance, of iustice, of temperance, and the like. V Which peculiar efficacie in the kinde of grace, and holy inspiration, doth not preiudice or infringe the libertie of man his will, in that it worketh consente in vs not of it selfe, but ioynly with our free election and action of the will. For our will first by an actiue motion cooperateth with grace, God nor procuring in vs saluation, vertue, or iustification, as in stones or logges, as telleth vs S. Augustin: then we so conspire with this effectuall grace to the acte of vertue, as we might do otherwise, and yeld our selues captiues to vnlawfull concupiscence. Our hope herein looketh for a worthy effect of deuine grace, that is true vertue, when as the Protestanter denyinge the mutuall concurrence of freedome by nature, and grace together, as he destroyeth vertue thereby, so doth he also condemne and auile grace in the effecte therof, as if of no commendable price or estimation.

2. But besides this grace *Effectuall*, we make reckoning also of an other, tearmed *sufficient*, that is such a grace, as imparteth to freewill sufficiencie of force to overcome temptation, and to consente to God his calling. Yet for that man by default, and by deprauation of his will, doth rather chuse sometimes to follow the suggestion of sensualitye, he falleth freely into sinne: being able by a sufficient grace to auoide the same. The which disposition and manadgement of man his affaires by God is declared in the wordes of the wise man: *I haue put before thee fire, and water, extend thy hand to which it pleaseth thee.* So also almighty God tolde the people of Israel, that he had presented them with life, with that which is good, and also with harme and death, concluding: *Chuse therefore life, that thou mayest live, and thy posteritie.* This freedome is also approued by all such places of Scripture vttered by God to the, whom he knew before would yeld to sinne, terrifying them by menacing speeches from such guilt, and exhorting them to vertue: which prouidence in the goodnes of God towards the wicked, should be altogether absurde, if they were dispoyled of all sufficient grace, and by necessitie caste into necessarie occasion of offences; as a folly it were to perswade

The triall of Christian truth, for the discouerie

perswade the blinde to see, the lame to runne, or the stone to stay in descent to it center. For as speaketh S. Basil, if such necessitie shoulde domineere in man his operations & crimes, in vaine shoulde we make vs prescribe thinges to be done, or to be abandoned: and in vaine are there any iudges to reward vertue with honour, and punish vice with detriment. The lawes them selves know, sayeth S. Crisostome, to pardon trespasses in them, that transgresse of necessitie, yea to account it no sinne at all. Most clearly and expressly S. Augustine avoucheth this libertie in offenders by a sufficient grace: *sathan ceaseth not to perswade will, but God doth neither omit to suggest good: sathan doth not enforce one that is unwilling; for it is in thy power to consente, and not to consente. To enforce one as guiltie of sinne, because he did not, which he could not doe, is extreme iniquitie and madness.* VVhich doctrine concerninge our Catholike hope is first is worthy of that bountifull goodnes in God, procuring his iuanne to shine vpon the iust, and vniust, alluring those by grace that contemne him, running after his disloyall seruantes, the which with Ionas departe from so louing a master: then our hope herein yeldeth vnto vs a full notice and intelligence of the turpitude, of the vngatefulnes, of the disloyaltie in sinne towards God: in that we haue offended against him not constrained by any necessitie or fate, but of freedome, hauing power to doe otherwise by a sufficient grace from God, to forsake the suggested iniquitie, as teacheth S. Augustin: vpon which conceipt, the crime being committed against almighty God, so good a lorde, wilfully forsaken, such bad demeanour of our will considered, may cause in vs a seruour and heate of greater contrition: and so as sweete spices vnder the phenix enflamed, may in sacrifice of a contrite harte, to God make some recompence of the iniurie, of the rebellion against him, our cheefest benefactor, and prince, most soueraigne.

3. Here now presseth in the hope of the Protestanter in horrible shew of a loathsome smoake, vamping from his opinion, and accompanying the same: endeavouring euen by blasphemie to staine the sacred throne of God, yea to deprave that his most sweete providence towards vs with forged iniquity. what maketh he of sinne, as of adultery, of fornication, of murder? nothing els but as of certaine effectes of man his will in temptration, as in a whirlewinde, without all grace from aboue, through necessitie transported into breach of God his commaundementes: acknowledging no grace at all present, or imparted, where is not the consent to vertue. *I respect not*, sayeth Caluin. *such mad persons, that ascribe grace to be giuen pariter & promiscue, together and indifferently: so then, who haue grace, but solely the predestinate, & such personnes as persist in vertue & others despoyled of all grace, are bequeathed to the tyranny of corrupted nature, and to extreme necessitie of offences. Man hath not freewill saith he to doe good, vnles he be helped by grace; and that wisheth peculliar grace, quae electis soli per regenerationem donatur, by which only the elect by regeneration are endowred.* And whereas hence it doth follow, that men sinne, and are adulterers or theeuies by necessitie, and so seeme not to sinne at all culpabellie; thus Caluin doth answere: *VVhat doth it importe, whether wish a freer or a seruile iudgement men sinne, so they doe it voluntarily?* Then adultery and murder are damnable sinnes, if voluntarily committed, although the partie offendante could not auoid them. And talkinge of the dep rauation of man his nature by originall sinne, he affirmeth, that the will, as fear of sinne, is bound *arctissimis vinculis* with straight chaines; it sinning of necessitie vnresistable. VVhich miserable will in man, not withstanding the crosse of Christe, and his grace, he affirmeth, *satanus praestigat, fascinat, illo se ad omnem ductum obsequientem necessario praeberet: so to be beuitched by the slights of sathan, that of necessitie it obeyeth his inclination: from which will no otherwise doth continually, and of necessitie without ende break our sinnes, then from a fornaice are cast out sparkles, from a fountaine runneth the streame.* Yea sometimes, sayeth a scholler of his, the very

65 Basil. homil.
6. in hexam.
Chryl. 1. Cor.
Cap. 4.
Aug. in psal.
91. De origina.
Animae c. 11. l.
de Nat. & grat. cap. 69.
Hieron. epi.
ad Damas.
Martha.
lonz. r.
Porell dici,
homo in eo
quod audiet,
tas, & cunctas,
in eo
perseueraret
li velles. Aug.
de Cor. & Grat. c. 7. Epi.
109. In maiori-
bus talibus
merito dici
posset hi no-
luerunt intel-
ligere vt bene
agerent. Hi,
quod grauius
est, inrellere-
runt, & non
obedierunt.
Vnde non
obediet, nisi
sua pessima
voluntate,
cui grauior
damnatio di-
uina aequitate
debetur?
Lactan. Carm.
de phenice
Claudian.
Elegia de
Phenice
Sinne is no
sinne by the
Protestant.
Caluin. lib. 2.
Inst. c. 6. Sec. 4.
Adam had
sufficient
grace not to
haue sinned
Aug. l. de
correp. & Grat. c. 11. 12.
Caluin. lib. 2.
Inst. cap. 1.
Sect. 17.
Cap. 4. Sect. 1.
Sect. 2. & 3.

VVitaker. lib.
1 de peccat.
orig. cap. 10.
l. 1. cap. 11.
Apoll. Cōfess.
Augustan.

sautes the selves do necessarily sinne. And for that originall sinne is not taken away in any, according to the Protestanter; which beinge *Totius decalogi certis in delictis, the certain transgression of the vvhole decalogue, or ten commandementes*, all men are of necessitie murderers, adulterers, blasphemous, infidels, and participantes of what knauerie can be imagined; and that of necessitie, with want of all sufficient graciouse assistance to the contrarie. VVhich vile and brutish doctrine is altogether consequent to that beleefe, which denyeth free will in man, and the distinction of grace, as one to be effectually, & the other sufficient: for if a man yeld his will in consent to adulterie, and can doe no otherwise, he trespasseth of necessitie, and by natures bad fatalitie: if he might haue reiected the temptation to that ende, then he consented, hauing power not to consent: which is to haue free will, in that free will punctually and definitiuelly consisteth in this, that a man acteth this, able not to performe it, or not to doe it: which abilitie, in that it is not implied in the forces of only nature, includeth grace; not effectually, for supposall is made, that the sinne be committed, therefore meere sufficient: and so free will. But in deed a protestante must confesse, that an heretike, and infidell, a murderer, & an adulterer can doe no otherwise, as beinge deuiued of all grace: yea that they elect and predestinate doe mortally offende, I meane, committe damnable sinnes of necessity, hauing not alwayes effectually grace, and being not any sufficient only, as he supposeth. Therefore he defineth, Christe by collation of grace, from the valew of his redemption, to affecte and benefite only the faithfull and predestinate; and reputeth all the rest to be cleane forsaken, wrongfully comparing sufficient grace, given to the reprobate, & other offenders by catholick verdicte, to the aples of Tantalus, deceiuing in vaine hope the diuing lippes of that poore damned creature.

Rainol. Apol.
Thef. de scrip.
Scd. 14.

Greeke for
sinne.

4. Certes moste execrable and Antichristian is this hope of the Protestanter, the asfured bane of vertue, scorne and reproach of all Christianitie. VVe Catholikes, louers of puritie and vertue through the grace of Christe, enter into the greater hatred of vice and sinne, by how much we discerie in it a shap of more odious deformitie, and of a more disproportionable constitution; which we doe, whē we deeme sinne a francke and free departure of the will from God, a choice, preferring in libertie of consent, the trash of a momentary pleasure, before that ocean of his infinite goodnes: No fierce aduersarie, or foule fiend enforcing in the meane season vpon vs that lamentable detriment by our election: no combination or volumes of natures causes driuing vs into the calamitie therof, but we with our owne handes to strike the hart of the soule with a mortall dinte, we of free demeanour to contemne God, preferring the cuppe of Babylon, before his crosse of Caluarie, the stable of carnalitie, before the paradise of heauen, wee Ifay enabled from aboue with the splendour & dew of grace; that soueraigne court, now after the entrie of Christe, made fauourable vnto vs, no more dreadfull by thunder and lightnings, but gracious rather by fiery tongues of truth, by a vehement breath of mortification, and comforte in distresses; and yet to sinne, and yet to defile the soule by sinne, yet to dishonour God by sinne! But the Protestanter graceth sinne by his vngracious hope, telling vs, that we sinne whether we be iust or vniust, whether predestinate, or reprobate, by a cruell necessitie, not able otherwise to demean our selues. Alas, how is in God his sight that trespass vgly, or worthy damnation, which breaketh from vs by necessitie of nature? If adulterie haue a necessarie cause in nature, yea in the very decree of God himselfe, how is it culpable, how worthe punishment, how of a malignant qualitie, otherwise then is an ague in the bodye, or distemperature therein, occasioned by some defect of health? VVhat conceipt may we haue of Christ, and of the mercies of God, if all the reprobate neuer receiue touch of his grice, but are for one sole sinne of Adam, tyed in chaines of impossibilitie, exiled into a corner of

A. L.

Sinne graced
by the protest-
ant.

refusall;

refusall, and neuer visited there by any raies, beames or sparkles of his mercie: by God his punishment necessarily made theeues, adulterers, and murderers: or what mercie, yea what iustice in God, to condemne these forelorne malefactours, as fewell for hells eternall fier, in their liues neuer sufficiently being potent to be good, to pray, or not to be malefactours in all extremitie and outrage of iniquitie? Is sinne nothing else but a necessary effect of a nature depraued? VVhy then is it a thinge detestable, and not rather pardonable, to be pityed, not punished, lett passe, not examined? Yea being sweete, embraced, & not as vnlawfull, reiected? In humane conuersation, if one man inflicke some dammage vpon another, either, of ignorance. or of constraint, not able to dispose of his faste otherwise; we know it to be no offence, nor thinke that one can be iustly angrie with him, that so endammadgeth an other. How then either to God, or man, are adulterie, fornication, or murder sinnes, seinge that both the predestinate, and reprobate, committ them of necessitie, and importunitie of concupiscences, raigninge in their nature so decaved and ruined? And as the protestanters hope drowne men in sinne, as in a pleasant riuer of a rechelesse life, to take it away all meanes of repentance and recouerie: in that euery such persons, as aginst whome our sauour Christe shall pronounce his dreadfull sentence of damnation not only by necessitie were cast into sinne, but in their liues neuer had from him sufficient meanes to repent, to wash and cleane their soules, all sufficiencie denied them by that adamant of God his decree, and natures infelicite, and that in reuenge of that one sinne of our first parents. Did not leaue culpablie trespass against faith, who refused to beleue in Christ, acting in prooffe of his doctrine such workes, as neuer man did the like? But howe could the offence in that particular sinne of infidelitie, if faith to them was impossible: which muste nedes bee, in that they wanted sufficient grace & that necessarily required to the acte of faith substantiallie, & not only to the facilitie therof, as proneth S. Augustin against Pelagius? VVhe upon speaking of those, who sinfullie refused to beleue our sauour preaching vnto them, sayeth: *They were not constrained to be infidels, but refusing to beleue, they wanted not the crime of infidelitie.*

5 The Protestanter perceiuing that without a freedome and libertie of will the action of man, as it is not humane, or morall, so indeed therby should not be odious, or deseruedlie punishable; telleth vs, that although men offendinge aginst the lawe of God and nature, can doe no otherwise in their proper persons, by necessitie destined to sinne; yet sayeth he, in that all men had once originall iustice and libertie of will in Adam, that sufficiencie in him doth make now in vs his progenie, murder & adultery culpable, although effectes in vs of necessitie, and so damnable in the sight of God. Doubles sinne, for this glosse and coulour, is much beholden to the protestanter, it standing still in flower and perfection throug his doctrine and estimation. Truth it is, that to originall sinne, which we contracte in our mothers wombe without personall consente of will, is sufficient our common freedome, and abilitie in Adam to haue wanted such originall crime, to make it in vs a sinne, and that also in propietie of speech a sinne: but I hope the protestanter is not so grosse, but he knoweth, that infidelitie, murder, and adulterie are personall sinnes, and so must proceed from the personall libertie in the transgressour. Neither is it enough that they are occasioned by Adam, in whome we had sufficiencie to auoide them; for in Adam we had all to a power and sufficiencie to warte euill favoured faces, quartane agues, and namely the protestanter receiued abilitie not to be so troubled with ignorance in philosophy and Theologie, as he is, and yet I hope, such defectes, by his account, are not actually and personally deadly sinnes, or worthy damnation. Then I see the protestanter is a fit painter for the deuill to colour and grace his sinnes with the excuses of naturall and necessarie depor-

Aug. Epi 49. De corrupt & Grae C. 7. Breach of any commandment is it be culpable: supposeth sufficient grace not to breake it So Adam had sufficient grace to perseuer. Aug. li. 11 ciu. c. 15. Aug. Epi 2. 106 107. Freevill denyed by the protestant in euery particular man & also in Adam. According to the Protestants a childe or a mad man may sinne by reference of his acte to Adam his sinne, as vvell as a tober & vnderstanding man: vvch is refuted by S. Aug. Epi 11. Non autem trahit alter ab altero, quando suo vnoquoque propria vita viuente, iam est vnde dicatur: Anima qua peccauit ipsa morietur. Epi 89. quicquid enim postea homines ex malis suis operibus addunt, non pertinet ad illam generationem, sed ad humanam conuersationem.

mentes. Is the freedome then of Adam his sinne sufficient to make the personall knaue of a wicked person odious and detestable to God and man, although the knaue can do no other wise, but is conuayed and tumbled therevnto by fallacitie? O foolery! O foule water, not drawn from the chaste fountaines of Parnassus, but from the stigan lake of hell! But what if the Protestanter teach, that Adam himselfe sinned also by necessitie, and could not doe otherwise then consent to the deuill? how then are murder and adulterie now sinnes, or punishable? *VVhereby faith a sarte of sayeth* Caluin

Caluin in op.
Geneu. 4.

that secret Councell of God vvith all sobriety, by vvhich the fall of man vvvas predestinated. So then Adam trespassed by God his appointance, to the vvhich he could not resist. Adam fell not, but God seeing, and ordaining his fall; and so by necessitie he hath vndone himselfe, and his whole posteritie. Then answering this obiection he addeth; But it could not fall out otherwise, Quid tam, sayeth he, vvhat of that? to theust damnation of man

Beza respon.
ad Castall.

it vvvas sufficient, that sponte, vvillingly he fell out of the vvay of saluation. Thus Beza: But you vvill say, that our first parentes could not resist the vvill of God, that is his decree: I graunt as much: but as they could not, so they vvould not. Then the Protestanter vviping out of the vvorld free vvill from every one in particular, and driving it also away from Adames first offence, theiby he doth abolish all sinnes, as demeanures of no bad estate: so Antichrist, and the deuill. Indeed the Protestanters principles of doctrine doe demonstrate as much: for if all grace be effectvall, and none merely sufficient; seeing that Adam in the moment of his sinne committed, wanted effectvall grace; for if he had had such a grace he had not consented to concupiscence; and sufficient grace being a mockery and delusion of Tantalus his water & apples; therefore to resist he had no grace at all, & so sinned out of necessitie: vvlesse without grace against temptation he might have persisted in vertue, and his allegiance to God. The issue and marcke of the Protestanters hope is, in disgrace of Christ his meritt, turpitude of life, and a colorable dissembling of the nature of sinne.

Protestantes
denying free
vvill establish
the heresie of
Manichæus:
as if sinnes
vvwere of God,
and things
naturall and
scall

The protest:
denying suffi-
cient grace
doeth fauor
barbarisme.

6. *VVherby also Antichrist by the protestant, as he offenderh against vertue by wickednes, so also doeth he trespass against ciuilitie by barbaritie. Ther is no doubte, but that it much concerneth a common wealth, that the Prince, and subiecte, conceiue greate hatred against sinne and iniquitie: for otherwise they wolde neither abhorre it much in their one actions, nor punish it deseruedlie in others by publick iustice. But how can according to reason a Protestant be incensed against an offendour, against an heretick, or a blasphemor? how can he vvarrantably chastice a catholick, vvhom he thincketh to followe error & impietie oute of extreme necessitie, as despoiled of all sufficient grace to the contrary? Doeth the his choler and rage, out of reason tenor, holde key in moode of phrensie, so cruell yafflicting vs, or any other offenders? In dedde the purpose of Antichrist is, to conceill all grevouise concepte of sinnes deformitie, and so make way for sell barbarisme in course of all brutish libertie.*

VVheras faith assureth vs of natures decay by originall sinne, so doth the Catholike hope designe that grace of God by our sauour Christe, as serueth to the recouerie and perfection therof: but the hope of the Protestanter blaming and complaining too too much of natures calamities, affordeth nothing to grace or vertue.

AS that prime transgression in our first parentes from them passed to euery one of vs in particular, that is through defect of grace, which hath vertue to iustifie; so also in penaltie thereof we gaue receiued detriment in each facultie of the soule, and also of our bodies, as is apparant: so that the whole man therby, as speaketh the Councell of Trent, is altered into a worse estate and condition, from that he once enioyed, created in the qualitie of originall iustice. And as the tree corrupted in the roote looseth the beaurie of his greene and flourishing branch, so mankinde depraued in the origen of our first parentes, retaineth no more that first integrity of graciouse perfection, wherwith once it was in happines adorned. To descende to the particular dammages, inflicted vpon humane nature by originall crime, presenteth it selfe first that dulnes of minde and intelligence, which encombeeth vs in the pursuit of trueth; that grosse cloude of ignorance, interceptinge our sight, and hinderinge it from ariual to the proper natures of things by contemplation: so that now without an expectiall illumination from the grace of God, we are not to know or discern that, which by common concourse and ordinarie abilitie of originall perfection we might otherwise before haue preceiued: *The thoughts of mortall men sayeth the Sage, are fearefull, and all our prouidences are vncertaine.* V where vpon the wil of man deprived of that sure and perfecte sight in the vnderstandinge, from thence not receiuing such instruction & aide, as it had, if originall iustice had not perished, is more subiect consequently to sensualitye, more prone to corporall delightes, redier to play and disporte with pleasures, and finally to yeld consent to her enchauntmentes: so that hereby, abreacheth also the Councell of Trent, we perceiue, the forces and vigour of freewill to be much impaired, weakened, vertue in this respect made the more difficult, and sinne more potent and preuaient. For seeinge that freewill is nothinge els in the soule of man, then an abilitie to performe each parte of contrarietie or contradiction, as to doe, and not to doe this, or the opposite: if the will eitheir by error and ignorance of the minde, or by passion and perturbation of the appetite, be as it were effeminatd, and made propense to followe that part, for which it standeth concupiscence, it must needs ensue, that the poysie, & inclination to one determinate side muste diminish some thinge of the forces of libertie: which principally remaineth in indifferencie, equally balauced betwixt the extremities, as the median center in regard of the lines opposed by a diameter. Lastly as concerning the soule, through the fall of Adam, the sensitiue appetite, diuided into the facultie *concupiscible* and *irascible* is become more immoderate & distempered, as well in the wanton heate in desires of pleasure, as in the irefull rage against those, that hinder our delightes: whereby as aboue, the vnderstandinge is in a miste of ignorance, so below the appetite sensitiue dissolute in loose and wath full importunitie, haue more power to drawe the poore will of man to sinne and iniquitie. As for the calamities of the body. procured by Adam his fall, as infirmitie, mortalitye, thirst, and the rest, they are more known and experienced, then needeth in wordes to be by vs expressed. All which afflictions and disasters standinge for greefe and dolour, for abettering and aduancing sinne against vertue, are remanent euen in the iust and regenerate: and we partly thereby vnderstande, how haynous a thinge it isto trespasse against God, vewing the whole world for Adame his sole reuolt so turmoyled in miseries; and also learne hereby to know the great wisdom and mercie of almighty God, who in the infirmitie of our nature will yet shew the power of his heauenly grace, in the pouertie of our ruine remonstrate the riches and treasures of his beneuolence, and there make a conqueste of sinne, where it seemeth sinne most to preuaile & dominier.

1. Although our Christian faith in this sorte displayeth vnto vs the ruefull estate of our humane nature, yet also it pointeth to the merit and crosse of Christ, to the mer-

All obscured in sinne by course of nature.

Concil. Trid. Sess. 6. Cap. 1.

Paines of originall sinne in the vnderstandinge vwill and appetite.

Exciels. 9.

Concil. Trid. Sess. 6. Cap. 1. Freewill decayed by originall sinne.

1. Cor. 4. Rom. 10.

Grace hoped
for against
originall sin-
ne, & penal-
ties thereof
Rom. 5.
1 Cor. 15.
Tit. 3.

Ezec 36.
Math. 3.

Hier6. ep ad
Ocean. Aug. 1.
1. de peccat.
merit. c. 16.

Ioan. 1.
Iacob. 1.

Iacob. 1.

Gall. 4.

The protest-
ant maintain-
eth sinne and
Adam his fall
against the
grace of
Christe. Gen.
41.
VVinaker. 1. 1.
de peccat.
orig. c. 3.

cies of God, contained in the person and action of our mediator Iesus Christ: & then hope in vs ariseth in a Godly couradge, and firmly expecteth a grace to march, yea to surpasse in good successe, the bane of Adam his transgression, the seconde man his iustice preuayling against the first man his iniquitie; the excessse doublelesse, the aduancement is in the balance of a parallel comparison to be surrendered to the redemption by our sauour Christ, as teacheth his holy Apostle. VVherefore against originall sinne we haue in hope the grace of Baptisme, a grace of regeneration in the worde of life, to wash the soule from that guilt in the blood of Christ, the efficacie of the holy ghost working in that element of water, as it was foretold by the Prophett Ezechiel: *I will pouer vpon you a cleane wyater, and you shall be cleansed from all your vncleanes*: performed by Christ: *Hee shall baptise in the holy ghost*. VVhereupon we accept of the meritt of our sauour Christ, as so beneficiall and bountifull vnto vs in his sacrament, that we firmly beleue, by purifying grace thereof, altogether from the soule to be expulsed the staine of originall sinne. In baptisme sayeth S. Hierome *all crimes are forgiven*. And whereas ignorance and blindnes doe presse vpon the vnderstandinge, and concale from it the knowledge of truth, as of the beautie of vertue, and of the deformitie of offence, our hope, through Christ, notwithstanding expecteth holy inspirations & vocations for succour: for clearing the eye of intelligence; in that our Redeemer, on who we relye is the light of the world, the wisdom of his father, and childe of him, that is father of lightes. As concerning the will, although it be infeebled and impaired by originall sinne, yet haue we an anchor and sustenance from hope in the mercies of God, by the merites of Christ, assuring our selues, that we shall not be tempted farther, then we are well able to resiste, or that satan shall at any time driue vs into the sinnes of murder, of thefte of adulterie, or into any other offence, beinge not of pouer competent to withstande, and auoide such misdemeanours. Free we are, not slaues, but free in that freedome, which Christ Iesus hath giuen vs. And as the appetite, both *concupiscible* and *irascible* prouoke vs greatly and continuallie to breach of God his commaundementes, so our hope respecteth a fortifying grace to establish reasons desigment in verue, when senses folly or fury make heade for vice and wickednes. Neither are miseries and calamities so vrgent from the body, as that our hope leaueth vs forlorne amidst them, but rather giueth to our consciences an assured promise, that through our sauour Christ his grace we shall be able patiently and courageously to supporte them, and tourne all endurances thereby, to the eternall aduantage of our soules, and likewise glory of our immortall bodies.

3. But concerning the harmes and detrimetes of nature, the doctrine of the Protestant is much for the proclayning and enlarging of them; and as touching our recure and assistance through the grace of our sauour Christ, his hope is passinge sparinge, small, and as one of the leane kine, sterueling, scene in Pharaos his dreame of no comfortable supportance. Originall sinne he acknowledgeth contracted in all, but in respect of faith, in the faithfull prentes, not to be imputed to their children: although in them regenerate, and in all other persons iustified by their personall faith, he is of opinion, that it doth remaine, that it doth still infect and contaminate their soules. *Remission doth not procure the sinnes not to be at all in the soule: but that it be not imputed*. Free will the Protestanter taketh away partly by force of grace, and partly by the imbecility of nature: in that where the grace of God is present, there of necessitie the will is perfected by faith, hope, and charitie, it not being of strenght to giue that grace any resistance, or otherwise to doe, then grace hath determined. And as much as importeth sinne, as well in the iust, as in the wicked, he alloweth of that frailty and malice of nature in men, wherby of necessitie they comit offences continuallie against God, imply-

ing the damnable breach of all his commandementes. Then for the number, kinde, and continuance of sinne, as well in the iuste, as vniuste, the Protestanter enlargeth the kingdome and empire of the same: affirming the corrupte will of man without end or mealeure to viter forth sinnes perpetuallie, as the fornace doth vampe out flames and sparekles, or the fountaine giueth issue for the floing current; making man, *Quasi diluuius a capite ad pedes obrutum*: ouerwhelmed by the inundation of sinne from the head to the foote: that no parte of him is free from sinne: and therefore what somer proceedeth from him is imputed as sinne. The deprauation of nature is so great. sayeth Luther that also it sticketh in the regenerate in such sorte, that they cannot be without sinne: the very vvorces of iust men in the nature of the thinges them selues, being mortall sinnes. By nature we are all sinners, and not only by euill custome, sed natura quoque prauitate, by the deprauation of nature. Sometimes sayeth another the holist doe fine of necessitie, by reason of the law of sinne dwelling in them. And although the spiritt dothe fight against ige sinnes of this depraued nature, yet manere atque esse in filijs Dei peccatum intelligas: thou must acknowledge that sinne remaineth in the children of God. Now then seeing that hope beholdeth, and holdeth as anchore the grace and goodnes of God through Christ our sauour, triall must be made comparitiuely betwixte the hope Catholike, and the other Protestantish, in regarde of this grace: so that conclusion be for the preferment of that hope, the which acknowledgeth and greatmeth more the grace of the Crosse, the merittes and desertes of our Redeemer.

4. The Catholike hope is in expectation of a iustifying grace from Christ to purge and abolish the spot, staine, and guilt of originall sinne cleane out of the soule, warranted to such effecte by Scripture, that tearmeth our iustification a regeneration, fashioning out a new creature spirituall, a washing, a cleansinge, which doe importe the viter election and abolishment of sinne: whereas the Protestantish hope taketh from Christ in this respect the deserte and action of a redeemer: for if the sinne abide after iustification, how is not the soule thereby yett polluted, and how may it not sayed Christ his iustice not to be of abilitie to exclude that detrimēt of sinne, which Adam, & the serpent haue cast into the soule: which is to deny the very benefit of redēption, to misprize the grace of Christ: yea it is blasphemie to auoche that God doth not impute as sinne to man, that which is sinne in him, maketh him sinfull indeede: for hatefull to God is: *impious person, and his impietie* that God the other wise one may asirme, that God beholdinge a man actually to committ adulterie, doth not impute as sinne that wicked trespasse of the offendant; which were to asseure sinne from dammage, to belye God, that detesteth sinne; and iudgeth sinne condignely to hell fire. A goodly blasphemous hope of the Protestanter, for one to be wicked and damnable in facte and yett to hope, that by God such odious crimes are not to him imputed! The Catholike hope taketh holde of that grace, which is inherent in the soule, where once sinne had seat, dethroving sinne & sathan from that place, where the holy Ghost, as Prince, is nowe to reside. The Protestanter only hopeth for pardon and indulgence, in that Christ his iustice, which indeed only is in the soule of Christ himselfe in heauen, is to be imputed vnto him. A proper grace, whereby a poore Codrus is become rich by the imputation of Cresus wealth, a diseased crible in good health and beauty by those opposite qualities in Apollo; and yett still in beggarie, still in miserie! O poore pride in the Protestanters imputation! Pride to mount to high, as to be as iuste as Christ himselfe, with all that infinitie of merittes: and why not euen as wise, as omnipotent as Christe, if all in Christ be imputed to a Protestante, and he laying handes on him by faith crye *all is mine*? yett beggary, for in deed the Protestanter by this imputation is neuer the better, his sinnes still remayninge, and Christes iustice no more his, to him appertayning, or can make him more iust, then the aples and waters did satisfie the desires of poore damned

Tantalus

Calu. l. 1. Inst. c. 1. Sect. 8 & 9. Luth. ar. 6.

Cal. l. 1. cap. 6. Sect. 2. cap. 1. Sect. 1. VVitaker. l. 3. de peccat. orig. c. 6.

Grace in hope against originall sinne. Tit. 3. Ican. 3.

Sap. 14.

The Protestat a proude beggar.

Tantalus. VVhat sense in this hope, that iustification must be effected by that forme, which is not in the iust person, and by which God without falsitie cannot iudge any person truly iust? For his diuine eye beholdeth the sportes of sinnes verely inherent in the soule of the Protestanter, and seeth, that the iustice of his sonne Christe cannot to him actually sinninge be so imputed, so as it may indeed make him a sinner iust, no more then imputation of his omnipotencie or wildome can bring to passe, that a poore silly foolish Protestante become thereby omnipotent and wise. Ha painted hope, ay-minge at no grace by Christ, in the dreame of a miserable deluded Protestanter!

Grace for
vertrue and
against sinne.

D. Thom. 1.1.
q. 1. ar. 1.

The Protec-
tantes hopeth
for no vertrue
by grace.

Freevill
helped by
grace. Aug.
Epist. 89.

Iacob 1.

Tertull. l. de
monagam.

Matth. 25.
Matth. 19.
Iake. 16.

5. The will of man so to be assisted by the grace of Christ, that it may bring forth the good desertes of vertues, as morall, and Theologicall, we Catholikes firmly beleeue in faith, and by performance expect as much in hope. For although that grace be giuen without all our deserte to worcke in vs, as faith, hope, and charitie, yet do we freely cooperate with this grace, not in a seruile guise directed and destired by constraint or necessitie therof: seeing that vpon this freedome by grace and nature is settled whatsoeuer is laudable and humane in man his endeauours without which freedome the motion is only vitall and not that kinde of action proper to man, as distinguishing him from brute beastes. Behold then how the Protestanter making the effect of grace by Christ a necessitie of worcke, thereby rendereth such grace void of vertue, and of all prayse or remercement; in that where reigneth necessitie of working, there cannot be found any action either morall or Theologicall commendably good, or worthy the office and function of a man, as hath been declared. The Protestantes hope what respecteth it, but as it were in the hand of God a pencill to draw out in the tables of his soule a character without his one operation or cooperation? A sweet hope certes, a vertuous hope, so farre from all moralitie or honestie, waltering in the lasse libertie of a retchles life. He hopeth that God will do well, but not that he himselfe laudably is to performe any good: sottish and beastly presumption.

6. The will of man in his abilitie and freedome, we Catholikes confesse by originall sinne to be much decayed, weakned, extenuated: yet as we in greefe reorde this great calamity of oures caused by that originall sinne, so doe we in comforte and hope likewise regarde the mercie and grace of God thorough Christ Iesus, the which shall keepe vs from sinne by necessitie: rather in temptation procuring for vs the commoditie or issue of vertue, as teacheth the Apostle: otherwise we had our iust excuse in this necessitie, saying vnto God, that through his decree and course of nature, we are thus plunged in sinne, not defiled or abased by any culpable cariage of our actions and behauiours: complayninge allso, that vpon vs doth tyrannise the flesh and the appetite, inflicting vpon vs by necessitie every moment deadly and mortall sinnes, as the sinnes of adulterie, of fornication, of murder, of iniustice: yea of all sinnes imaginable, that violate the ten commandements: and therefore, we poore captiues, in this necessitie, although offendours, yet are to bee excused. No no foule Antichriste, this will not serue thee in pretence to corrupte the puritie of the Christian hope, or Christian grace: But rather if in vs be found any sinne, it is found together with libertie, with potencie in vs to haue avoided it, and therfore culpable, punishable and in no sorte excusable, as thy flattering coulours of the man of sinne, to make vs neglecte our selues, woulde induce vs to beleeue. Excellently well Tertullian, that ancient writer, and iuste according to the tenour of the faith in the church in her prime and virginall flower: *How long shall we excuse our selues by the flesh, because our lord said, the flesh is weak? for that he said before, the spirit is ready; that the spirit may vanquish the flesh; that which is weak may yield to that which is stronger. for he hath sayde, he that can take it, lett him: that is he that cannot, lett him be gone. That rich man went away, which did not obey that precept of dividing*

his substance to the poore, and leste by our lord to his owne opinion. Yett for that no harde entreatie can be imputed vnto our sauour Christe, as concerning the francke seruice of euery man his free will, Beholde he hath sayd, I haue putt before thee good and bad: choose that which is good. If thou canst not, it is because thou wilt not. (for he hath shewen, that thou mayst, if thou wilt) because to thy free will be hath proposed both. VVhat iniury then to Christ, and to his holy grace, from the Protestanter, affirming that the will as well of the regenerate, as not regenerate, is now caried away into all manner of finnes, *Certam totius Decalogi preuaricationem* by necessitie, otherwise it beeing impossible for the will to eschue such abhominable offences? No Protestante so conceiuing of his finnes, can in regreete accuse himselfe therof as culpable; or thincke that God is so cruell, as to punish in him, that he could not auoid; and so in securitie and beastly libertie he may persist in sinne: whereunto he will be easily perswaded with indemnity, only beleeuing such iniquitie not to be imputed. VVherefore our Catholike faith and hope assureth vs, that if we sinne damnably or hainously, that our will in libertie doth performe such badd offices, we hauing from the Crosse of Christ a sufficient grace to repell them, and their author Satan, that suggested them. VVe know that the temptation of the enemy, or rage of the worldes sea, can proceed no farther, then the strenght & shoare of God his grace shall permit.

7. As touching the dominion of sinne, as well in the iuste, as in the vniust, we acknowledge in man generally concupiscence, that is pronicie and bent of the soule, and also violence of motion in the perturbed sensitiue appetite, as well *Concupiscibile, as trasf-* able to be much increased; and to the power of sinne, in the cause and origen thereof stronglie enabled; yett not with standing so fauourable is God by the grace of our sauour Christ, that as wee are to wage warre against all sinne, so may we subdue thereby the malice thereof, and auoide all guilte and crime of offence. Otherwise to what purpose serueth actual grace, if in our despite, we not beinge of force to the contrarye, Satan by the corruption of nature doe engender in vs the contamination of sinne, as of adulterie, of fornication, of iniustice, and the reste? VVhy are we by Christ to stande for puritie, sihenche that from nature floweth by fatall necessitie the aboundance of all iniquities? Manifest it is therfore, that all deadly finnes do not breake out from nature, without our free consente, as it were in sleepe, in phrensie, or in other estate, where in freewill is surprisid. And whereas S. Iohn sayeth him to be a liar, that thinckes no sinne to be in him; he affirmeth not thereby, that sinne proceedes from necessitie without man his free consent, but onely expresseth that which is in act and effect. And he is vnderstood of certaine minute offences not repugnant to iustice, or impossible with the childshipp to almighty God: vnlesse the Protestanters lardge conscience thincketh, that the iust man may seauen times a day, remaying iuste, blaspheme God, murder his brother, or commit any other villanie, as well as trespasse seauen times a day in forme and modell mentioned by our sauour Christ. So that neither there is any veniall sinne assignable in particular, the which by the grace of God we may not eschue: for where is necessitie, there is pardon and excuse from sinne; although in comprehension of all veniall finnes generally, for the space of a day, it be morally impossible, to veniall sinne. shunne them all; in that neuer yett any without especiall priuiledge hath repelled them, nor ever for time to come any shall; and therefore to wante all veniall finnes is morally impossible: yett neuertheless phisically, as the schoole speaketh, there is no one veniall sinne that may not be reiectid. For although all men daylie fall into veniall finnes; and few for the space of a long life auoid all mortall; yett S. Augustine telleth vs that it is absolutely possible for man to be without all sinne whatloeuere. I confesse in Luc. in insayeth he, that it may be by the grace of God, & *liberum eius arbitrium*, and by the freewill of man,

Dominion of sinne impaired by grace against the Protestants.

1. Ioh. 1.

Luc. 17.

Freewill in veniall sinne.

Aug. lib. 1. de peccat. merit. cap. 6.

So aliso S. Ambro. l. 1. in ini-

Ep. ad Valent.
Tom. 7.

Luther. Tom.
1. in Gen. pag.
314. Tom. 4.
p. 111. 177. 191.

Turpitude of
Protestantish
Doctrine.

man. VVherein the Protestanters assertion in this pointe firste debilitate the efficacie of Christ his grace, and merit, then enlargeth the dominion of sinne, lastly maketh sinne a matter of no great deformitie or misbehaviour; finally thereby encourageth men to sinne in all libertie and impunitie of barbarisme. The Protestanter maketh in man to be a deadly sinne, and odious to God, the very naturall inclination of the soule vnto vnlawfull pleasures; then he actuseth as sinnefull every motion of the same, as damnable and displeasing to the eye of almighty God: which sinnes, caused by Adam his fall, are yett remanent in the iuste after iustification: he affirmeth grace and desert of Christ not to be of efficacie to free the soule from contagion and pollution by such enormities: as if sinne by the deuill hath preuailed yett against the crosse of Christ, and that in the verie electe, and seruantes of sanctification. Then why by grace are we exhorted in Scriptures to strue against sinne and concupiscence; if whither we will or no, by necessitie sinnes swarme in vs, and have a continuall race from a naturall concupiscence? If the iust do offend in all worckes they doe, and continuallie breake the ten commandementes, what vse and commoditie from grace in regarde of puritie, of integrity, of that Nazarean Christianitie? Is grace become a cipher in algrime with the Protestanter, and sinne the prince of his soule? And what thinge more efficaciously can stande for the magaiying of the kingdome of sinne against the blood of Christ, then to auouch that in the verie regenerate are remasse innumerable mortall sinnes; that they from head to heele are lizures in leprosie of sinne, that the iuste by nature are sinners, in number of crimes not countable, in qualitie breakers of the ten commandementes, as theues, adulterers, infidels, and yett iust, and yett by imputation the white chickines of a foolish braine? VVhat soeuer man doeth, be it according to reason, or aginst it, is deadly sinne by verdict of the Protestanter: all motions indeliberate, not free, or voluntarie, in the appetite, are dealy sinnes. O freindes of Sathan, and meeke trumpeters to resounde the glory of his empires! Sinnes in the iuste infinite, in condition detestable, are seated in the soule of man, whereas the grace of iustification is but one, and that in heauen, the iustice of Christe himselfe, the which in veritie can no more make a Protestante iuste, beinge lothsome in sinne by his facte and knauery, then can the beautie of a Frenchman cause a More to be faire, or amiable after the Eutopian hue! But that, which is cheefest in consideration with Antichrist in the Protestanter, is to enduce men to sinne and barbarisme vnder pretence of a faith apprehending the outward iustice of Christe: that without feare or stay they may commit what vallaine is imaginable. If the acte of adultery, of murder, or theste, were dammadgeable to offendours, then it should so be, in that they are greiuous sinnes against the commandements of God, and nature, and so driue out of the soule all grace of iustification, giuing vnto it a mortall bloweuen to death of the spirit, and debte of eternall damnation: but seeing that in the iuste, remaining iust, are found millions of mortall sinnes in acte and operation, yea a continuall violating of the ten commandements, as the Protestanters affirme, and that in the best is nothinge to be found but a lazare, a pudle of iniquitie, why should one dread to iniurie his neighbours, to follow his lustes, to rebell against his prince, seeinge that these are only naturall defectes, and crimes semblable in guilt to those offences, the which of necessitie accompany originall sinne, resident in the regenerate, and not imputed! And if in the multitude of these sinnes doe consist a iustifying faith, making them not to be imputed, why is any wickednes against nature or state offensiu or hurtfull to a Protestante? or why should he care for innocentie, it beinge impossible by natures decree, and the opposite guilt or nocencie is not to him imputed? Then hath he his deuised faith, as a nurse of concupiscence, as a defence, not against sinne, but for sinne; as letters parentes of marte, yea

an inchantment from the deuill to sheild him from annoy, when the flesh gaineth in him the victory against the spirit, as Althie Beza deuileth. Lett now the teares of greefe in meynes eyes be dryed vp, and thornes of dolefull panges be removed fro the harte in cogitation of sinnes committed, thence that sinnes are the proper heabes, that growe by necessitie in the garden of a regenerate Protestante, they sprout out from a roote of fatall necessitie, and are covered with a faith of a comfortable perswasion. Mercie good Protestanter, sayeth the deuill: but fie for shame, cryeth the Catholike. The Protestante debilitateh nature, confesseth his sinnes, preacheth the mercyes of God; but why? that men securely may play and disporte themselves with sinnes, deeme them the effectes of nature and necessitie, easily pardonable, dissembled by God, not impured through faith; and so his hope endeth in that ignominious disorder of lawlesse bestialitie. Hoe that the sadge gouernours of our common wealth, knowing that all good pollicie is to be grounded on vertue, here would consider how the doctrine Protestantish tendeth to vice and iniquitie, and so consequently to make men brutish for destruction of all ciuill and pollicie demeanour! Doubtles then would they not iudge the Romane Catholike worthy of death and losse of worldly commodities as traytours and rebelles, only for teachinge a doctrine of purity, a doctrine, that extolleth the grace and merit of our sauour Christ, and so establisheth in lincke of vertue and charitie the societies of Christian people.

The first or indeliberate motions of concupiscence besooe fre consent are not deadlie and mortall, but rather aduersaries for Christian Hope in her puritie and constancie, set vpon by theire temptations, to fight against. In which combate the Protestante blemisheth and disadvantageh Hope, accounting them deadlie crimes where such consent is wanting.

CHAPTER. XII.

BY the name of Concupiscence in this place we vnderstand the disorderlie motions of man his nature. preventing the vse of reason, and free consent, considering the same as isshuing from a triple facultie of the soule, greuouslie hurte and weakened through original sinne. we may the first regarde the generall worcke of Cōcupiscence in the inferior parte of the soule, to witt in the sensitiue facultie, distributed into the appetite, called *Cōcupiscible*, & the other named *Irascible*. The is concupiscence founde in the concupiscible facultie, when is therein a desire of lustfull pleasure vnlawfull, inclining and enticing the will to a consent for accomplishment of sinne. After, the like concupiscence is experienced in the powre *Irascible*, when hatred, anger, wrath, presumption, breake oute vnadvisedlie, and with distemperature, against the hinderers of the forbidden delights aymed at by the *Cōcupiscible*. Lastly concupiscence now questioned, may be regarded as it is in the verie act and consent of will itself by a sudden motion and complacence thereof, before the perfect vse of reason and deliberation, & not not an effect of free consent, but of a consent onely naturall, necessarie, and precipitant; as it may fall out in sleepe, in infancie, in phrensie: in that the will of man is prone to yield vnto sense in the pursuite of pleasure and sensuall contentment. Of which concupiscence in generall we affirme, that it inclineth to euill, and so, as cause is euill: that it debilitateh the native forces of free will to vertue, and maketh it leane

Rom. 7:

Aug. l. i. Ci. c.
 15. l. 1. de pec-
 cat. merit. c. 4.
 cap. 11. Sic est
 autem pecca-
 tum, Viti-
 pena peccati.
 lib. de Nap. c.
 concupiscent.
 c. 13. vocatur
 peccatum, quia
 peccato facta
 est, & pecca-
 tum si vitis,
 facit.
 Iacob. 5.
 Aug. lib. 1. de
 peccat. mer.
 c. 18. li. 3. cont.
 Iul. c. 15.

D. Thom. 1. 1.
 q. 81. ar. 1. 3.
 4.

too much towards the vicious wishes and actions of bad delignes. Neuertheles we deeme it not sinnefull or damnable, but onely when a man giueth a free consent of will vnto the suggestion and allurements; and that willing and writing after deliberation of reason, and full consideration of the fact proposed. But in that this naturall concupiscence is the effect of originall sinne, and an enticement, yea the object and matter of actuall sinne, therefore it is termed by the Apostle sinne, the law of sinne, or the fleshe: *In mynd I serue the law of God, but in my flesh the law of sine.* It is also a transgression of the law of reason on this concupiscence, and forbidden by the law, but as object of sinne, and not as sinne in propriety. For example the outward act of stealing is against the lawe, and sinnefull, not that it is in formall sinne, for so should it be sinne without vse of reason sometimes, as when the thing is his by whome it is taken away, for that the externall acte is all one in physcally nature: but it is sinne & forbidden, as an euill object of consent, and so forbidden that men consent not in will to the same. In like sorte concupiscence is a sinne, that is an object of sinne, and forbidden to be consented vnto; in which consent is reposed meetly the formall part of a sinne, and the dispraise worthe action. which distinction the same Apostle alloweth of, saying, *I worke it not, but sinne the which dwelleth in me.* There is sinne then of concupiscence, as cause and object of sinne, and there is sinne suggesteth, and sinne performed by consent. Against the which he adioyneth this good counsell: *Let not sinne reigne in your mortall bodie.* Then in the Apostle was sinne dwelling, but not sinne reigning, that is, he consented not to sinne, or was sinne his matter commanding his choice and free election, by which is accomplished the nature of that sinne, the which maketh a man in estate of death and damnation: for of the former concupiscence sayeth S. Augustine: *how much more is it without faulte in the bodie of one not consenting, if it be without faulte in the bodie of one sleeping?* And of the latter, & other concupiscence of consent, thus he auoucheth: *God forbid that the soule should throughe any pleasures of the fleshe giue consent to surptise:* Affirming this to be contrarie to a firme hope in God, that releseth resolusely on his assistance: wherby if men be tempted, they may, if they wil, through grace, auoyed consentment, and so abandon sinne it self. To the which effect also the Apostle S. James maketh a distinction betwixt sinne, & concupiscence: *Concupiscence when it hath conceived, bringeth forth sinne:* in that sinne is caused, when consent is surrendered to concupiscence. The which concupiscence S. Augustine dooth not terrme sinne absolutely, but the law of sinne, *some,* the incitement to sinne. And to this purpose dooth he expounde S. James: *That which is donne in fight against concupiscence, is donne that concupiscence doe not bring forth sinne.* And if at any time this naturall concupiscence be called by S. Augustine sinne, he meaneth it to be sinne first as effect of sinne, and a viciouste of nature, then as an allurements to sinne, lastly as the object of sinne, for that an object bad and contrarie to vertue and right iudgement: lastly as the materiall part of originall sinne, and so it is likewise termed by Saint Thomas. The reason also of this is manifest; for that these motions, although they be the actions of a man, as vitallie and effectuelie proceeding from the faculties of his soule, yet they be not actions humane, that is free ones, and considerate, but rushe and breake out of nature, as they doe in brute beastes by impetuositie of the soule disempered; as it falleth out in sleepe and phrensie: And so it is impossible with iudgement to esteeme of them as of actuall sinnes, and culpable misdemeanures of man, he being not of abilitie to auoyde them, yet labouring against them what he may throughe the grace of Christ. For moste absurde it is to place sinne in that motion, which hath no freedome of worke in it, but is rather meetly naturall and necessarie, as it falleth out in the first motions of concupiscence. And therefore if Adam had eaten the forbidden aple onely of a naturall and necessarie concupiscence, his fact had bene

no sinne or culpable.

*Quod prohibente deo, persuasit callidus anguis,
Persuasit certe hortatu, non impulsit acris
Impetio.*

*Y^e has serpents dire to Adam did persuade, as serpents slier to kill.
He did not force in any sort, but fludged how to gaine free will.*

*Consensit; licuit ne hortantem spernere rectis
Libertate animi? licuit: nam & deus ante
Suaserat, ut meliora volens sequeretur: at ille
Spernens consilium, sawo plus credidit hostis.*

Moste truest is he gave consent:

But could he take another way?

He could: for God his advertisement

Did better side to him display.

Oneise this: Gods worde he did despise,

And let the fiend himself surprize.

So also vertue if it be not free, is no vertue or laudable, that is, if it proceede not from a will able to doe this, or that.

Non sit sponte bonus, cui non est prompta potestas

Velle aliud, flexosque animi convertere sensus.

None of freedom is made good, vvhich vvaunts, a power as competent

To alter choice, and that to thinke, vvhich will shall deeme for best content.

Also to determine of these first, and necessarie motions of concupiscence, as of sinnes without freedom of will and consent, is blasphemouslie to make God the author of sinne; in that these motions are his penalties & miseries inflicted by him vpon man for originall sinne. *unhappy man that I am,* sayd y. Paule, *vvhich shall deliuer me from the bodie of this death?* being vexed & turmoiled with concupiscence. And in that these motions are reall qualities and actions, if there be no intercourse of free will in man to deriue vnto them the sport of sinne, as the whole and totall cause, God must needes be author of what sinne is in them: for that naturallie and necessarilie without freedom they are sinnes, and so God author of nature and necessitie, is also consequentlie author and mouer of what iniquitie is found in them.

1. The Antichristian Protestanter to magnifie against the Crosse of Christ, the empire and burden of sinne, and also to giue a free passage to licentious wickednes without feare of any harme, accounteth of all these motions, yea of euerie worke of the soule, as of a deadlie and mortall sinne, althoughe not any consent of man be present, or deliberate choice made of forbidden pleasure by the law of God & nature. *I've holdes all that for sinne,* sayeth Caluine, the *vvhich vvvith any lust tickleth a man against the law of God: yea vve affirme to be a sinne the vviue prauitie, that bringeth forth such lustfull desires.* Then is first the facultie of nature sinne, and after also all motions vitallie from thence proceedinge are sinns: yet addeth he, *vve confesse that they are not imputed to the iust, as if they were not.* The infection of nature, speaketh an other, is not onely an inclination to euill, see the beast making an inclination naturall, sinne; but also an euill disposition: this addeth nothing but a foolish word or two, *An euill nature and euill mynde:* O monster, is a mynde, and nature it selfe sinfull! *vvhich,* concludeth he, *vve are still incited to doe euill.* Then of the motions, vented oute from this nature and inclination, thus dooth he denounce: *Therefore originall iniustice is a certaine transgression of the vvhole decalog.* That is, concupiscence in all men is an actuall breache of all the tenne commandements, and the motions thereof still are with consent of will, sufficient to make them adulteries, fornications, and so

Rom. 7.
Concupiscence a sinne by the Protestants.

Calu. 3. Instit. c. 3. Sect. 10. 13.
Nature is defamed by the Protestants

vviue Manichæus, as bad and sinfull. Sect. 11.

Vvitraker. li. 2. de peccat. orig. cap. 11.

No reall or substantiall thing is sinne or bad. Aug. 1. cont. Iul. ca. 8.

Ipsum malū dicit esse naturam: speaking of Manichæus: but all inclination is naturall & reall, and so

not sinfull.

ons, thestes, murders, injuries, and all other wickednes possible. Is not heere a neate, Christianitie, so plunged in iniquitie, so defiled with concupiscence by Protestancie?

By the grace
of Christ co-
cupiscence is
not sinne
without con-
sent.

Quibus si nō
consentitur,
nullus pecca-
ti reatus con-
trahitur. Aug.
lib. de peccat.
orig. c. 40 l. 1.
de Nup. &
concupisc. c. 23.
1. Ioan. 1.
1. Ioan. 3.
Omnes ho-
mines iudicā
lasciuiz non
esse peccatū,
nisi quia con-
cupiscenz
consentitur.
Aug. l. 3. cont.
Iulian. c. 14.

The Protestā
is hereticall
against the
prouidence
of God.

Catholike pu-
rity against
the Protestā.

Iacob. 5.
Rom. 6. 7.

3. The first comparison betweene these two opinions shall be deduced from Hope, respecting the merits and graces of our Saviour Christ, and the goodnes of God thereby inclined; yea powred out, to our greate commoditie. Hope in the Catholicke ariseth vpon consideration, that we deeme the iust and regenerate by Christ his sanctifying and guarding grace, to be preserved from mortall staine of sinne, importing a sufficient force in man to repell and euercome all the banefull temptations thereof. *God is faithfull and iust, that he remitt vnto vs our sinnes, and cleanse vs from all iniquitie. All that remaine in him sinne not: He that committeth sinne is of diuell. Euerie one that is borne of God dooth not commit sinne, because his seede remaineth in him, & he can not sinne because hee is borne of God.* Lo heere a defence of the iust and regenerate by grace from the harme and annoyance of sinne. Is not this a singular benefit aimed at by hope, so to be shielded from hainous and deadlie crime, from the fier brandes of Sathan, and the flying darts of naturall concupiscence? If so, then is Hope in vs greatlie increased respectiuelie towards to deere and bountifull a protectour Christ our Saviour. Contrariwise the Protestanter impeacheth the gift, weakeneth the defence, auouching the iust actually to commit by a continuall disorder of workes a million of mortall and deadlie sinnes, flowing and gushing still oute of concupiscence, to the violation of all the tenne commandements; and thereby such iust persons to be formallie and reallie polluted, defiled, and worthie in fact and demerit of eternall fier in hell. O is Christ no better a Saviour, no suerer a friend, no more affluent a fountaine, then to suffer his children thus to be corrupted and poisoned with mortall sinnes, with all vices forbidden in the law; to be verie Lazares of iniquitie, from top to toe vncleane and lothsome? Heere certes is Antichrist defacing the maiestie of Christ with dishonour, impairing his abilitie with penurie, ailing his liberalitie with nigardise, and placing Christ with a raine bow of a phantasticall iustice vader Sathan, domineering and tyrannising vpon the soules of men with the excrements of all offences, and filth of forbidden concupiscence. yea this vile heresie raiseth it self to the verie misprision of God his eternall and iust prouidence. For if concupiscence be a deadlie sinne, then is it to be punished, it remainyng as due cause and procurement thereof; and so the verie iust in iustice, in whome they abounde, are liable to damnation, & in estate of perdition, as enemies of God, rebels against his sacred maie stie and Empire. How then iust, and yet to be saved? If concupiscence be a mortall sinne before, and without free consent, then in those that beleecue nor, they shall worke effectuellie eternall punishment in hell. But must poore soules broyle in fier for meere motions of nature, the which they could not auoyd? must they be tormented perpetually in hell, for perturbacions breaking oute in time of sleepe, of distraction of mynde, of phrensie, or passion ouertopping the vse of reason? Can so small a crime, so excusable a trespasse against man his will, & he resisting rushing oute, deserue at God his hands so seuer, cruell and horrible a castigation? what dooth thou make of God, Protestante, in this thy iudgement, or what of sinne, in so slender an offence?

4. Farthermore what Hope the Catholike dooth establishe for honestie of life by the doctrine of this point, the Protestanter endeuoreth to annill, and make frustrate. VVee by the precepts of Hope and charitie, which keepeth the law, striue manfullie and resolutelie against concupiscence, to the end we maye eschue deadlie and mortall sinne, that concupiscence conceiue not, and bring not forth sinne, that concupiscence doe not rule and reigne in our soules, as the holie Apostles doe aduise vs. But if true; what the Protestanter defineth, to witt, that the verie first motion of the appetite, and the

the abrupt consent of will, is deadlie and mortall sinne, the which none can shume or
or hinder, what neede is there of any farther painfull labour to resist and withstand
temptation, or the first impressions? For now allreadie sinne hath made breache and
entrie, now is sinne raining and raging in the soule in number and qualitie infinite, and
therein are founde continuall violations of all the tenne commandements, as confesseth
the Protestant? Neither can our sight abridge this number, in that perpetuallie the
violation proceedeth from a corrupted nature day and mighte in all moments; bringing
to passe also, that our verie sighte and resistance, the withdrawing of consent from con-
cupiscence, be deadlie and mortall finnes, and whether we stand or fall, abide the bar-
tell or yield, sine still, yea mortall sinne, will preuaile. In vaine the Hope & charitie em-
ployed are in the field against concupiscence, against sinne, when in their despight con-
cupiscence contrieth sinne and offences against all the commandements of God and
nature. I enquire then of this impure Protestant, whether in the iust or righteous sinne
of concupiscence doe reigne or no? If he admitt the reigne of concupiscence, and her
empire in them, how then is he obedient to God, saying, *thou shalt not be concupiscent*?
and to the Apostle: *Let not concupiscence reigne in your mortall bodies*? If he deny such reigne,
let him yield me a reason: Is it for that the will consenteth not to concupiscence?
he can not alledge that cause, in that he granteth with Caluine, the will of man to be
the seate of sinne, and that all concupiscence is performed with some consent of will.
VVhat ment then S Augustine and others, in their scrupulosity to erie oute, God forbid
that we should yield consent to concupiscence, seeing that our holie Protestant a
uoucheth a necessitie of consent to concupiscence, even in persons iustified, and an im-
punitie thereof as not impured? Or finallie dooth not concupiscence reigne, because
the iust doe not consent vnto it freelie and deliberatelie? Nothing lesse, will say our
Protestanter, in that according to his Theologie, adulterie, murder, theft, are finnes
not of a free will, but of a will, that could Doe no otherwise, of a will that wanted all
sufficient grace to repell them. Then I conclude, that by the doctrine of a Protestant,
In the verie iust reigneth concupiscence, that is sinne in all kindes entereth whether
man will or no, it defileth the soule, whether man will or no, it draweth oute a consent
of sinne, whether a man will or no, and so is absolute mistresse and commandresse of
the soule. Is not this to reigne, to domineere, to command? It may be that out of his
Puritanicall packerie he will tell me, that concupiscence reigneth not, althoughe
sinne doe commande in the soule by motion and consent, because through a lyuelie
faith, in on apprehending God as his God, Christ as his Christ, all the varlettrie
and paltrie of concupiscence is not impured. As were resolution for a good hogge,
and the diuels larderhouse: surelie if the protestant vse no perfumes, none can abide
his loth some trashe. Let him now soile this argument, if he can: There is no law that
forbiddeh the sodaine motions of concupiscence before free consent; neither is there
any damage or losse to the soule by such concupiscence, or is it possible for any man to
want the same concupiscence: Therefore neither is there any law forbidding theft or
adulterie, there is no damage to the soule by theft and adulterie, no possibility for any
person to auoyde the finnes of theft and adulterie, and so a faithfull Protestant in a gos-
pelling libertie, may commit what wickednes he listeth. The first part of the antecede-
nent is euident, in that no reasonable law doeth prohibit any action befalling man of ne-
cessitie, as well in sleepe as in watchfulness, in phrensie as in prudence, without a blas-
phemous imputation of a fond prouidence vnto Allmightie God. The other two mem-
bers, to witt, the impossibilitie to be without concupiscence, and that concupiscence
hurtheth not a Protestant by his faith not impured, they admitt themselves. The sequell
then of the consequent is most apparant, in that according to the Protestant, concu-
piscence

Sinne reig-
neth in the
iust by the
Protestant.
Exod. 20.
Roma. 6.

Caluin. 3.
Iustit. c. 3.
VVitak li. de
concupisc.
Aug. 1.1. Ciu.
c. 25.

No concupiscence hur-
teth a soule
Protestant.
S Augustin
denyeth that
had motions
of concupiscence in iusts,
as in Iulian
c. 8 as if
fighting a-
gainst moti-
ons of avari-
ce, they were
auaricious.

Notions of
concupiscence
without fre-
will are thin-
ges of nature
and reall qua-
lities, & so ca-
not be sinnes.
For thus er-
red the Mani-
chies: vos au-
tem asseritis
quandam na-
turam atque
substantialiam
malam esse.
Aug. lib. 2. de
Mor. Ecclief.

piscesse is intrinsecallie and essentiallie theste, adulterie, & all finnes against the whole ten commandments: neither to theft and adulterie is requisite by his doctrine freedom of will, therefore as it is impossible to shunne concupiscence, so also to repell theft, and adulterie: and as concupiscence is not imputed for sinne to a faithfull Protestant, so neither are theft and adulterie imputed for crimes, or are deadlie staynes of his soule. Heere then is our Protestanter stamping and swearing in the dirt of his owne wickednes, with his nimble liuelie faith, still making God his god, and Christ his Christ, whilst he defileth himself with the excrements of hell, and odious humour of concupiscence. Neuertheles yet from his mouth, his person, and action so plunged in filth, issueth oute the sacred words of the lorde, of the iustice of the lambe, of confidence in Christ, remayning iust and righteous in the verie act of knauerie and villanie! How can here be any ciuilitie, and good abearance from our Protestanter to his prince and contrie, when he may attempt and effect what concupiscence shall determine, without losse to his sanctitie, and to the iustice of Christ apprehended by faith? How can remaine on foote, or in flower vrbaneitie, the pronenes of nature so licensed to turpitude, to vice, the onelie maynteiners and abettors of barbarisme? where may vertue appeare when fighte against concupiscence and sinne is misprised, for that sinne continuallie will abounde, be committed by all, and no meanes at hand to auoide the same? Auant foule barbarian Epicure, who vnder a pretence that God is his god, and Christ is his Christ, sacrificeth to the diuell vpon the altar of his owne bellie, and abhominable concupiscence. Fy Puritan, fy, are these good subiects, are they Christians, are they men? no rather the hatred of all honest & chaste conceiptes of men. For example, why should a man strue against the suggestion to adulterie or fornication, when the verie temptation procured by the diuell, the first appetite and desire is now aliedie fornication and adulterie, and the breaches of the lawe? And what a Prince is the diuell, who according to Protestantie stirring vp the first motions at his pleasure, dooth make men adulterers, fornicators, whether they will, or no! Impure Puritanisme.

Hope in the Catholike is much prouoked to vertue by faith beleeuing the commandements of God and nature to be possible. Contrariwise the Protestanter making them impossible, empairesh thereby the strength and courage of that greate and soueraine vertue.

CHAPTER. XIII.

Diuine lawes
some naturall
some posi-
tiue.

AL MIGHTIE God hath enacted some lawes and decrees for our good, and more perfect direction in manners, which were nothing els but the verie precepts of nature and right reason, as be the Tenne commandements, onely excepted the religious obseruation of the Saboth vpon a determinate day: to the end that by a double obligation, to witt of nature, and so the written law of God, men might be addicted in more strict and rigorous sort to vertues, agreeable to nature, and her right enforcement. Other lawes there be appointed by Allmightie God, onely depending in particular on his sacred will and pleasure, as weere to the Iewe the legall rites, appertayning to religion, and in regard of vs, of the same qualitie are the precepts of faith, of receiving the Sacraments, and of the profession of this faith, as is recorded in the new Testament. By the law of nature is meant that prescription of mynde in man, the which proceedeth from him as a creature endowed with a reasonable soule, and is therefore a common rule of life with all nations, and in all places, where reason is not cleane ouerruled by

What is nat-
urall law.

by

by sinne and concupiscence, as the law forbidding adulterie, fornication, stealt, murder, oppression of the poore commanding iustice, temperance and fortitude, and such like naturall designements, tending to the mayntenance morall and ciuill of a Societie and commercement betwixt man and man: without the which, as vice would abound, so also barbarisme, and the destruction of all common good by necessity would ensue. which law is rearm'd by the Apostle a naturall law; in respect whereof they Gentiles by reasons document were a law to themselves. And this verie self same law of nature is reduced to the deuine law of God, in that reason, by God, as a representation of his one naturall perfection, is imprinted in man, and consequentlie what trespassed dooth trauesse this naturall law in man, ariueeth to an open iniurie against God, and is a contempt of his eternall law, fountaine and cause of all natures precepts and commandries.

1. In regarde of which law diuine, and naturall, for the obseruance thereof, we confesse, the same to be made now more difficulte; in that free will, euen in the regenerate, is much enfeebled and weakened by concupiscence and pronenes to vnlawfull contentments, forbiddin by bothe those lawes. yet neuerthelesse our Christian faith attributeth so much to the merits and grace of Christ, as that thereby the law is made possible vnto vs, yea a sweete and easie burden through the delight and force of charitie, either to auoide sinne forbidden by the law, or to performe the office and dutie of vertue prescribed by the same. The which veritie is approued by all such places of Scripture, as pronounce the law of God and nature to be the rules of our actions and lyues, and that the transgressors of them shall be eternallie punished, as enemies of God, rebels against his will and pleasure. For a rule hath this essentiallie, that it is to rule the worke of which it is rule: and so the worke is to be adiudged as good, if conformable to the rule, or reprooued as bad and culpable, if discordant or deficient from the directorie thereof. Then if the law of God and nature be rules of our conuersation, it is possible that we may answer vnto then, they not exceeding ouer abilitie: for yf the were placed, as it were, out of our reache and compasse, they should not concerne vs, or were we to ayme at them with obligation of conformitie; no more than are the Drapers in VVatling streete bound to measure oute their Cloth by Pauls steeple, or by the distance betwixt the two poles Artike and Antartike. Likewise if sinners be to be punished eternallie in hell fier for transgressing the law of God and nature, and such transgressions is displeasing vnto Allmightie God, then may they consequentlie square oute their demeanours telt according to the tenor of those lawes, otherwise in them there should be no culpable trepasse or offence: as one that is in drinke through his defaulte, hath no obligation from God or nature in that case, to stand on his feete, or to take the righte way in his iourne, because it is to him so to doe impossible. This is the expresse doctrine of S. Augustine. By these, sayeth he, and many other innumerable testimonies, I can not Doubte, that either God hath commanded any thing to man impossible, nor that any thing is impossible, or that God afforderh nat sufficient help that man may doe that which he commandeth. And hereby it is manifest, that man if he will, holpen by God, may be without sinne. Truthe it is, the law of it self, as teacheth the same Doctour, and we experience it, dooth rather cause in vs a preuarication, by the corruption of our nature egging vs to rebell against the superiouritie of the law, if it be seuered from faith, and helping grace of God. The law dooth shew our disease, but recureth it not; yea by that it is not recured, it is increased: so to the end that we more attentiuely and carefullie search after the medicine of grace. Then viewing our owne weaknes and the difficultie of the law increasing the same, we must not surcease fro n worke and obseruance towards the law, as the pilot doth from his charge beholding all rounde aboute in desperation: but we ought rather

Psalm. 4.
D. Thom. 1. 2.
9. 71. art. 6.
Howe the
law is difficulte yet possible.

Aug. de spir.
& lit. de Grat.
& lib. ca. 18.

The law is a rule of our actions, conducing men to grace and is fulfilled by Charitie.

Lex igitur adducit fidei, fides impetrat spiritum largiorem. diffundit spiritus charitatis, implet charitatis legem.

Aug. Epi. 144.
Aug. lib. 1. de peccat. merit. c. 6. de Nat. & Grat. c. 68. Firmissime creditur, Deum iustum & bonum impossibilia non potuisse precipere.

Aug. lib. 1. de Nat. & Grat. ca. 8.
Rom. 6. 13. etiam 4.

ther seeke after grace, and labour with the same resolutelie to the keeping of the law: that is after the law of charitie, the which can with facilitie and delighte performe the same. Therefore in the office of man, S. Augustine dooth teache to be combined and coupled the double law of faith, & charitie, the one serving to shew vs Christ as a meanes to assist vs against the hartie empire of the lawe, the other as an heauenlie force to obey the same. To that end the law commandeth, that it may aduertise faith what she is to

Aug. de Spir.
& Lit. cap. 13.

do: That is, that when a man is commanded, if yet he is not of abilitie, he may know what he is to pray for. But if he can performe it, and do it effectually, he must also know, by whose gift he is of that abilitie. Hereupon the same S. Augustine moueth a question, why the Apostle

Non concupisces; vique
& Christi
anis, nullus
ambigis, esse
dicendum
Aug. Epist.
100.

opposeth in contrarietie the law of faith to the law of workes: For; sayeth he, if the olde law was a law of workes because it prohibited bad workes, as when it commanded thou shalt not kill, so dooth also faith forbidd the same. Then laying doune a supposed answer, that faith is not a law of workes, for that it dooth not prescribe the workes of the olde law, now antiquated, he sayeth it not to be a insufficient solution: for although the Christian faith doe not command those workes, yet it commandeth others, proper vnto the sacraments of the new law. Therefore he acknowledgeth the law of the Christian

Aug. lib. de
Spir. & Lit. c.
13. cap. 141.

faith to be a law of workes, of vertues, as well as the olde law: yea in a more perfect manner, in that more eminent actiue vertue is to be expected of a Christian, than of a Jew; onely designing this difference betwixt those two lawes of workes, that by the

Aug. l. 1. cont
Iulian c. 16 l.
3. cont 1. Epist.
Pelagian. cap.
4 l. 4 c. 1. de

olde law of workes was in man increased concupiscence, and that an externall terrour was adioyned to performe with enforcement the worke of the law: but by the law of

Fid. & Oper.
c. 11. Epist. 100.
verum hoc fit
non lege quæ
hoc imperat,
sed hinc quæ
hoc imperat.

faith is detected Christ vnto vs, and by him is obtayned grace delightfull, to fulfill the lawe, giuing these wordes to the olde law of workes, Doe that I command, and these to the law of faith, *Daquod iubet: O lord giue me grace to doe as thou doest command.* Then the

Aug. lib. de
Spir. & Lit. c.
13. cap. 141.

law of Christian faith is a law of workes, that is a law of charitie, as expoundeth S. Augustine: The which deliuereth vs from sinne and preuocation by the law of faith, which is in Christ Iesus, when charitie is powred out into our hartes, by the holie Ghost, which is giuen vnto vs. Now the Protestantish heretike in this matter first abuseth the law of faith, then maketh voyde the law of Hope, charitiy & all honestie, as shall by the sequell appeare.

The Prote-
stants obe-
dience to
God and na-
ture in onely
faith, and the
sweete bur-
den of all by
this faith.

1. Faith is placed by the Protestantes as a vertue opposite to all vertue, and a securitie for the concupiscence of all sinne. wherefore when this faith in the braines of a Protestant beholdeth, through the mans weaknes. notwithstanding any grace to the contrarie, the law of God and nature to be impossible, and not to be performed by him without deadlie sinne and disobedience, it dooth not excite in him hopefull charitie to resist Satan and concupiscence, and so to keepe the law, as it ought, that being impossible and as bootelies, as if a man would strue to beate backe the flowing waues of the Ocean sea, but layeth fast holde on the iustice of Christ, telling the partie, that he in Christ hath fulfilled the law, and dooth now fulfill it, although he mortallie breake

Luth. l. de li-
bert. Christi.
& Tom. 4. p.
118 Quæ hic
si prudens es
longissime

ing it, and sinning against it, in that such breache and violation is not to him imputed. He can play the collior, and yet not grime his fingers; rebell, and be a good subiect; keepe the law, and violate it both together: a strange iugling trick of a Protestant! I

Aug. lib. de
Spir. & Lit. c.
13. cap. 141.

pray God it be not some forcerie from the diuell, and such a fast and loose, as will turne smallie to his owne ruine and damnation. First then he deemeth it a thing absolutelie impossible to obserue the naturall and diuine commandements of iustice, of temperance, of continencie, of obedience to God and man, so as none can auoide the breache of them all by as many mortall sinnes, as continuallie boile out of concupiscence, making men by necessitie guiltie of adulterie, of fornication, iniustice and the

Aug. lib. de
Spir. & Lit. c.
13. cap. 141.

like; so that it is impossible in this respect to keepe the law of God and nature for-
bidding

Aug. lib. de
Spir. & Lit. c.
13. cap. 141.

like; so that it is impossible in this respect to keepe the law of God and nature for-
bidding

Aug. lib. de
Spir. & Lit. c.
13. cap. 141.

like; so that it is impossible in this respect to keepe the law of God and nature for-
bidding

Aug. lib. de
Spir. & Lit. c.
13. cap. 141.

like; so that it is impossible in this respect to keepe the law of God and nature for-
bidding

bidding such offences. The law therefore, as speaketh Caluine, is to vs as it were a glass, in the which we beholde our impotencie, and of it iniquitie, and lustie of them both our malediction. Lo then the law is no meanes or directorie for vertue, but a mere occasion of offence and trespass: to the end, that man naked and void may first see the merie of God; beleeuing by faith their owne imbecillitie, and that nothing committed against the law is imputed, which impossibilitie for the obseruance of the law, they also acknowledge to be founde in the iust and regenerate: by the follie of the flesh, yea the children of God, lasciuious, display the wantons. VVhere the law dooth not bridle them from inward breache of the law by a consent against God, and nature, geuen vnto sinne, but onely in some sort restayneth them from outward performance of iniquitie: yea neither thus much. For who knoweth not, that any Protestant may remayning in estate of apprehending faith, by externall action offend? And if by internall consentment, why not by outward execution, when meanes and possibilitie are presented? Then against the possibilitie of the law the Protestant defineth, that the verie keeping of the law is sinnefull in two respects against the law it self. First for that euerie obseruance of the law is infected with deadlie sinne, passing as cleare water thoughe the channell of a naturall concupiscence, and of a facultie of the soule sinnefull by an inclination in it to sinne: then for that euerie duty towards the same arriueth not to that perfectio of dege & pitche, by resistence of an adioyned concupiscence, to which it ought, although in that respect it be impossible, and so is sinnefull and worthie of damnation, as a manifest transgression of the law. And whereas the question aboute the possibilitie of the law of God and nature enquireth, whether men by the grace of God may by continencie, and iustice, auoide fornication, & adulterie, and by other vertues tempted to vice repulse or no the whole crew of mortal finnes, as of enuie, murder, rebellion, sacrilege, blasphemie, the Protestant although he thinke it impossible for any man to lyue chaste, or righteouslie, to be free from their crimes, yet ashamed to vter his opinion, playeth and dallieth onely with a cestayne qualitie of the law, making the law to vs impossible not absolute, & in substance, but according to the full measure and perfection thereof. The triall will cleare the truth.

3. VVhereas the Catholike both in loue towards Christ our Redeemer, as also in the employments of all the vertues, which fulfill the law, is through the Hope buselie occupied, acknowledging a sufficient grace from Christ his merits to obserue the law, and so to shune such deadlie offences, as violate the same, the Protestanter taketh the sentence of the law as a thing impossible, confessing, that in him concupiscence dooth so reigne, as that of necessitie he by action thereof continuallie offendeth against the law of God and nature, hauing no possibilitie to the contrarie, and so remayneth guiltie of fornication, of iniustice, of intemperance, pleading an impossibilitie for any man in the verie substance of the worke, to keepe the law, or to auoide such mortall finnes, as are in the law prohibited. VVhereby he taketh the law not as a meanes to vertue, to integritie of life, as the Catholike with S. Augustin dooth, but onely as an accusation and inducement to sinne. Neither dooth he beholde Christ in faith, as from him to receiue a grace of a competent force to keepe the law, and repulse such crimes as are therein forbidden, but onely beholdeth him on the crosse as a benefactor, the which will not impute fornication to a fornicator, disobedience to a disorderlie person, hatred to a rancorous humor, or finally any sinne to a man beleeuing, neuer so sinnefull. Is not here then in the Protestant the course of Hope abridged, the life thereof strooke dead with an insensible stupiditie, when a christian man can not in substance obserue the law, but of necessitie ouermaistered with concupiscence must permitt sinne to inuade and beseege the soule, to possesse it, and ouerwhelme it with all iniquitie, proscribed

simpliciter tibi suspectus, vt hereticus, Excommunicatus, Dam-natus, deterior Papa, & Diabolus, ideo profusus non audiendus Calu. 2. Instit. c. 7. Sect. 7. Sect. 10.

Observing of the Law is sinnefull by the Protestants.

Abb. def. pag. 169.

Impossibilitie of the substance of the law according to the Protestant.

Sarcina quippe illa, quæ infirmitati grauis est, leuis efficitur charitati. Aug. de Grat. & li. arb. c. 17. epi. 144. 100.

Luth. l. de Libert. Christi.

The law is
not fulfilled
in onely faith
Ne quisquam
existimet,
man data eius
ad totam hunc
pertinere
Aug. de Fid.
& Oper. ca. 11.

Chrys. hom.
9. in Ioan.

1. Ioan. 1. 4.

Ioan. 16.
Cicill: libid.
Psal. 61.
No consent
to sinne hurt-
full to a Pro-
fessant.
Vineaker. l. 3.
de peccat. o-
rig. c. 7.

in the law? This, this is the bestialitie of Luther, imagining in his drinke and apostasie all the lawes of God and nature to be kept in one sole act of faith, not in charitie other-
wise crossed and violated with act of intemperance and disobedience! All which lawes
sayeth he, *Thou mayst after by a compendious way fulfill by onely faith.* Then a Protestant
according to a new trick, after the olde damned Paritane, can trespass against tem-
perance, against continencie, breake all the tenne commandements by concupiscence,
by fornication, adulterie, murder, steale and yet keepe them all beleueing such cri-
mes not to be imputed! O goodlie Hope Protestantish, idle from good fact, and secure
in a licentious turpitude, when the Laie of faith shall make all whole and cleane, where
against Hope and charitie all sinnes haue made vp their games! A proper manner
of obedience to the law, when an offender in act against the same obsetueth it by faith,
and so a dronkard in Christ is sober, although he beaste in the tauerne: when his will
diueth to hell in despite of God, the vnderstanding mounteth to heauen to appre-
hend the iustice of the lambe: And for whome? for a varlet, for a dronkard, for a libidi-
nous person, for one that keepeth the law of God and nature with his eyes, and breake-
th them with his hands, feete, and all partes of his bodie and soule? O vile Antichri-
stian faith? Then let the Protestanter take it for a feather of his owne wing, and a decla-
ration from his owne mouthe, and be not ashamed at it; to wit, that the law of God
and nature is in substance absolutely impossible, and not onely so in qualitie of degree
and perfection: that is the law is impossible to man, as that he may either furnishe him-
self with such vertues, as are prescribed in the lawe, or eschue such sinnes, as are forbid-
den in the same; in that it is impossible, that when temptation is present or vrgent, as
allwayes it is, that concupiscence should not breake forth into deadlie offences against
the law of God and nature, or bring it to passe, that the verie regenerate be not guiltie
of licentiousnes in wanton pleasures, of iniurie against their neighbours, of impietie
against God. VVhereupon dooth it ensue, that not onely the law of God and nature is
in substance impossible to the regenerate, but also that such persons may doe what
they list without hurt to their iustice, in that the manifolde violations of all such law-
es to them by a certaine faith are not imputed, why then should Hope or charitie en-
deuor to fulfill the law, it being impossible in substance to performe it? why should
Hope dread and feare any breache of the law, it being not imputed? But this bestialitie
of a iustifying faith, where charitie and friend ship with God is lost and violated by bre-
ache of his holie commandements, is thus reprooued by S. Chrysostome. *Let vs not thinke,*
my deare friends, that faulce is sufficient for vs to saluation: for vnto vs we add a pure life, and
clothe our selues in garments, vnto the of the heauenly vocation, vnto by we may be admitted
*vnto the marriage, nothing, nothing shall defend vs from that punishment, vnto by that mis-
erable vnto vs is tormented.* Let the Protestanter shew vnto me, how one preferueth in
his soule charitie, and is attired with the wedding garment of that vertue, whilst he
breakech all the tenne commandements, hateth and iniurieth his brother, and finally is
oppressed with all vice and deadlie sinnes? To the same sense also excellentlie well an
other doctor of that Church, S. Cirill of Alexandria, *Remayne you in me and I in you. as*
the palme: Ec. most manifestlie out of this place we learne, that men are branches by a sincere
faith ingrafted into the vine: but we must haue no lesse care also, to stick vnto Christ by charitie,
that is by obseruing his commandements, crying vnto the Prophet, my soule hath bene fastened
*after thee. Therefore it is not sufficient to perfection, which is by Christ in spirit, to be in the num-
ber of branches, but it is behoouefull vnto him with his charitie, and continuall innocencie to follow*
Christ: in which thing especiallie consisteth the vertue of a spiritual coniunction VVhereupon
it being euident, that this doctrine Protestantish is whollie bent to turpitude
and dissolution of life, thus one of that sect endeuoreth to smooth vp his matter and
soule

Soule heresie: The regenerate by grace can in this life not obey or consent vnto euill desires: but for
 them was at all to be concupiscent, that the law commandeth, that is to want all euill desires, is
 vnder reformed for the estate to come of the blessed. First this resolution implieth a flat contradiction,
 distinguishing desire from consent; as if the iust might chuse whether they
 would consent or no, but not whether they desire that which is euill or no: for con-
 sent is nothing els but an act of the will agreeing and according to the induce-
 ment and persuation in the vnderstanding or suggestion; but desire of bad pleasure, is
 of that qualitie, therefore desire is consent. Did not our blessed Sauour consent to his
 father, and his owne charitie, saying; *I haue desired in desire to eate of this pasche with you?*
 Then thus I argue: The iust and regenerate may desire any forbidden act by consent
 of will without damage to their iustice, therefore they may with the like indemnitie
 performe in outward worke any wickednes desired. The Antecedent is granted, in that
 it is impossible other wise to happen, or for any to want bad desires. The consequent
 is also thus proved. The outward act can be no more deadlie of it self, when occasion
 is presented to performe it, than is the wishe and desire thereof: yea the outward act
 hath all malice deriued vnto it from the soules inward will and affection: therefore if
 it be no losse to iustice the desire, neither is the outward operation; and if the regene-
 rate may persisting in estate of grace with the forbidden vse of any creature, they may
 also effect the same. Then it is apparentlie false according to the doctrine Protestant-
 she, that a man although be iust may by grace chuse whether he will obey or consent to
 euill desires or no. For if the iust doe commit deadlie finnes, and continuallie doe vio-
 late in act and worke the whole ten commandements, as this writer himself confesseth,
 how doe they not obey then and consent to euill desires? in that sinne is an obedience
 and a seruice due vnto the felthe and Sathan: yea this same Caluist admittereth, that
 concupiscence in the iust is allwayes with some consent. Therefore the iust may obey
 and consent to any wickednes forbidden in the law, and it shall not be to them impu-
 red, or prejudiciall to their iustice; and they themselues know certaynly by faith as
 much. Did not David in his murder and aduourtie consent to euill desires, and obey
 them? did not also S. Peter in the denyall of his maister consent to a sinnefull desire,
 and obey it, being bad and forbidden? Then thus I Dispute: The iust may without
 losse to iustice obey euill desires, and consent vnto them, and so breake the law of God
 and nature; Therefore according to the Protestant, that law of God and nature to the
 parties so offendant was in substance impossible to be kept, and they could doe no o-
 therwise. The Antecedent is admitted by the aduersarie; the consequent is also mani-
 fest: for men haue not free will, as the Protestant deemeth; they doe then sinne and
 breake the law of God and nature of necessitie, as David and S. Peter did: If of ne-
 cessitie, then there was no abilitie in them to the contrarie, and so the law forbid-
 ding such facts absolutelie, was to them in substance impossible. Then is the law
 of God and nature impossible to the iust, and they haue no powre not to consent,
 or not to obey concupiscence, to the violation of the law of God and nature. Yea he-
 rebie the Protestant intending nothing els but a libertie of sinne, debarreth himself of
 sinne, and turneth all sinne into an harmles delighe. For what man dooth against the
 law of necessitie, being an impossibilitie implied in the obseruance of the lawe, is excu-
 seable, and not iustlie to be reputed as sinne, no more than are the motions of carnallitie
 in one, that is asleepe, according to S. Augustine. Suerlie a prettie trick of the Protest-
 anter, to enioy his pleasant daye of pleasure, and in the meane while to couson the di-
 uell of the sinne: Thus is it auerred, how the Protestantish doctrine maketh the Law of
 God and nature absolutelie and in substance impossible, in that deadlie sinne against
 the law, of necessitie, by concupiscence, by consent and choice, yea by externall act,

D. Thom. 1. 2

q. 30 & 40. m

1. Aror 1. 1. 1. 1. 1. 1.

c. 8.

Luc. 11.

D. Thom. 1. 2

q. 74. art. 1.

VVitrak lib. 4.

de pecc. orig.

c. 1.

Aug. 1. 1. 1. 1. 1. 1.

c. 1.

entereth and possesseth the iustest, that lyueth. Let him then not blush henceforth, or restayne his pen from witnessing this faire document of his owne foule Minerva.

Possibilitie of the law is matter of vertue, the impossibilitie, of vices.

4. VVe Catholiks in all diligency of Hope employ charity in good action, in that we thinke by her operation, and the workes of the vertues, we may answer in a competent sorte to the prescript of the lawe, & that laudable to the performance of moralitie, decency, honesty, & auoidance of deadly & mortall offence. This hope maketh vs exactly as we can to compose and square out our actions according to the rule and measure of the law; reputing it an absurditie to thinke, that God proposeth to our intelligences a law, or rule of a matter or endeour impossible, or that men are indeede culpable, for not attayning of a thing, or a degree of action, the which to them is not acheuable. But the Protestanter, to the end he with his pleasant faith may clippe from the Sampson of Hope all the haire of fortitude, deprives it of all courage to doe well, or to obserue the law, esteemeth in generall, the obedience, by the iust performed towards the law of God and nature, by two meanes as hath beene rehearsed, to be deficient and polluted with deadlie sinne. First in that the very keeping of the law by grace, and as dede of vertue, passeth from a facultie of nature corrupted, and being therein seared, is stayned thereby with mortall crime odious to God, and iustly deseruing hell fier: so that in this respect the law is impossible to be obserued, to wit to the auoidance of mortall sinne. Moreouer he teacheth, that euerie good worke of the iust, or the obedience of them toward the law, to be sinnefull, in that it attriueeth not to the highte of that perfection and qualitie it oughte, through the impediment of a naturall concupiscence to it adioyned, & therefore the faulte is culpable, hatefull to God, and a verie breache of the law worthy hel fier: althoughe that degree of perfection assigned by the law, be to euery one impossible. VVhereupon for the mayntenance of sinne by Antichrist, thus may be framed an argument. In the act of vertue, or obseruance of the law, is included two mortall sinnes; the one deriued from the corruption of originall sinne, yet remayning, the other from a defect, in not attayning to that perfection it oughte, and hath in charge fro the law: therefore it is better not to worke at all in vertue, or to violate the law, than to keepe and obserue it. The Antecedent is graunted by the Protestanter; the consequent is of like admittance; for in breakeing the law, or in not keeping it, is founde one onely sinne, as for example, that of fornication, adulterie, theft, or of such like offence: But in the obseruance of the law are committed two sinnes, one of concupiscence, the other of violating the law, prescribing a thing impossible: therefore it is better not to keepe the law, than to keepe it: in that it is better to committe one sinne, than two, especially when these two are deadlie and damnable, as the Protestante teacheth, and of equall guilt each of them in seuerall with that one. And as concerning the perfection and degree of excellencie in the obedience towards the law of God, and nature, we confesse, by concupiscence and pronenesse to forbidden pleasures it much to be in all hindered: not that internallie the act of charitie or vertue obseruing the law, is sinnefull, but in respect of many veniall sinnes accompanying it, euill habits and customes acquired, hindering from that perfection of vertue, to the which we might els attaine, and the which in finall degree we are onely in heauen to enoye, as notheth S. Augustin. Yet nor with standing as by the grace of Christ these veniall offences may be subdued, and good habits and customes induced, so we may continually perfect our selues as concerning the commendable qualitie of our dutie towards the law. But to affirme with the Protestanter first, that the degree of this our obedience prescribed in the law is to vs impossible, then that men sinne deadlie in the verie act of vertue and obseruation of the law, for that they ariue not to the same, is blasphemie against God, and verie open vallantine iniurious to humane societie: blasphemie imputing to God

Nothing but sinne is by the law according to the Protestants.

VVhat perfection is required to keepe the law.

Aug. l. de perfect. iust. ca. 8. In qua plenitudine Charitatis praeceptum illud implebitur, Diliges Dominum Deum tuum.

his providence vnder paine of deadlie sinne an exaction of a taske to vs impossible, and that many are to be damned in hell eternallie, for not attayning to that they could not: likewise a villanie against vertue, stayning it by necessitie with mortall sinne, discouraging men from endeour of keeping the law, and making the law of God and nature no law at all, or rule of our lyues. For that which is beyond our reache and powre, is not to vs any rule; seing we cannot applie the rule to the action to be ruled, or by our action answer to the rule; and then as the law is impossible, so no rule, no law at all; or are we bounde to obserue the same, and fashion oute our lyues to the precript thereof, and therefore breache of the law in vs is no sinne; for where is no law, there is no sinne, as determineth the Apostle.

Rom. 4.

§ Then Christian reader, consider well with thy self, whetherto tenderth the protestantish faith of iustification, and thou shalt perceiue it to haue for full butt and peritod nothing so much, as the destruction of Hope, Charitie, and all honestie with ciuilitie: which faith of theirs maketh the law of God and nature, in substance of good action, impossible: it warranteth men with indemnitie from any hurte by violacion of the law of God and nature, or by any bestiall misdemeanure what soeuer against reason and her commandrie. It taketh from men a zeale and promptitude to fullfill the law, perswading them, that it is impossible: It directeth to all wickednes, telling vs that the law is not giuen vs to obserue and keepe it by the grace of Christ, being impossible; but onely that we trespassing deadlie and mortallie against the same, acknowledge our infirmities, curse and maledict on of estate thereby, meetlie all releefe and protection to be reposed in a faith, not in that, the which by grace keepeth the law, but in a faith, the which looking vpon Christ, beleeueth that no breache of the law, no consent and desire against the law, finallie no sinne against the law, is imputed, or is Damageable to the soule: and that men actuallie violating the law of God & nature in such manner beleeuing, and by onely faith Doe in Christ vndoubtedlie obserue the law: that by Christ they are about the law, freed from the law, as not concerning their behauiours. And hereon wilt thou conclude, that this Doctrin Protestantish bendeth whollie to an vnreasonable, vnconscionable, brutish and a hellish life, to the mayntenance of sinne and wickednes, to the barbarising of all humane societie, and as a fit proiect of Antichrist, so an euident argument of his empire in the designes of the Protestantes; let the matter be neuer so fraudulentlie coulored vnder a pretence of faith, of trust in Christ, confidence in the lord, or of Christian libertie.

The cause
why a Pro-
testant de-
meth the law
impossible.
Hicr. l. 2. cont.
Iouin Aug li.
de Larb. ca.
18.

The positive lawes of the Church, & of the Ciuill magistrate, are admitted by the Catholike Hope as bands & obligations of mens consciences, and therefore for puritie and integritie of life it standeth in prime and floure against the Protestantes, acknowledging no such debt of dutie from them arising.

CHAPTER. XIII.

TH effects of true grace, as hath beene declared, on which Christian hope relyeth, are most iullic signified by such figures in the new Testament, as I haue presented as well the person of the holie Ghost, as also his inspired gifts, bestowed on the Catholick church. Namely tow of them, as remarketh S. Gregorie, do principally afforde such signification: to wit the shape of a dove, and that of fier.

How hope
doeth respect
auctoritie of
magistrate.

Greg. l. i. in
Iob. Cap. i.

¶ In the holie Ghost appeared, for that all who are replenished therewith do so accommodate them selves to the simplicitie of mansuete, that also they be inflamed with Zeale of iustice against the fautes of delinquentes. Humilitie therefore, figured in the doue, is the proper spirit of Christian Hope, not only courageous as by fier, setting vpon aduerser difficulties, but moreouer enclining by meekenes of the doue to lawfull superioritie: as that of the church, and ciuill common wealth, with all dutie, and obeisance. For in deede not only churches lawes do auaille vs to vertue, and beatitude, aimed at by hope, but also the formes, and decrees of ciuill societie serue much to the same purpose of vertue, and beatitude: and therefore effectualle are to be regarded by hope, as fit meanes to accomplish her desired end and designement.

The povvre
of a magistra-
te or comu-
nity of vvhath
force.

2. Publike authoritie is a necessarie meanes for a communitie to procure and preserve in it selfe the generall good of many, and to prescribe to each particular subiect what is to be donne, and what to be eschewed. And as euerie single member of a societie aymeth at his proper and peculiar good, so the magistrate, whether ecclesiasticall or ciuill, setteth before his eyes as the end of his commandrie the vniuersall commodity of the whole bodie and common wealth. VWherefore in that particular persons acc to lyue accordingle, as their actions may stand with the common advantage, therefore as in innocencie of conscience they cannot any wise endamage that common good: yea rather for it they are to be content to loose or impair their priuate vilitie; so likewise by bond of conscience, and vnder that greate damage of sinne, they are to submitt their allegiances to the obeying of the superiours iust lawes & decrees. And

Howe law
dooth oblige

as one which trespasseth against right reason, the nearest and moste immediate rule of our behaviours, consequentlie offendeth against God, author and giuer of that reason, so one rebelling against publike superioritie, as concludeth the Apostle, by a consequent offendeth against the soueraintie of Allmightie God, who appointed and imparted the same vnto man: *Therefore they that resist powvre, doe resist the ordinance of God.* What greater harme to conscience, than to oppose it self by transgression against the decree of God? *Those that doe resist, acquire to them selves damnation. Be you therefore subiect to euery humane creature for God.* Damnation is not due but for offence and sinne of conscience: neither is obedience to be surrendered for God, but for that conscience so prescribed. So likewise the Apostle S. Paule exhorteth seruants to obey their maisters, as in place of Christ, *doing the vnsill of God from the mynde*, and not onely to the outward appearance of the eye, but in simplicitie of your hearts, as for conscience sake, and vpon a feare not to offend God by sinne. The qualitie of which offence we vnderstand to be, according to the moment of the thing commanded or forbidden, in regard of the common good: and so by disobaying the publike magistrare in a matter much concerning the same, is contracted a mortall sinne, as the greatest harme of conscience, according to which conscience, and not onely *propter iram*, to auoide paine, as counsaileth the Apostle, men ought to lyue in subiection.

Rom. 13.

1. Pet. 2.

Ephes. 6.

The qualitie
of offence
committed
against the
law.

Rom. 13.

Christian li-
bertie vvhether
it consisteth.

3. Neither is this obligation in conscience to obey ecclesiasticall and ciuill lawes against Christian libertie, yea rather it is greatlie conformable thereunto: for what can better beseeeme our libertie, than occasions of vertue, and bonds that tie men fast to honestie and decencie of action, as vovwes doe, and precepts of superiours; in that the law still commandeth one vertue or other, and so is an obligation to vertue, to the exercise of right reason, as an office moste fitting Christian libertie? For our Sauour Christ is not so according to the Apostle the end of the law, as besides onely faith, either the law were superfluous, impossible, or not of force to oblige the conscience, but in this sense expressed by S. Augustine, he is rather the end of the law: *He is sayd to be the end, not for that he dooth consume it, but for that he dooth perfect it. For so vvhysay meane to be ended;*

Augustin in
Plal. 45.

ended, which is eaten, and a coate to be ended, that is finished; Christ is then the end of the law, because without him none obserue the law. So that faith onelie is not the complete obseruance of the law, whileste one beleueth, transgressing the same, such breache by him committed not to be imputed, but charity is absolutely requisite keeping the law. Men, saith S. Augustine, haue feared, to witt, those of the olde Testament, and they haue not fulfilled the law; others haue loved, in the new, and they haue fulfilled it. So that the differences, which parte those two lawes, are feare, and charitie, not obligation, and no obligation, condition, and no condition in respecte of the lawe, as brutishlie the Protestanter deuifeth. Those men feared and robbed others, these haue loved, and giues away their money: whereupon the true libertie of the gospell is reposed in charitie, that keepeth the law, not in faith that excuseth fro offence, when treisasse is against the lawe. There is, sayeth S. Augustine, a killing letter, but when the quickening spirit is present, it doth make this written letter in vs to be beloued, which before written outwardlie, as law, made vs to feare it.

Aug. in Ps. 98.

Aug. 1. de spir. & lit. c. 18.

3. The Protestanter generallie by his priuiledge of the Euangelical libertie, exempteth himself from all bond of conscience in respect of externall things commanded either by Prince, or Prelate; admitting no powre in man to oblige him in conscience. Thus Caluine determineth, expounding those wordes of the Apostle S. Paule. I know that nothing is common: By which wordes the Apostle subiecteth all things external to our libertie, so that in our myndes we conceiue the reason of that libertie. Heere also are comprised all ceremonies of free obseruation, that by no necessity mens consciences be bounde to keepe them, but they are to remember, by the benefit of God the vse of them to be subiect vnto them to edification. A counterie man of outs in his course and countrie Theologie sayeth, that no Prince hath powre to prescribe any thing vnder paine of sinne, vnto the partie, whome the law respecteth, in some sorte weere bounde before such law, by the law of God to the same: yet he confesseth, that some humane lawes bynde to performance by their vilitie, and that they can not be transgressed without sinne. In which doctrine with falcitie is combined a contradiction. For if some humane lawes can not be transgressed without sinne, then those lawes bynde the conscience as humane lawes, and not by vertue of sole deuine law: in that before the decree of the Prince, no such law or bounden dutie was knowen, or appointed for vs as rule of mens actions, and therefore the Princes harre, as teacheth S. Augustin, by his new decree dooth oblige in conscience, for that the contrarie fact to this obedience had beene no sinne, if the prince had not enacted his law. How then true, that no humane law can be commanded vnder paine of sinne and damnation, as he sayeth it can not? And if humane law hath such force of obligation, in that the law of God is contained in the law of the Prince, from which all powre of commandrie is deriued, we agree that Princes lawes bynde in conscience, in that they can not be transgressed without sinne against the law diuine. But hereon to impute the whole obligation to God his law, and none to the Princes statute, is follie and ignorance: For althoughe God his law be a generall rule of mens consciences, yet of them an inward and particular rule is righte reason, and it byndeth vnder sinne, althoughe with resolution of bond in it to God, as author of tighte reason. So a rule of mens actions, externe and immediate, is the powre in the Prince to make a law for vertue, and to draw forth a particular conclusion or determination of matter deduced from generall reason, which law of prince is our rule with obligation, althoughe it imple in it as cause the prime powre of God, from which the Prince originallie deriued what he hath for the gouernment of others. Then as Princes lawes vnder God are rules, so vnder him are they obligations of consciences, and conclusions or determinations of tighte reason: and hereon the transgression of the Prince his lawe, is a rebelling

The Protestants libertie against the law.

So did Aetius the Armanhetick expte himselfe fro appointed fates: Ne videntur esse sub lege. Rom. 14. Aug. de haref. Cal. 12 In lit. c. 19. Sect. 4. Field. l. 4. pag. 274.

The law of a Prince is of force from God to oblige.

Aug. epi. 166. Nam & inter homines potestas luit, & apud Deum forem non habebit, qui hoc tacere noluist, quod ei per cor Regis ipsa veritas iussit.

Field supra.

against reason, and against God, fountayne of law and reason. But will you heare of a trick of the Protestantish libertie? It is a matter of conscience to seeke and procure the good of the common wealth, and that therefore it is a matter of conscience to obey good and profitable lawes, so far as we are persuaded our obedience is profitable. So that when the Prince hath enacted the law, the matter must appeare at the barre of the ministers conscience, and the libertie of his gospel for a passe: and if he breake it in conscience, his faith will help him with a quittance from hurte, beleueing either it did not bynde in conscience, or the breache of it not to be imputed. Finallie as concerning resistance that may

Powver of the
subiect againt
the Prince by
the Protestants.

Abbat l. i. de
Antich. cap. 7.
sect. 6.
Bilton sur.
Lord. Salis.

be given to princes and their lawes, the Protestants are generally of opinion, that the subjects may beare armes in the field against Princelie proceedings that shall impair their rightes and liberties: and that they themselves, or the nobilitie, exempted from the prince, may iudge or examine the same. Princes now, sayeth one, haue certaine termes assigned them, the which if they exceede, those of the nobilitie thinke it lawfull by force to depose vnjust oppression, and to cast off that yoke, by which against the lawes they are oppressed. How then doe Princes holde immediate of God, and how the whole controuersie, in any bad demeanure of his, is to be onely remitted to God, as last period of a subjects obedience, when the nobilitie may rise in armes against the princes vnjust proceedings? yet for feare, his pen quaking, as it seemeth, in recording of this puritanicall doctrine, he addeth a soueraine treacle. It must be donne *Extra principis iniuriam*, withoute iniurie to the Prince. Mercie, good wise man of Gorham! The common wealth may rise in armes, the subjects may by fier and sword defend their liberties against the Prince, they may refuse to depose armes at his commandie, they may beseege his seruants in their owne houses, or in his courte, and yet all this gentleman like, and courteous warre in rose water, must be donne withoute iniurie to the Prince! How doe men of armes laughe to heare this flattering minister in his deepe policie! But to the triall.

Virtue procured by bōd
of lawes againt the
Protestant.

4. As we Catholikes acknowledge in our selues an obligation of conscience towards the lawes of the ecclesiasticall and ciuill magistrate, so doe we deeme, that moste stricte we are bounde to obey their lawes, as thereby directed to the exercise of vertue, in that euerie good law aymeth at vertue, and commandeth nothing els but the honestie thereof. On the contrarie side, it is a wonder to consider the carnalitie of the Protestant, and to marke how in some things he confesseth a necessitie of sinne, and in others freeeth himself from the same. The sudden motions of a naturall concupiscence before consent must needs by his verdit be mortall sinnes, to the end that men care not to sinne, as to busie them selues much to resist the forces of such enemies: and now the breache of the Churches and Princes law must be no sinne, or of any abilitie to endamage the soule of a transgressor with sinne, to the end that a gospelling or gossiping libertie may range at pleasure, and respect no souerayntie of superior. A strange kinde of scrupulositie in the former, and heere in this later a vast manner of libertie: the one and the other suteable to the desires of pleasure, and lawlesse concupiscence. If then the positive law of the Church and Prelate doe not binde in conscience, no sinne is committed if they be broken or violated, & danger of sinne is also auoyded, and thereby a principall inducement is taken away seruing to the vse of vertue in the oblying law. Also where commoditie and delight shall in priuacie make lure to our Protestant for breache of ciuill and ecclesiasticall lawes, what may restrain him from disorder, from hurting the communite? Not sinne, whose princelie conscience is eleuated far above the reach of any law of man. Not penaltie, in that secrecie of the fact, and crafty conueiance of the same, will barre out the proceedings of any tribunall. Heere is our Protestant now in his perfect libertie, sometimes to sinne, and yet not to sinne, as

other

other seasons not to sinne, when he well deserueth the corde, and the stretch due to a sinner. How can any Protestantlyuing thus inuested in his fancy and malepart liberty, proue himself a good subiect? I doe not say, a good christian, for this is but a waying man of the former, but a good subiect, an office pretended by the Protestant above heauen and earth: when he shall not sinne, offend God, or hurt his soule by robbing by transgressing of all the princes lawes and statutes? And who knoweth not but to obey this particular prince is originallie from a positue and humane law of the common wealth? If then ciuill lawes binde not the conscience otherwise then doeth the diuine law before ciuill ordinance, neither is the Protestante obliged in conscience to accept his maiesty in England for his prince, or to obey any of his decrees; in that before such ciuill cōstitution his personall dignity was not ordained: how then a good subiect? Can a parliament, or a common wealth enforce a man his conscience to accept of this man for a prince, sayeth a Protestant? No answereth the Caluiniſter, for we must allwayes know our selues free from all humane appointmētes, as things indifferent vnto vs, either to be accepted by the conscience, or otherwise. Heere lieth the good subiect ship, that is the Christianitie of a Protestanter, on the grounde. VVere not these the sonets of Protestantish ministers, recorded by our Soueraigne king James? *In their pre- vchments they often times defamed me, not that they accused me of any vice, but onely that I was a king; the which they deeme to be of all euils the moſte haynous: ſome of them ſpoke playnlie to the people what they thought in their mindes, ſaying, that kings and princes were in deede enemies of the eccleſiaſtical libertie, neither that they could patiently beare the yoke of Chriſt. But we will more cloſely for the mayntenance of vertue, honeſtie, religion and ciuilitie preſſe the Protestant with this argument.*

Seditious
Doctrines of
Filde.

Bail. Dor.

5. Right reason enformeth any subiect, that good and profitable lawes, seruing well to vertue, and to the common vtilitie, are to be obserued, therefore the violation of them is against right reason, and so sinne. The Antecedent cannot be denied; in that right reason preferreth the cōmon good before any priuate interest, & telleth vs, that if the law be violated, the common good is thereby empaired, and finally all princelie cōmandrie is like to come to contempt. The consequent is also euident: for that sinne is nothing els but a contrarying of right reason, the immediate rule of humane actions, and so a breache also consequentlie of the diuine law, from which reason doth descend. Therefore if the breaking of a ciuill law be against reason, it is against the ordinance of God, and a sinne. If it be answered, that it is a sinne in deede, yet not in respect of any bynding authoritie of the law, but onely in regard of God, and Reason, it will appeare but a foolish euasion. For Allmightie God as he governeth men by reason, so also by powre of superior, by his decree and law. For the determination of reason in many things to euerie particular subiect is not knowne, before the law of the Prince be enacted, and then reason concludeth by conscience, that is by a practi- call resolution, that the law is to be obserued. Also positue lawes of the Prince be not allwaile the first generall principles of actiue and ciuill life, or conclusions, euidentlie traced from them, but rather ordinarilie are applications of them to particular matter, and to circumstances of time, and place: and so binde the conscience by a proper vertue, and not onely by vertue of diuine and naturall law. VVhereupon the Apostle sayeth that this powre of commandrie in the Prince is of God, and so our rule of reason and conscience is from God. Also he affirmeth, that the violation of the princes law, is a resistance against the powre of the Prince, and therefore vicious and culpable, because it is a resistance also against God, that gaue that powre to the Prince. Then is the powre of a prince from God a rule for our reason and conscience, and a trespasse against his law is sinnefull, in as much as repugnant to his law and powre of

VVhy human
lawes bynde
in conscience.

Rom. 13.

92 *The triall of Christian truth, for the discoverie*

No sinne im-
puted to a
Protestant: no
black butter
will sticke
on his bread.

commandie given him by Allmightie God. But what needeth the Protestant be so scrupulous and dayntie, as to deny the breache of the Princes law to be sinne, as if he were asrayed of sinne, and not rather familiarlie acquainted with it? VVhy should he dispute whether it be sinne or no, whether the law bynde in conscience or no, when let the worst fall that may, a lyuelie faith will pay for all, will suppe vp all, will ransom all? And if he, in his faith and iustice, may withoute damage violate by concupiscence all the tenne commandments, as he sayeth he may offend in fornication, adulterie, theft, and yet be neuer the worse, to what purpose should he drede to deceiue the ciuill magistrate in smaller matters, as in transporting of a litle corne and armour, in wearing apparell forbidden, in not contributing to almes houses, to the building vp of Paules steeple, and in such minute obseruations, when a faith stronglie apprehendant, in a conscience neuer so rampant, will cleare the conscience before the Lord, and satisfie God, where the Prince is neuer so much iniured? There be the faire sweete ciuill subiects of the Merilands.

Hope by the Catholike faith is busilie sett on worke aboute prayer and pietie for the obtaining of heauenlie grace: the which virtuous function is abolished by the faith Protestantish.

CHAPTER. XV.

Prayer is reli-
gion, and pe-
nitention.
D. Thom. 2. 2.
q. 83. ar. 3.
Azo. l. 9. Inlt.
c. 29.
Aug. ser. 330.
Ep. 111.

Psa. 26.
Pl. 141.
Condicions
of praier.
Serm. 230.
Aug. Ep. 111.

Cyp. in orat.
Dom. Chryf.
hom. 19. ad
pop.
Aug. in Ps. 42.
Greg. l. 18. in
Job. c. 3. lib. 13.
c. 17.
Psa. 64.
Ila. 55.

AS the vertue of pietie and prayer performed towarde Allmightie God, in recognisance of his supreme powre and maiestie, implieth a certaine worship of him as the diuine Lord, & a repay of that dutie we owe vnto him as creator of all things, so likewise is it a singular meanes to incline his sacred prouidence to mercie and indulgence, as well to preserve in vs what grace we alreadie enioye, as also for the future time in the imparting of that gift, of which we stand moste in neede. Prayer therefore as well noteth S. Augustine, is an ascension of the mynde from earthlie things to heauenlie, a searching after heauenlie commodities, and a desire of that good, which is inuisible. Principallie this office and dutie of prayer is effected by the inward faculties of the soule: To thee O Lord my heart hath spoken: and sometimes is declared and stirred vp by the voice: I haue cried with my voice vnto our lord, and with my voice I haue requested our Lord. VVhereupon it receiueth an especiall force from the qualitie and condition of the person, out of which it proceedeth, as from the puritie thereof, and from a remouall by repentance of all such greuous offences, as are odious vnto Allmightie God: also from humilitie, prostrating in deepe submission the infirmities of our fraile natures before the infinite perfection of this ouerlaine king and essence, as teacheth verie well S. Cyprian and S. Chrysostome. For as fier the more pure and sincere it is from alhes, or other drossie admittance, heateth in greater seruor, so dooth charitie deuoyde of sinne and contagion of vice ascend by prayer with a more vigorous and violent motion towards Allmightie God. Moreouer this is the counsell of S. Augustine: visit thou, that thy prayer moue thee vp from this world to Allmightie God: make then for it thy wings, fasting and almes deeds. And then, as from the earth be drawne vp certaine vapors, the which after aboute congealed, then resolved, streame and fall in greate abundance vpon the same, and make it dronke againe with fertilitie, so what we in prayer present to Allmightie God, will procure the raine of heauenlie benedictions for the soules benefit, and increase in all vertue. Therefore nature her self, informed the Gentiles, that they were not to pray being rashe or in negligence, but rather when their bodies and soules were best adiu-
sed

fed recollected and sequestred from all other affaires, that with more reuerence and affection they might furnishe so sacred a dutie and function for passage thereof to heauen. On the holie dayes and feastes of the Priests sayth Plutarch, the criers go about in circle before, compelling the deuoted to iurtease and rest from all vulgar employments. So it is reported that the Pithagorians doe iurbeile men to adore the Gods passing by, or then to pray vnto shz, but onely to performe such pietie after a fitt purpose, euen after the departure oute of their houses. Also Clemens Alexand: a Christian Doctor in the primitive Church reporteth the same Pithagorians to haue enacted a law, that none should pray but in certaine expresse termes publickly conceiued and decreed, and that with a loude voice: Not that they deemed, as I thinke, God could not heare those, which prayed in silence or secrecie, but because they would haue mens prayers iust, the which none should be ashamed to pronounce before the companie. Hereupon vvasit sayd, so must we speake to men, as if the gods heard, and so with the gods, as if men heard.

2. And as in prayer we are to make petition of God his grace for sondrie effects and our indigences, so principallie for nothing more, then for remission of our sinnes, and for deliuerie from all harme by temptation & ghostlie perills, that frequerlie occurre in this mortall life, as we are taught in the prayer of our Sauour, *Forgiue vs our trespasses, and leade vs not into temptation.* Prayer therefore proceeding from faith, from the illumination and incitation of the holie Ghoste, hath force in it to moue Allmightie God through Christ his sonne and our Redeemer, to cancell and forgiue vs all our sinnes by iustification: *Petite & accipietis, Aske and you shall receiue: whereupon excellently well S. Augustine: Neither is the remission of sinnes without some merit, if faith obtaine it: Neither is it to be sayd that there is no merit of faith, by which faith be sayd, O God be mercifull to me a sinner: And he departed iustified by merit, faithfull, and humbled.* Moreover knowing this grace of iustification to be intertayned in our soules, as into so many brittle vessells through infinite occasions of sinne subiect to losse, and wracke thereof, therefore we praie to haue our head shielded and shadowed by the holie Ghoste against storche of concupiscence in time of battell and warre, from aboute with the protection of grace from greuous sinne, whose malice to be such we belecue, as that committed it will bereaue the soule of so precious a iewel. VVe pray then for to obtaine munition and strength in the season of temptation, as one according to S. Augustine, *The which is to be tried by fier, dooth not pray that the fier doe not touch him, but that he be not burned in the fier.* So we pray not to be cleane ridd of all temptation, but that against it we be defended by the grace of heauen. *Holdes that thou hast,* sayeth the Euangelist S. Iohn, *least that an other take thy erorine:* Out of which wordes Saint Hierom refuteth both Pelagius, and Iouinian: the one denying the necessitie of grace, the other affirming, that by no sinne iustice is subiect to forfeiture or miscartage.

3. Also when as faith discovereth vnto vs that all Christians in generall are members of one bodie, forthwith charitie is redie to take care of all that be vnited in this mysticall bodie to our head and soueraine Christ Iesus, mourning and weeping with those that are in affliction, and helping all by prayer which stand in neede of succours from Allmightie God. *I beseeche you* sayth the Apostle S. Paule, *let prayers be made for all men.* Neither doe we forget our brethren in their paynfull sufferances and satisfactions enduring God his iustice in Purgatorie, procuring by our sacrifices and prayers, in what we may, their releefe and indulgence from the mercie of God: vpon which opinion Constantine the greate, as recordeth Eusebius, tooke carefull order to be entombed in Constantinople neere vnto the bodies of the holie Apostles, that by the pious concourse of the people thether, and their prayers, he might, departed this life, gayne pardon and remission.

Plut. in Num.
Cic. l. de legi-
bus.
Senec. li. 1. de
Benefic. c. 17.
Clem. Alex. 4.
strom. in fine.

Prayer for re-
mission of
sinnes & pro-
tection ags. n^o
temptation.

Aug. Ep. 12. l.
2. cont. Parm.
c. 8. & 9
Math. 6.
Luc. 11.

Math. 7.
Ioan. 16.
Aug. Ep. 105.
Ps. 139.

Ne deserti e-
ius adiutorio,
alicuius ten-
noni vel co-
scntiamus de-
cepti, vel ce-
damus afflicti.
Aug. Ep. 121. c.
11.

Aug. lib. 1. de
serm. Dom. c.

14
Cypr. in Orat.
Dom.

Apoc. 3.
Hier. contr.
Iouin. ep. ad
Crisiph.

Prayer for o-
thers.

1. Cor. 12.
Mach. hom. 1.

Rom. 12.

1. Tim. 2.

All vertue re-
ferred to

prayer. Fides
credit, spes &
Charitas o-

rant. Sed sine
fide esse non

possunt, ac
per hoc & fi-

des orat. Aug.

Enshir c. 7.
Euseb. l. 8. vi.

Const. c. 38.

Enemies of
prayer.
Tyr maxim.
ferm. 30.
Castro verb.
oratio, Plut.
in vita Epic.
Pagans, le-
vites, Pelagi-
ans, and Pro-
testantes, pre-
sume of the
felices against
the provi-
dence of All-
mightie God.
levites pre-
sume vpon
the letter of
the lawe, Pa-
gans, and Pe-
lagians on na-
tures, forces:
Protestantes
on a deuised
grace. August.
Tract. 33. in
Ioan. c. 12. de
bono viduit.
cap. 17. 18. vt
quid peto a
Domino
quod in mea
posuit pote-
statē? Epi. 92.
Aug. de heres.
88. Ep. 109. de
Grat. Christi
c. 4. epi. par.
ad Innoc. 10.
1. Concil. 12.
de pecc. mer.
c. 5. epi. 107.
VValdensis.
Tom. 1. c. 1.
Luth. Conc.
4. Aduent.
Prayer for re-
mission of
sinne against
the Protestants.
Psal. 67.
Mich. 1.
Luc. 7.
Luc. 14.
Psal. 50.
The back-
ward prayer
of the Pro-
testant.

4 I omitte heere to recounte the opinions of certaine philosophers, as of the Stoi-
kes, and Epicures, attributing all euents of things either to fortune, or to fatalitie,
and so acknowledged no vie of prayer or deuotion to obtaine any effect the which o-
therwise was not to fall oute from God his especiall prouidence. Diuerse heretikes,
some directlie, others in consequence haue opposed their errours to this heauenlie du-
tie of prayer and deuotion, but about all two; namely Iouinian; and Pelagius. Iouinian
held opinion, that the grace of iustice once attained could not be after lost by any mis-
demeanure of man, and so thereby he made void all prayers for grace against tempta-
tion, and the manifolde hazardes of this mortall life; as if the iust in this respect had no
cause of prayer or supplication to God. Pelagius denying the necessitie of grace in-
warde, and super naturall concurrence of God with man, did likewise render vaine and
superstitious all prayer acquiring of Allmightie God remission of sinnes, protection
from the euill of temptation, or finallie for any benefit of God free & gracious, frelie in-
spired, as reporteth S. Augustin. Accordinglie the Albigenes, the wiclefians empaired
also the vse & practise of praier, deming that God did not require at our hands the office
of praier and supplication, being content with the externe workes of the other ver-
tues. Luther and Caluine vpon the conceit they make of their pestilent faith of iustifi-
cation, as they destroy therby all vertue, so in particular this highe and necessarie func-
tion of prayer. *Euerie hari, sayeth Luther, the which hath this knowledge of himselfe more
perfect; hath a vray more redie and facill vnto the lorde, although in the meane time he should
drunke nothing but malmesie, walke vpon roses, and neuer pray one vworde.* Caluine likewise
teaching that euerie iust person by a diuine faith is to beleue, that his sinnes are re-
mitted, & that he cannot possible loose his iustice, maketh void the vse of prayer for
remission of sinnes, or protection against temptation. To pray for the ghostlie good of
thers, neither is it by him auailable, in that none haue the grace of iustification or o-
perfeuerance by an others prayers, but onely by the faith of their parents, or by God
his predestination. Lastly abolishing the ecclesiasticall tradition both of liturgie, and
also of diurnall and nocturnall prayers, vsed in the Romane Church, shew themselves
maine aduersaries of prayer and deuotion, as in the Triall shall appeare.

5. Allthough the faith enforme vs, that innocencie and the estate of iustice make our
prayers more gratefull and acceptable vnto Almighty God, least that in his presence,
as dreadd the kinglie Prophet, *offenders flay away from the face of him, as vray dooth
from the fier: neuertheless in the new law for sinners also we know to be appointed a
sacrifice and expiation; neither dooth our Sauour Christ disdain the approche of a
penitent Magdalen, of a leper, or the miserable estate of a prodigall childe hauing wa-
sted his substance for heauen with miscariage of offence and lawles deperment on
earth. For hereupon cried holie Dauid: VVash me more O Lord, from my iniquitie, and cle-
ansse me from my sinne.* And hereby we vnderstand, that not onely faith is auailable to the
remission of sinne, but also prayer, as effect of faith, is to contriue the same. On the
contrarie side the Protestanter euen after greate & haynous crimes acknowledged no
reason or cause of prayer tending to the remission of his sinnes; in that by his faith, it
remayning in the verie act of any crime, he beleueth no sinne to be imputed to him
by God, no sinne to endamage his soule, no sinne to be allredie vnforgiuen: therefore
for one that is faithfull, and well intelligent of his owne predestination and childship
with God, it is needlesse, yea repugnant to his faith, to pray for pardon of his sinnes.
Can any man consideratie pray for that, which is now obtayned, and certainlie by di-
uine faith knowe to be for the present in possession, and that as suerlie, as God reig-
neth in heauen? May any pray with reason for the Incarnation past and beleued, for
the creation of the worlde? how then for remission of sinne before prayer certtainlie
attayned

attayned? They answer, that the iust and faithfull pray for remission of sinnes, first thereby to confesse the same alreadie performed to be the mercifull gift of God? then that they may more and more be confirmed in faith against temptations to the contrarie, by a knowledge and inward feeling of spirit. But what a grosse abuse it this against the worde of God, a violent wresting it from the proper and naturall sense? Dooth not our Sauour expresse will vs to make this petition, *And forgive vs our sinnes*? Yet forsooth the meaning must be by his extrauagant glosse, to giue him thanks for their pardon and remission. O soule deuise of Antichrist against pietie and deuotion! Did not Pelagius himself thus pray, an enimie of Christ, and of his grace, and so vnderstand these two petitions, *forgive vs our sinnes, and leade vs not into temptation*, as spoken in way of humilitie, and recognisance of God his benefiter alreadie bestowed; praying for humilitie sake, not for necessitie of a future or farther effect from God, as is reported in the Councell Aurelian, by S. Augustine, and by the Councell Mileuitane? It is one thing, as telleth vs the Apostle, to giue thanks, an other to make entreatie and postulation; & the Protestantish minister turneth with Pelagius, all prayer for remission of sinnes into thanks giuing; as if he prayed for the creation of the worlde, for the passion of Christ. As concerning the other cause of prayer in this affaire alledged by the Protestant, it is superfluous, and expresse against the worde of God: for the Scriptures and fathers tell vs, that we must pray for remission of sinnes, and the minister aduertiseth vs, we must not pray for remission of sinnes, but onely for the perfect feeling and touch thereof, and for our comfort in assurance of the same. Is this to stick to the worde of God, so iniured by the vile impious babling minister? And of what purpose then is his prayer? For a strong faith. But he knowes this faith can not be lost at any time: so then if he suffer a litle perplexitie and anguish of dubirance, why should he be so busie aboute prayer, seeing that faith, iustice, and infallible predestination doe not depend on prayer, but onely a litle needlesse refreshment, to the end that a minister when he hath playd the knaue, yet may beleue withoute all doubte that he is a childe of the lorde and predestinate? A sweete peece of prayer! If heere he suffer his purgatorie in some distrust and temptation, and yet be neuer the worse, faith still remayning with iustice, and he allwayes a childe of the lorde, why should he trouble his braines with idle prayer? Is it not a fine ceremonie of prayer, that cometh from a man doubtfull in his faith and halfe an infidell, and from one that prayeth for no necessarie thing, but for a litle sweete meate of consolation, for an apple, or a figge to expulsee fooles pen-siuenes? Is there then no more vrgent causes of prayer? By impious Antichrist.

6. To the like vanitie also dooth the Protestanter reduce the other petition of our Lords prayer, *And leade vs not into temptation*: for if the Protestar be now assured that by no ensuing temptation he shall lose his iustice, or hurte his soule with damage of grace or heavenly blisse, to what auaileth this petition? He needes no more rayne, whose harvest is all reddie in the barne; neither the Protestant any more grace from a boue, all cocksure at home. VVhat a bestialitie is this for a Protestant to deeme himself in this life out of all haward of temptation, and to doubte of it is infidelitie by his accounte: yet he will pray to this effect, that he may not seeme altogether irreligious, desiring in his prayer a comfort in his conscience, that as indeed he is free by a present faith from all anoy by temptation, so he may in full assurance and perswasion of the inward man know and feele as much; and be no more vexed with suspitions, with doubtles of the contrary. VVell then prayer, I see, is not of any necessitie with the Protestanter, but onely an idle banquetting dishe for a few confectes of consolation. If he pray not at all, yet in vertue of his faith shall he be sufficiently defended from temptation: yea if onely his father was a good Christian, his personall iustice is suer enoughe in a castle not to be expugned

Luc. 11.

So Pelagius did inter-pret Scripture. Aug. ep. 90. 91. 92. 107.

Conc. Aurel. ep. 50. par ad Innoc. Conc. Mileit.

1 Tim. 2. The Protestat is a pelagian heretic.

The Stoicks relying on fatalitie prayed for a fashion: Plutarch De placit. Stoic. do doe Protestants.

The Protestat dooth not pray against temptation: no lesse then Pelagians: Aug. l. de Nat. & Grat. c. 34. 35. l. arb. c. 13. Protestants are Pelagian heretics denying necessitie of prayer in regard of perseverance in grace: Aug. Ep. 107.

ned

Non quia
hoc audent
aperte dica-
re, led eorum
sententiam
velint, nolint
hoc vtrique
sequitur Aug.
Epist. 144.

No cause
vvhy a Prote-
stant should
pray for his
brother.

Calu. in ca. 5.
Ioan. & 13.

Aug. 1.2. cont.
lxx. Petil. c. 105.
1. de unit. Ec-
clesiæ c. 16.

Aug. de Dono
petieu. c. 4.
Ep. 90. 105.

Aug. Tract. 13.
in Ioan. c. 12.

Prayers of
the Catholike
Church.
1. Theſ. 5.

Conc. Mil. ca.
12. Toll. c. 2.

Psal. 118.

ned, by sinne or the diuell, And let the worst fall that may in want of prayer; he shall suffer onely now and then a litle pang of distrust, beginne to shake some thing in the sockett; but after it will passe, and his faire faith beginne to rise vp merilie in the pleasant morning of self perswasion, and then it shall accertaine in a merie moode the crased conscience of our Protestant, that all is well, that he is iust, the childe of God, and euer so to remayne in that estate. Is not this a prettie plumme for a foole, or a delicate soppe for a dogge, that resolues neuer to care more for prayer, heauen or religion?

7. And why should he pray for his brother, or for his cogregation? Are the honest men, good Christians, or no? yea forsooth: Then what neede of prayer, when as God his predestination dependeth not vpon the prayer of any Protestant: for whome sufficiencie to saluation is fixed in the faith of their patents, and God his covenant with Abraham? Are they perhaps infidells and aliens out of the Church? If so, what can auaile for them prayer, yea of the best, being indeede a mortall sinne in him that prayeth, as the Protestants grant, and odious to God, needing it self pardon and remission by faith: Thus the wicked Antichristian faith in the Protestanter destroyeth all occasion of prayer and supplication to Allmightie God: to the bane of all pietie disgorged from oute the mouthe of Caluine, sanctification in the children of God hath such a roote in them, that it neuer can be pulled oute: Let the diuell pull and hale with the breache of all the tenne cōmandements, yet iustice sticketh fast in the soule of an offender. Good God, if wicked persons neede not to praye, what small neede haue honest men: VVell now I see, that it is sufficient for the Protestantes, that they enioy Luthers roses and malmesie, and neuer pray at all. Of which protestantish pride, vanitie, and impietie a president was geuen by the Bishops of the Donatistes, as reporreth S. Augustin: who auouched theselues so to be so seled in grace & fauor of allmightie God, that they needed no prayers of the laitie. VVhom S. Augustin thus worthelie derideth: *Assuriclie yee are grates men, highe, heauenlie and deuine: and in deede not so much men, as Angels: yet that pray for the people, but will not that they people praye for you: Do youſe horry detestable is this pride?* In like manner protestantes chalenging to them selues an estate of irremoueable iustice, disdaine the prayers of others, as auaileable for remission of sinne in them, or continuance of god his grace. Moreover Protestātes do treade the steps of Pelagius, who as noteth S. Augustin, euacuated all the petitions of our lord his prayer, denying the necessitie of grace. For yf the Protestant be now assured that his sinnes are not imputed, can he praye: *Forgiue vs our transpasses*: yf he bee established in grace vnloueable, howe can hee praye: *Hallowed be thy name, thy kingdome coome, leade vs not into temptation*? he standing in neede of no suche grace, which all reddey is not graunted & established. To what purpose sayeth S. Augustin pray vvee not to be ouercome by temptation, yf it be absolutelie in our one abilitie?

8. But the Catholike Church is wonderfullie carefull how day and night and continually, as the Apostle exhorted, she may employ her children in prayers, in familiar speeches with Allmightie God. By reason whereof as we make a more euident confession of our owne weaknes, so likewise by so frequent an appeale to God his highe goodnes, we much recommend the same VVe haue therefore a liturgicall prayer of sacred persons expressed in certaine rearmes, comprised in a recorded forme; & to vse any other manner of deuotion in publike seruice, than is layd downe in some synod or Councell, is forbidden by the Mileuitan Councell, and also the Tolletan: which publike prayer we diuide into certaine howres, as into the Matins, the first howre, the Third, the Six, the Nynthe, Euenfeng, and Compline: as it were in this obseruation of seuen times prayer to imitate holy Dauid, who euerie day to that number prayed vnto Allmightie God. And also this sett number of religious howres we applie to the signification

tion and commemoration of certaine memorable and considerable points of Christ his passion, figuring them lyuely in our thoughts by this our piouſe custome.

*Hæc sunt septenas propter quæ pſallimus horas,
Matutinum ligat Christum, qui crimina purgat;
Prima replet spiritus, causam dat Tertia mortis;
Sexta a cruce nectit; latus eius Nona bipertit;
vespera deponit; tumultu Completa reponit.*

*For these respects the howeres ſuen we sing, as wills religious write:
The matins byndeshim to a poſte, who currs by grace our ſinfull pitie.
Prime doth his face with ſpote deſile: the third for death alowde it crieſ,
The ſixt naysles him vnto the tree: the Nynthe with lance did gorch his ſide
Vſhers depoſe him from the Croſſe,
And Complaine in graue entombe his coarſe.*

S. Cyprian applieth this manner of ours to the Presidents of God his Sayntes, as of Daniell, who prayed thrice a day, of the Apostles, that went into the Temple to pray at the ninthe houre, of Cornelius, who at the same time had a vision from an angell. *which spaces and times before the worshippers of God had determined; and for their prayers obserued appointed times* Namelie the prayers and psalmes vsed in the deuotions of the ancient cleargie in the night time S. Hierome recordeth; *in the night we must rise twice, or thrice.* And before him Clemens of Alexandria maketh mention of them, who designed for their prayers, certaine and limited houres, as the third, the sixth, and the ninth: and of night prayer: *Therefore the holie myſteries are especiallye kept in the night.* Also Saint Cirill of Hierusalem: *When is the mynde to be applied to prayer and psalmes more ſilie? is it not in the night time?* S. Chrysostome thus relateth the practice of the auncient & holie monkes: *After the cocke crowing anon in the cemethe the Prelate, and by a stroke of his foot onely calleth them all vp: neither is it lawfull for them to sleepe (spoiled of their clothes. Then rising they sing propheticall hymnes, with much decent agreement of voices and tunes aptlie composed: They celebrate after the third, sixth, and nynthe howeres, and lastlie their euenſong. To conclude, as concerning the recitall by alternation of voices of the psalmes of Dauid, thus S. Chrysostome: To those that watch in the Church, the first, midst, and end is Dauid. To those that rise earlie to sing hymnes, the first, the midst, and the last is Dauid: If any pompe be to be shewen in any ſueralles, Dauid is first, the midst, and the last: If religious virgins be at worrie, Dauid is the first, the midst, and the last. Also S. Hierom, S. Ephrem, make mention of Dauids psalmes song by verse: likewise S. Gregorie Nazianzen, S. Gregorie Nilſen. To which pietie expreslie the Protestants professe and protest themselves viter enemies, deeming the sacred tradition of the Church in this point altogether superstitious. Protestants rise in the night to pray: Protestants obserue such distinct houres of prayer: Onely faith, onely faith makes to them day and night all one for impietie, and all licentious libertie Heere might be added the ceremonies of the Catholike liturgie, the maiestie of Churches in their furniture, the presence of the dreadfull host vpon the Altar for sacrament and sacrifice, wonderfullie inclining all to prayer and deuotion, empaired, denyed, and abolished by the Protestantish faith of a quicke dispatch in iustification: But of this in the matter of religion occasion will offer it self more conuenient. The protestant therefore hoping for beatitude withoute prayer, doeth presumptuously endeavor to ſlie withoute winges of grace. But especiallye according to the doctrine of the Protestant, no person through greiuouse offences onte of God his fauor, and estate of iustification, ought to pray: for by his opinion, as all workes of they vertues be mortall sinnes in the verie regenerate, so is also prayer, and therefore in suche as bee not regenerate, it is not only a sinne, but also imputed to them as sinne, where iustice is wanting to excuse it:*

Cyp. de O.
rat. Dom.
Act 1.
Act 10.
Hierom. ep.
ad Siricum,
ad Eusto. h.
in c. 14. Math.
Clem. Alex.
4. Strom & 7.
Chrys. hom.
19. ad pop.

Chrys. homi
6. de poen.

Hierom. epi-
taph. Paul. c.
14. Ephrem.
test.
Greg. Naz. in
S. Basil.
Greg. Nilſ de
obitu. Macri-
nor.

Catholike Hope unwillinglie undergoeth the workes of mortification; whereas the Protestantish faith of iustificatiō abhorreth and maketh vnterlie voidē so necessarie and holie a practise and institution for vertue and goodnes.

CHAPTER. XVI.

Mortification
necessarie.

Colof. 3.

Rom. 6.

Matth. 20.

Marc. 10.

Inward mortification.

Men made
Princes by
Mortification.

Basil. Hom. 11.

Horat. serm.

Mortification
of a solitarie
life.

THERE be two things of especiall recommendation in the Christian doctrine; The one concerneth a perfect acknowledgement of the infirmities and maladies accompanying man his nature. The other a trust and hope in the mercies of God through our Saviour Iesus, and a firme expectatiō of help and succours from thence. Yet notwithstanding we are not so to relye on the benefit of Christ and of his grace, as if to the recuring of our diseases, to the correction of our euill inclinations, we were not to moue at all, or worke, but amongst other holie endeouors of vertue, and cooperation with grace, we are to haue a principall care, that we by mortification restraine, and by rigour of discipline, seeke to laboure against the straine of our owne concupiscences, and so thereby weakening them, and chastising them by some seuerer afronte, the reasonable part of the soule may be more strong and resolute in the pursuite of honest actions, and effectually procurement of the honour of Almighty God: *Mortifie your membres*, sayth the Apostle, *that are vpon the earth: If you mortifie the deedes of the flesh you shall liue*. This practise of mortification sheweth originalle from the soule curbing and restraining the inward affections thereof: and from thence proceedeth to the sharpe discipline of the sense & bodie: which seemeth vnto me, as by a picture, signified by the cupp of our Saviour, proposed to the children of zebedeus: not onlie representing their martirdomes, but also the interior mortifications of their inward dispositions: as of their iudgements, of their free will, of their inclinations in their appetite sensitiue through loue, hatred, presumption, and feare. For to omit sondrie similitudes taken from the cupp in this behalfe, in this most aptelie the doctrine of mortification is declared, that as the liquor droncke out of the cupp passeth in to the bodie and secret partes thereof, so ought mortification not onlie to fall vpon the exterior shape of a man, but it is to be taken in, that is, it is to be applied to the repressiō of natures in'olences in her most retired and concealed passions and humors. By the drinke of which cupp promise was made to the Apostles, and in them to vs all, that in vertue thereof they were to be kinges and princes domineering ouer their affections, as lordes of the beastes of the felde, of the fishes of the waters, & birds of the aire: as interpreteth that place of Genesis morally S. Basil: and finally as crewpelates and Rulers to sit on the righte hande of Christ, and on his lefte in the kingdome of his church. nether by prosperitie or aduersitie to be remoued from their decreed purpose of vertue and good life.

Rex est qui posuit metus & diua pectoris mala

*He is a king, that sdaines to feare and drade,
who passions force in brest downe doeth tread.*

But let vs come to the particular practises of this mortification.

2 First then, as we see in brute beastes, their naturall concupiscences and fiercerenes of them to be calmed, and as it were hushed alleepe, when from their fantasies are sequestred

questred the objects and allurements of their delights, so if man withdraw his conuer-
sation from the occasions of forbidden pleasures, as from the matter of ambition, of
carnalitie, his sensualitie, although he otherwise vnquiet and ditterpered, will yet be
more milde, and lurke as it were in her denne with the lionesse in a slumber, hauing
forgotten her prey or contentment.

Suadetque licentia luxum.

Occasion caused by licence large,

For pleasures force dooth giue the charge.

Claudian.

In this respect the auncient fathers, men now of so rare memorie, and then of so gre-
ate desert, did retire themselves from populatime, from the aduancements of this
worlde, as a meanes to curbe and ouermulte concupiscence, otherwise potent; tur-
bulent and outrageous, both in respect of the vnderstanding, as also of the will and af-
fection; as S. Chrysostome, S. Baill, S. Gregorie Nazianzene, S. Hierome, monkes
& deuoute worshippers of God, also exemplar reformers of nature; who fiered with
zeale for the conquest ouer concupiscence, departed the Citties, to receiue with Moi-
ses in the desert the law of the Gospell, that is perfect charitie. *Let vs go into the field and
make our abode in the villages.* Hauing therefore such presidents, as also from Helias ly-
uing in the mountaine of Carmelus, from the Rechabits inhabiring in solitude the ban-
kes of Iordan, from S. Iohn the Baptiſt, yea from our Sauour Christ an inhabitant also
of the wildernesse, and at the time of prayer generallie withdrawing his person, we are
to harken to the counsell of S. Gregorie Nazianzene: *we must procure our rest, that with
a mynde not troubled we may conuerſe with Almighty God: Againe solitude is a goodlie thing,
which I am taughte to thinke by the Carmelitane mountaine of Helias, by the desert of S. Iohn, and
by that hill, vnto the which Iesus did depart so often, and remayned there with a quiet and re-
collected minde.* Yea the Apostles, following Christ our Sauour, abandoned what worl-
dly commodities they had, to enseoble in themselves concupiscence. What aduantage
made S. Baill of his retired and mortified life, thus he reporteth. *I depart into the moun-
taines as a little sparrow: thereby as a sparrow am I deliuered from the snares of the fowlers.* I
remayne in that solitude. O malicious cogitation, in the which our Lord did abide. Heere is the o-
luee of Mambré, here is the ladder reaching to heauen, and an hoste of angells scene by Isaac. Heere is
that wildernesse, in the which the people of God was purged, and receiued his law, and so
broughte into the land of promise did beholde God: Heere is the mountaine of Carmell, in which li-
uing Helias did please Almighty God. Heere is the field, into the which Esdras descending by the
commandement of God, brought forth all the diuine bookes. Heere is the wildernes, in the which
blessed Iob did eate of the locustes, and preached penance vnto men. Heere is mount Olivett, to the
which departed our Sauour to pray, and taughte vs to pray. Heere is Christ a louer of solitude,
for he sayth: *wherever two or three are assembled in my name, I am in the midst of them.* Heere is the
straight and narrow way leading vnto life. Heere be doctors and Prophets wandering in wil-
dernesses, on mountaines, in the caves of the earth. Heere are the Apostles and the Euangelists, and
the solitary types of monies. The proportion and measure of this retraicte and mortifica-
tion is to be taken according to euery ones vocation and qualitie of affaires belong-
ing vnto him: so that although he all benot to imitate the monke or the eremite, or the
high perfection of this mortification by departure from out the worlde, yet all are in
generall to withdraw themselves from hazard of sinne, where is probable danger there-
of in any conuerſation. And as sea and land setue men diuerslie for their vses, so the
private and publike life are to be mixt and tempered for the more good of euery parti-
cular person; but especially for the communitee, for whose sake the monke and the
eremite in charitie are to quiet and leaue sometimes their closets and cells, to preache, to
teache and conuerſe among others, as well noteth S. Gregorie Nazian. Besides this

S. Aug. lib. de
Morib. Eccl.
Cathol. c. 11.
it is descri-
beth the vo-
lutes of Mon-
kes and Nun-
nes: and also
of others in
the clear-
gle, as con-
cerning their
chastite, fa-
sting, & obe-
dience. ep. 86.
Can. 4.
1. Reg. 18.
Luc. 1.
Luc. 5.
Greg. Naz. o-
rat. 17.
Orat. 16.
Baill. de vita
solit.

Psal. 121.
Math. 4.
Gen. 18.
Gen. 18.
Leuit. 16.

1. Reg. 18.
1. Esd. 7.

Math. 3.
Math. 18.
Heb. 11.

Greg. Naz. o-
rat. 20.

sacred reason of mortification by a retired life, and by the alteration and succession vpon good occasions of both the lyues contemplatiue, and practicall, Seneca yeldeth an other commoditie of it ciuill and politike. Conuersation aboute different affaires, not well appointed, dooth both trouble, and aluener v affections, and maketh sore againe what in mans mynde is vreake, and not well cured. yet notwithstanding solitude and the active life are to be mixt & mutuallie exchanged. Solitude will make vs to desire the companie of men, & the life cause vs to desire our selues: and so one will be the remedie of the other. Especiallie we Christians are to imitate the Elephants in chace & danger, who knowing themselves pursued for their yuorie tuskes, in the course dash and breake them in peeces, as recordeth Solinus, to the end the hunters may surcease from their game: so we are to mortifie such splendour or graces of our bodies and soules, as in vs the worlde desireth for it seruice against All-mightie God.

3 To mortification also appertayneth a more harde entreatie and handling of our bodies, to extinguishe or mitigate the heate of concupiscences humour therein, to make it faint and tractable by reason and vertue: For it is Sathan, as noteth Saint Ephrem, which seeketh, according to our Sauour his testimonie, after moiste places for his seate and empire: that is for such bodies, as flow againe in riot of diett, and surplussage of pampering delights.

Tunc viuere caste

Asperius, cum prompta Venus. Tunc durius ira

Coniulimus, cum pama patet.

More hard it is then to be chaste,

When Venus hath her offerings caste;

So from anger then to refrain,

When poyre affordes desired payne.

We must allwayes repute there to be Troy, where is found Helena, that is a life continuallie subiect to flames and destruction, where pleasure beareth the rule: whereupon I speake the Apostle S. Paule chastise my bodie, and bring it into seruitude, least that which I haue preached to others, I my self become a reprobate. No man can be ignorant what force the bodie hath vpon the soule, when it commandeth vnbridled, whose motions, as telleth vs S. Basil, arise euen to the secrecie of the mynde, as a stone, sayeth he, cast into the water, doth not onely moue those parts, which it substantiallie toucheth, but also far off by certaine orbs and circles, that thereon ensue. Therefore we must be prouident in soule, in spirit, and in reason against this ieopardie, and by mortification suffer not the bodie to be superiour. If nature hath instructed diuerse creatures, deuoid of reason, to help themselves against perills and dangers, and their owne infirmities, how much more are we, knowing the incommodities of a corporall libertie, to repress the rage and furie thereof? what in this kinde is practised by foules, fishes and beastes, is thus by Cassiodorus recorded from the mouthe and penn of kinge Theodoricus. Certaine bird conuersing with fishes foreseeing naturallie tempests to come, or as the deepe and retire themselves to shore. The dolphins fearing the tempests of the sea make stay aboute the rockes in shallow places. Fishes called Echins, as fishes honeycombes, or bonns: he rendermes, purple delights, the riches of the sea, whilst they know of tempests to come, desiring to change places to balance their lightnes, saie what stones they can holde, & as it were thereby anchored from to the rockes. Foules doe change contraries when winter approcheth. Wilde beastes for the conuasion of the times take order for their denns: And should not men be more careful to furnishe themselves with such things, as they may after desire? But how much the more importantlie are we in this kinde to be vigilant, in that the pleasures of the bodie, and iollitie thereof tend to the eternall hurte of the bodie and soule in man: VVhat by the example

Seneca. l. de
Tranquil.
cap. 54.

Solin. l. de
orbis.

A life peni-
tentiall.

Ephrem. l. de
Pen.
Math. 12.

Claudian. in
Honor. vers.
160.

Seneca. Agam.

1. Cor. 4.
Basil. l. de
Virg.

Itaque non
reiciendis
genetibus ci-
borum quasi
pollutis, sed
concupiscen-
tiae perdo-
manda, & di-
lectionis Fra-
trum relin-
da inuigilat
omnis iuda-
stra. Aug. de
Mor. Ecclesi.
l. 1. c. 31 & l. 2.
c. 11 Epist. 86.
Cassiod. lib. 3.
cap. 49.

ample of Christ S. Chrysostome exhorteth vs vnto is worthie the noting: *Christ as man hath humbled himself, he hath redeemed thee with his precious blood, that feedeth all flesh; he that hath crowned the heavens with starres, hath bene crowned with thornes, obedient euen vnto death: wherefore it is conuenient for the in this life not to be iocund, but to lament, and to beleue him, that speaketh: you that say in your hearts, and are compunct in your beds, meditating by night vpon that we haue donne with sobes and sighes: wherefore mortifie thy bodie, that thou mayst praise God in the timbrell and in the quire.* A principall exercise we take to be fasting, seruing to mortification, that is a sacrifice or decimation of the bodie it self, as speaketh S. Gregorie of the lent: thereby not onely practising the vertue of temperance, but also satisfiying for temporal paynes due to sinnes remitted: *Allmightie God will spare vs, sayeth S. Ambrose, if we spare not our selues.*

4. The maine soule and substance of the Protestantish religion is whollie against the doctrine of mortification: For if all be iust by the iustice of Christ, and by no other worke, yea if men are to abandon trust in their owne workes, of what purpose or commoditie is mortification? In the act of any sinne one may by faith beleue Christ his iustice imputed vnto him, that God is his God, and Christ his Christ, therefore he may performe the same alio when concupiscence is neuer so strongly pampered, and mooste importunate in commaundrie, who will say, that one with a fat bellie can not as well beleue the gospell, as an ether of a leane, or one inflamed in hotte blood, as suerly as an other in colde: For there is no oppositiō betwixt concupiscence, businesse of the flesh, & faith in Christ, the one placed in the bodie, the other in the soule. Neither dooth the solitie of the flesh incite allwayes to incontinencie, to distrust the promiscs of God, but rather to fornication, to adulerie, enuie and such like: so then faith is in security freed frō all impediments, whilest delights are purchased & pursued for the body: and euen then the Aile of Apulius graeth on no other past than vpon reles. It is not mortification, say they, or workes of penance that iustifie, that mayntaine iustice in any: no, onely the worke of faith, that standeth for all in Christ Iesus; whilest the Romanes vainlie take holde of austeritie, of sharpe discipline, thinking by their workes of hairecloth to procure or prelerue iustification, and thereby saluation. No, all is in the Lorde: beleue and then thou hast all, and whilest thou beleuest, no worke of thine, nor of the diuell, can endamage thy soule. Is mortification expedient at the leaste to auoyde mortall sinne? Nothing lesse: seeing that it is impossible for the iustest man to be withoute mortall sinne, yea withoute the manifold breaches of all the tenne commandements. what needeth then this corosiuē of workes? beleue and thou art mortified enoughe. Examine we now the particular differences by the rule of Hope.

5. Althoughe it be a bitter thing and distastefull to weane our senses by solitude and retraite from the desired allurements of their objects, of their best and dearest ioues, yet who seeth it not to be a thing auailable to vertue, and especially to the loue of Allmightie God and heauenlie things? For seeing that the will cannot be vtterlie seuered from all loue, if it be deprived of the sight of worldlie contentments, it must ther after more fully, entirely, and earnestly moue vpon to the author of loue by an vnfaigned & hartie charity. To which perfection in excellency arriue with vs in the Catholike Church such as leade a religious & claustrall life, wholly deuoted to God, & by angelicall motiō euery part in the moueth together abstracted frō the worlde: whose princes were, as speaketh S. Hierome, *Elias, Helixus, and their guides or captiues the children of the prophets, that dwell in the fields, and in solitude.* But when I speake of a monke, of a religious person, I entreate of the verie harted of Antichrist in the Protestant, whose iustifying faith doth persecute such men euen to flames, ashes, and destruction. And who is a principall agent of theirs in this mightie spight against a re-

Chryc. hom. 12. ad pop. Psal. 4.

S. Aug. l. 1. de Mor. Eccles. c. 13. distinguisheth our Faste from that of Manichaeus. Greg. hom. 16. in Euangel.

Ambros. ad Virg. lap. c. 8. The Protestant an enemy of all mortification.

Aerius denied the obseruation of fasting dayes

Aug. De Heret. so did the Puse. Manichaeus and Manichaeus fasting vpon sondayes.

Aug. Epist. 86.

Solitude serueth for Charity against the Protestant.

Hierom. ad Paulin. Of religious life lastes observed by Monkes S. Aug. maketh mention lib. de Mor. Eccles. c. 3. Epist. 86.

Senec. l. de
Tranquill.
cap. 34.

Solin. l. de fir-
orbis.

A life peni-
tentiall.

Ephrem. l. de
Pern.
Math. 12.

Claudian. in
Honor. vers.
160.

Senec. Agam.

1. Cor. 4.
Basil. l. de
Virg.

Itaque non
reiciendis ci-
borum quasi
pollutis, sed
concupiscen-
tiz perdo-
mandz, & di-
lectionu Fra-
trum relin-
dz ita uigilat
omnis indu-
stria. Aug. de
Mor. Ecclesi.
l. 1. c. 33 & l. 2.
c. 33. Epist. 86.
Cassiod. lib. 3.
cap. 49.

sacred reason of mortification by a retired life, and by the alteration and succession vpon good occasions of both the lyues contemplatiue, and practicall, Seneca yeldeth an other commoditie of it ciuill and politike. Conuersation aboute different affaires, not well appointed, dooth both trouble, and also renew affections, and maketh sore againe what in mans mynde is weale, and not well cured, yet notwithstanding solitude and the active life are to be mixt & mutuallie exchanged. Solitude will make vs to desire the companie of men, active life cause vs to desire our selues: and so one will be the remedie of the other. Especiallie we Christians are to imitate the Elephants in chace & danger, who knowing themselves pursued for their yuorie tuskes, in the course dash and breake them in peeces, as recordeth Solinus, to the end the hunters may surcease from their game: so we are to mortifie such splendour or graces of our bodies and soules, as in vs the mightie God.

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Tunc viuere caste

*Asperius, cum prompta uenit. Tunc dum
Consulimus, cum parua patet.*

More hard it is then to be chaste,

When uenit hath her offerings caste;

So from anger then to restraime,

When pouvre affoides desired payne.

VVe must allwayes repute there to be Tri continallie subiect to flames and destruction, reupon speake th the Apostle S. Paule 1 chaste that when I haue preached to others, I may self bee what force the bodie hath vpon the soule, whi tions, as telleth vs S. Basil, arise euen to the se he, cast into the water, doth not onely moue t cheth, but also far of by certaine orbs and cir must be prouident in soule, in spirit, and in reason against this icopardie, and by mortification suffer not the bodie to be superiour. If nature hath instructed diuerse creatures, deuouide of reason, to help themselves against perills and dangers, and their owne infirmities, how much more are we, knowing the incommodities of a corporall libertie, to repectle the rage and furie thereof? what in this kinde is practised by foules, fishes and beastes, is thus by Cassiodorus recorded from the mouthe and penn of kinge Theodoricus. Certaine bird conuersing with fishes foreseeing naturallie tempests to come, or as the deepe and retire themselves to shore. The dolphins fearing the tempests of the sea make stay aboute the rockes in shallow places. Fishes called Echini, as flesheie honeycombes, or bunnies he tendres, purple delighes, the riches of the sea, whilste they know of tempests to come, desiring to change places to balance their lightnes, take what stones they can holde, & as it were thereby anchored vnto the rockes. Foules doe change contraries when winter approacheth. Wilde beastes for the conuasion of the times take order for their denms: And should not men be more carefull to furnish themselves with such things, as they may after desire? But how much the more importantlie are we in this kinde to be vigilant, in that the pleasures of the bodie; and iolue thereof tend to the eternall hurte of the bodie and soule in man! VVhat by the example

ample of Christ S. Chrysostome exhorteth vs vnto is worthie the noting: *Christ as man* hath humbled himself, he hath redeemed thee with his precious blood, that feedeth all flesh; he that hath crowned the heauens with starres, hath bene crowned with thornes, obedient even vnto death: wherefore it is conuenient for the in this life not to be iocund, but to lament, and to beleue him, that speaketh: you that say in your hearts, and are compuncted in your beds, meditating by night vpon that we haue donne with iobs and sighes: wherefore marisfe thy bodie, that thou maist praise God in the timbrell and in the quire. A principall exercise we take to be fasting, seruing to mortification, that is a sacrifice or decimation of the bodie it self, as speaketh S. Gregorie of the lent: thereby not onely practising the vertue of temperance, but also finishing the same.

Chryl. hom. 12. ad pop. Dial. 4.

S. Aug. 1. de Mor Eccles. c. 13. distinguisheth our Faste from that of Manichaus. Greg. hom. 16. in Euangel.

Ambros. ad Virg. lap. c. 2. The Protestants an enemy of all mortification. Aenus denieth the obseruation of Fasting dayes Aug. De Heret. So did the Puse. Manichies and Manichies fasting vpon sondays. Aug. Epist. 86.

one selfe. Protestant religion is whollie against by the iustice of Christ, and by no other of owne workes, of what purpote or sinne one may by faith beleue Christ God, and Christ his Christ, therefore hee is neuer so strongly pampered, and say, that one with a iate bellie can not be, or one inflamed in hott blood, as sit betwixt concupiscence, businesse of bodie, the other in the soule. Neither in reculitue, to distrust the promises of me and such like: so then faith is in feare purchased & pursued for the body: no other past than vpon reses. It is not that iustifie, that mayntaine iustice in for all in Christ Iesus; whilst the R. discipline, thinking by their works of and thereby saluation. No, all is in the fle thou beleueest, no worke of thine, mortification expedient at the leaste to at it is impossible for the iustest man to

without mortification, yea withoute the manifolde breaches of all the tenne commandements. what needeth then this corosiu of workes? beleuee and thou art mortified enoughe. Examine we now the particular differences by the rule of Hope.

5. Although it be a bitter thing and distastefull to weane our senses by solitude and retraite from the desired allurements of their objects, of their best and dearest ioues, yet who seeth it not to be a thing auailable to vertue, and especiallie to the loue of Allmightie God and heauenlie things? For seeing that the will cannot be vtterlie seuered from all loue, if it be deprived of the sight of worldlie contentments, it must thereafter more suetly, entirely, and earnestly mouate vp to the author of loue by an vnfaigned & hartie charity. To which perfection in excellency ariue with vs in the Catholike Church such as leade a religious & claustrall life, wholly deuoted to God, & by angelicall motiō every part in the moueth together abstracted frō the world: where princes were, as speaketh S. Hierome, Elias, Helixus, and their guides or captaines the children of the prophets, that dwell in the fields, and in solitude. But when I speake of a monke, of a religious person, I entreate of the verie hatred of Antichrist in the Protestant, whose iustifying faith doth persecute such men even to flames, ashes, and destruction. And who is a principall agent of theirs in this mightie spight against a re

Solitude serueth for Charity against the Protestants.

Hierom. ad Paulin. Otrcligious fastes obserued by Monckes S. Aug. maketh mention lib. de Mor Eccles. c. 3. Epist. 86.

Senec. l. de
Tranquil.
cap. 34.

Solin. l. de situ
orbis.

A life peni-
tentiall.

Ephrem. l. de
Pern.
Math. 12.

Claudian. in
Honor. verif.
160.

Senec. Agam.

1. Cor. 4.
Basil. l. de
Virg.

Itaque non
reiciendis
genetibus ci-
borum quasi
pollutis, sed
concupiscen-
tiaz perdo-
mandaz, & di-
lectionis Fra-
trum relin-
diz inuigilat
omnis iudu-
stria. Aug. de
Mor. Ecclesi.
l. 1. c. 33 & l. 2.
c. 33. Epist. 86.
Cassiod. lib. 3.
cap. 49.

sacred reason of mortification by a retired life, and by the alteration and succession vpon good occasions of both the lyues contemplatiue, and practically, Seneca yeldeth an other commoditie of it ciuill and politike. Conuersation aboute different affaires, not well appointed, dooth both trouble, and also renevv affections, and maketh sore againe what in mans mynde is vtreake, and not well cured. yet notwithstanding solitude and the active life are to be mixt & mutuallie exchanged. Solitude will make vs to desire the companie of men, active life cause vs to desire our selues: and so one will be the remedie of the other. Especiallie we Christians are to imitate the Elephants in chace & danger, who knowing themselves pursued for their yuorie tuskes, in the course dash and breake them in peeces, as recordeth Solinus, to the end the hunters may surcease from their game: so we are to mortifie such splendour or graces of our bodies and soules, as in vs the worlde desireth for it seruice against All-mightie God.

3 To mortification also appertayneth a more harde entreatie and handling of our bodies, to extinguishe or mitigate the heate of concupiscences humour therein, to make it faint and tractable by reason and vertue: For it is Sathan, as noteth Saint Ephrem, which seeketh, according to our Sauour his testimonie, after moiste places for his seate and empire: that is for such bodies, as flow againe in riot of diet, and surplussage of pampering delights.

Tunc viuere caste

Asperius, cum prompta Venus. Tunc durius ira

Consulimus, cum pana pates.

More hard it is then to be chaste,

When Venus hath her offerings caste;

So from anger then to restraime,

When powre affordes desired payne.

¶ We must allwayes repute there to be Troy, where is found Helena, that is a life continuallie subiect to flames and destruction, where pleasure beareth the rule: whereupon speaketh the Apostle S. Paule I chastise my bodie, and bring it into seruitude, least that when I haue preached to others, I my self become a reprobate. No man can be ignorant what force the bodie hath vpon the soule, when it commandeth vbridled, whose motions, as telleth vs S. Basil, arise euen to the secrecie of the mynde; as a stone, sayeth he, cast into the water, doth not onely moue those parts, which it substantiallie toucheth, but also far of by certaine orbs and circles, that thereon ensue. Therefore we must be prouident in soule, in spirit, and in reason against this ieopardie, and by mortification suffer not the bodie to be superiour. If nature hath instructed diuerse creatures, deuouide of reason, to help themselves against perills and dangers, and their owne infirmities, how much more are we, knowing the incommodities of a corporall libertie, to repress the rage and furie thereof: what in this kinde is practised by fowles, fishes and beastes, is thus by Cassiodorus recorded from the mouthe and penn of kinge Theodoricus. Certaine bird conuersing with fishes foreseeing naturallie tempests to come, or as the deepe and retire themselves to shore. The dolphins fearing the tempests of the sea make stay aboute the rocks in shallow places. Fishes called Echini, as fleshy honycombes, or bonns: he remember, purple delights, the riches of the sea, whisthe they know of tempests to come, desiring to change places to balance their lightnes, sale what stones they can holde, & as it were thereby anchored vvvmm to the rocks. Fowles doe change contrariety when winter approoth. Wilde beastes for the conuasion of the tmes take order for their denns: And should not men be more careful to furnishe themselves with such things, as they may aser desire? But how much the more importantlie are we in this kinde to be vigilant, in that the pleasures of the bodie, and to loue thereof tend to the eternall hurte of the bodie and soule in man: VVhat by the example

ample of Christ S. Chrysostome exhorteth vs vnto is worthe the noting: *Christ as man hath humbled himself, he hath redeemed thee with his precious blood, that feedeth all flesh; he that hath crowned the heauens with starres, hath bene crowned with thornes, obedient vnto death: wherefore it is conuenient for thee in this life not to be iocund, but to lament, and to beleue him, that speaketh: you that say in your hearts, and are compuncted in your beds, meditating by night vpon that we haue donne with iobs and sighes: wherefore mortifie thy bodie, that thou maist praise God in the timbrell and in the quire.* A principall exercise we take to be fasting, seruing to mortification, that is a sacrifice or decimation of the bodie it self, as speaketh S. Gregorie of the lent: thereby not onely practising the vertue of temperance, but also satisfying for temporal paynes due to sinnes remitted: *Allmightie God will spare vs, sayeth S. Ambrose, if we spare not our selues.*

4. The maine soule and substance of the Protestantish religion is whollie against the doctrine of mortification: For if all be iust by the iustice of Christ, and by no other worke, yea if men are to to abandon trust in their owne workes, of what purpose or commoditie is mortification? In the act of any sinne one may by faith beleue Christ his iustice imputed vnto him, that God is his God, and Christ his Christ, therefore he may performe the same alio when concupiscence is neuer so stronglie pampered, and moste importunate in commaundrie. who will say, that one with a iarr bellie can not as well beleue the gospel, as an ether of a leane, or one inflamed in hotte blood, as suerly as an other in colde? For there is no oppositiō betwixt concupiscence, businesse of the flesh, & faithin Christ, the one placed in the bodie, the other in the soule. Neither dooth the iolitie of the fleshe incite allwayes to incredulitie, to distrust the promises of God, but rather to fornication, to adulerie, enuie and such like: so then faith is in security freed frō all impedimēts, whilst delighs are purchased & pursued for the body: and euen then the Aile of Apulius grafeth on no other past than vpon reses. It is not mortification, say they, or workes of penance that iustifie, that maytaine iustice in any: no, onely the worke of faith, that standeth for all in Christ Iesus; whilst the Romanes vainlie take holde of austeritie, of sharpe discipline, thinking by their workes of hairecloth to procure or prelerue iustification, and thereby saluation. No, all is in the Lorde: beleuee and then thou hast all, and whilst thou beleuest, no worke of thine, nor of the diuell, can endamage thy soule. Is mortification expedient at the leaste to auoyde mortall sinne? Nothing lesse: seeing that it is impossible for the iustest man to be withoute mortall sinne, yea withoute the manifolde breaches of all the tenne commandements. what needeth then this corosiuē of workes? beleuee and thou art mortified enoughe. Examine we now the particular differences by the rule of Hope.

5. Althoughe it be a bitter thing and distastefull to weane our senses by solitude and retraite from the desired allurements of their objects, of their best and deereest ioies, yet who seeth it not to be a thing auailable to vertue, and especiallie to the loue of Allmightie God and heauenlie things? For seeing that the will cannot be vtterlie seuered from all loue, if it be deprived of the sight of worlde contentmēts, it must ther easer more suetely, entirely, and earnestly moue vp to the author of loue by an vnfaigned & hartie charity. To which perfection in excellency ariue with vs in the Catholike Church such as leade a religious & claustrall life, wholly deuoted to God, & by angelicall motiō euery part in the moueth together abstracted frō the worlde: whose princes were, as speaketh S. Hierome, *Elias, Helixus, and their guides or captanes the children of the prophets, that dwelt in the fields, and in solitude.* But when I speake of a monke, of a religious person, I entreate of the verie hatred of Antichrist in the Protestant, whose iustifying faith doth persecute such men euen to flames, ashes, and destruction. And who is a principall agent of theirs in this mightie spight against a re

Chryl. hom. 12. ad pop. Pgal. 4.

S. Aug. l. a. de Mor. Eccles. c. 13. distinguishing our Faste from that of Manichaeus. Greg. hom. 16. in Euangel.

Ambros. ad Virg. lap. c. 2. The Protestant an enemy of all mortification.

Aetius denied the oblation of Fasting dayes Aug. De Heret. So did the Pisk. Manichaeus and Manichaeus fasting vpon sondayes. Aug. Epist. 86.

Solitude serueth for Charity against the Protestants.

Hierom. ad Paulin. Of religious lasses observed by Monks S. Aug. maketh mention lib. de Mor. Eccles. c. 3. Epist. 86.

Copronimus
an enemy of
religious me.

Cedren. in Co-
pronimo.

Abbat Resp.
ad 6 Ration.

Hieron. ep. ad
Heliodor.
Apoc. 10.
Mortification
of the senses
against the
Protestant.

tired life? Is not in the East that ignoble Emperour Copronimus, surnamed *Caballinus*, *Stercorarius*, halfe a Jew, denying with his blasphemie the diuinitie of our Saviour Christ, as writeth Theophanes, thus blaspheming: *Marie brought him forth, euen as Marie my mother brought forth me*; and finally iustlie condemned to hell fire by his owne confessiō vpon his deathbed for dishonoring the virgin Marie, as is reported by Cedrenus? doe not Luther and Caluine in the violent furie of their iustifying faith teache consecrated persons to religion to forsake their cloistures, to despoile themselves, to launce out into the deepe of the worlde, and bidding adieu to all vertue, to sticke solemly vnto a pleasant faith in Christ? These iust dance after the pipe of Copronimus, thus proclayning by his officer; *He that will obey the Emperour and vs, forthwith let him put on a white garment, and euen within this horre take a wife*. As speedie dispatche of onely faith, if not a dangerous resolution of onely follie. An Englishe Puritan, that is a loose *Carnalian*, thus tuneth his pipe in the kitchin of Antichrist, telling that many in auncient times betooke themselves to solitude, falsely thinking thereby to attaine greater sanctitie of life, as amongst the Iewes did the Essai. Trulie if onely faith iustifie, I see no reason why any man should be melancholic, or afflict himself in the wilderness, when in any place of ioy, honour, and solace, a man may beleue that Christ is his Christ, and God his God, which is enoughe for a holie Protestant. But what a bestialitie is this: dooth not solitude withdraw mens affections and desires from worldlie delights? dooth it not thereby increase in them a greater loue towards Allmightie God, procure a purer auoidance of sinne, and a more busied employment in vertue? And from all this good Sir, is there no sanctitie? Are they onely thornes of affliction without all flowers of commoditie? where is sanctitie, if not in charitie, in innocencie, in vertue? If not heere, then no where; or is it in the perswasion of onely faith for a Puritanicall libertie? It is enoughe, will he say, that what I doe in courte or conuersation, is not imputed vnto me; that by my apprehending faith, God is my God, and Christ is my Christ; what needes any more? Then I see that there is no difference betwixt the Theologie of a minister, and a larches of the goldefynder; and so a minister may with the substantiall meate of Christ his iustice, vse what sauce his maisterships sense best liketh. But I leaue him to his drasse in the feyred golden vessell of onely faith, the verie brokris indeede and baude for all turpitude. Vvas not S. Hierom of an other strayne and key in his spirituall doctrine? O desert adorned with the flowers of Christ? O solitude, in the which those stones doe growe, of which is sayd in the Apocalypse, that the Citie of God is builded of them! O life eremiticall more familiarlie enjoying God!

6. And as the precious and riche treasure is more carefullie fenced and protected against theeues and robbers, so our iustice, being that inestimable pearle worthe of heauen, is preferred from losse by vs Catholikes through the workes of mortification: we keepe our bodies by rigour of discipline from the assault of flattering pleasure; we rebate in them force of vnlawfull desires by hard entreatie: that as a polished glasse affording no footing to the fly giueth vnto it a speedy fall, so we may reiect the illusions of fond delights, nothing founde for them in vs to fasten holde. In which respect the Protestant by the Crosse of Christ breaketh and debaseth the same Crosse: for supposing that through the Crosse of Christ his iustice is eternall, and out of all perill to be lost, he maketh no vse of the Crosse for mortification, for any voluntarie subduing by penaltie concupiscences: as if the Crosse were for him a tre, that onely did sweate balme for his pleasure, and neuer administred him gall or myre for his affliction. If iustice can not be expellid by any sinne, why should mortification enter into desire or practise? So long as a man can beleue Christs iustice to be his, so long needeth he no mortification more then of the vnderstanding by faith, why should he dreame then of chasticing

chastising his bodie, seeing that in faith is all sanctitie & securitie: It is no meruaile, if he repute fasting onely the emptines of the bellie, corporall molestation, a needlesse superstition, if faith iustifie, and if iustice can not decay a spare and leane carkesse, naughte els but the image of deepe hypocrisie. These these be they vnto whose fingers of workes sticketh the serpent of a slowthfull faith, & who fly from God and his Church in the winter of a dead charitie, and in the Saboth of a loytering libertie. Solinus reporteth, Lucius Plocius proscribed and pursued to death by the magistrates of Rome, lurking in a certaine caue, to haue bewrayed himself to the searchers by the smell and sent of sweete powders and spices he vsed aboute him for delicacie; euen so the Protestant by fauor bestowed vpon his owne concupiscence, and flatterring of himself for pleasure, still discuereth of what sect he is, and how whollie deuoted to pleasure, to the verie bane and fall of veru. He will repute the obserued and decreed fasts of the Church as superstitious, and thereupon in sequell of effect he will not fast at all. And why theuld he fast, si thence that his faith can lay as sure, and as strong holde on the iustice of Christ fasting, whether the bellie be full, or emptie, so he be not dronke or asleepe? But doubles as pleasure & dissolution hath wrought the ruine of many nations, so will it finallye deale with the Protestantes, who against all vertue, against good manners, and ciuill policie abolithe mortification of the bodie and seule, refuse seuer discipline, reposing the whole somme of their estates in a wanton faith apprehending the promises, whilst in contempt of vertue, & good workes their senses wallow in disport, and their hearts are a fier againe with concupiscence. Suerlie the Protestantish doctrine of a iustifying faith, as it is against mortification, so is it in full fail of opposition to Christianitie; whose profession especiallie is verified and inured in the contempt of pleasure, and practised in a seuerer rigor of a life ruled and restrained by bitternes. A pattern whereof we beholde in Christ himself, the Prince of Saints, and in all his perfect followers and disciples. Nothing so Christian as chastisement of our selues, as salte of penalty against the putrefaction of pleasure: & if we suffer with Christ by compassion and mortification, we shall reigne & ioy with him eternallie. They conditions are taxed and layd downe by the Apostle, to wit compassion, putting of, and crucifying of the olde man, burying of a sensuall life, hyding our actions with Christ from the glorie of the worlde. It remaineth then we accept of them, hoping by them to attayne to the cheefest point of beatitude, and ioy we ayme at, and wish for. VVe must be *lyuing hefts* and sacrifices, that is hauing our bodies by charitie in a certaine sorte spirituallie slayne, consumed and offered whollie vp to the seruice of God. And to this office of charitie onelye auaileth the Catholike faith and hope, whereas the delicacie and wantonnes of a iustifying faith auouched by the Protestanter, tendeth altogether to abolish the same, and to bring in bombast from Cyprus, with ciuett from Greece, to please the senses of our corruptible carcases, and itching humors of our carnall desires.

7. This brutish doctrine of the Protestant, opposed to catholick mortification, beareth also a stronge hande for the bringing in of barbarisme into a commonwealthe. For as sequestration of life from the vulgaritie, moderation of diet, and refusall of lustefull pleasures, purifie the vnderstanding, sharpen it for the better attaining of knowledge, harden and fortifie the bodie to endure martiall aduentures, and with agilitie to vndergo all vertuouse endeours: so to muche popularitie, excesse of meate and drinke, slothfull repose, maintained by the Protestant doeth dull man his intelligence, effeminate his proues, waite the fructes and encrease in any countrie: wherby hath isuew barbaritie, as a necessarie effecte of suche lauish and sensuall deportement. Nether is it sufficient for the avoidance of these incommodities, if a Protestant Prince enacte many seuerelawes for the obseruance of temperance, of continence, when as

Abbat an-
swer to the e-
pistle dedica-
torie.

Act: 8.
Math. 24.

Solin. de Stru-
oct. c. 48.

Plut. in Pitt.
Florus Epi.

1. Cor. 1.
Rom. 6.
Colos. 1.
Rom. 12.

The admira-
tion of Protestan-
cie.

The Protestan-
tish refusall
of mortifica-
tion is barba-
rous.

Senec. Epi. 51.

the common faith of the people taketh from all suche mortifications the gust of vertue and spirituall auaille therby, as is euident that the protestantisme doeth: for as their obedience in this kinde well be violent, and contrarie to their natures, so together with hate of the law well be coupled often breach therof, and contempte, weere danger of penaltie may be avoided: and so in deede pleasure, by the Protestant prevailing against mortification, by stupiditie, by ignorance, and effeminacie, will induce barbaritie finally with the ouerthrowe of all ciuilitie.

The christian catholick hope hath confidence and repose in the goodnes of Allmightie God, accounting him an hater of sinne, and in no vvaies vvrorker of it in man: wheras the hope protestantish regarding this sacred and iust prouidence, attributeth to God, as author, cause, and effectour all iniquitie contriued by the malice of man or fashan.

CHAPTER. XVII.

God no author of sinne.

Adams sinne not of God.

Gen. 2.
Eucher l. 2. in
Gen. 6. 17.
God did fore-
see Adam
his sinne, not
decreed it.
Aug. Epist.
110. lib. 1. de
Grat Christi
cap. 19.
Ambr. l. de
paradiso. c. 8.

IN that almightie God by the light of nature, imprinted in our soules through his gifte of creation, as also in his sacred worde disswadeth vs generally from committing sinne: and to that effecte proposeth to our considerations the terrible spectacles of his moste seuerie iustice oftentimes chastisinge the same with reuenge: also sithence through our sauour Christ here furnisheth vs in this frailty of ours with competent grace against the power of sinne; there vpon we gather moste manifestly, that his diuine hand, and prouidence is in no sorte cause or actor of iniquitie, but only the free election of man, culpably preferring vnlawfull pleasures before his moste right and best befitting commaundementes. VVhich thinge as it is vniuersally trewe in respect of all offences, so is it in particular especially notorius in that grand and capitall crime and trasgression of our first parentes, it being of such a greiuous and malignant moment and nature, as not only it dispoyled their proper persons of that rare iuell of originall iustice, but also disrobed all mankind of the same ornament, and engolfed it in this maine ocean of calamities, wherewith we for the present feele our selues perpleved, molested, and ouerwhelmed. For althought that faire and amiable hue in the forbidden fruite, the sugred speeches of Eua to Adam, and those slight collusions of the wilie serpent vnder pretence of honour and libertie, were like vnto drawing adaman-tes, and very forcible motions, to seduce their affections from their loyalty to God, and respect to vertue, yet by the expresse precept of God was forbidden them that vnlawfull taste vnder paine of death, that is as well mortalitie of the body, as deprivation of a gracious life in the soule; they were also protected by that compleat haraesse and munition of originall iustice, created in freedome of will, and potencie to persist in good; therefore their fault appertained only to the trasgression of their owne will les, and in no sorte to the prouidence and decree of almightie God. Truth it is, that God in his eternall ouersight of all thinges, did euidently know, that our first parentes would traueise and infringe the bonde of his iniunction; neuerthelesse to their offence he concurred not as cause, author, or effectour: for as sayeth S. Augustine: God doeth sortell the finnes of men, the which altho he is of power to foreknow, and yet not to produce them. Excellently well S. Ambrose speaking of the fall of Adam, and of the perfidious treacherie of Iudas, thus writeth: Neither do I say that God did not know the premeditation to come; yea I asseyme he knewe it; neuertheles to him could not be deriued the faulte of the perishing

traytors: or that it may be imputed to God, that either of them fell by sinne. Then he yeldeth the reason, why their miscarriages could not be ascribed to the providence of God: in that both of them trespassed by acte of free will, and not of any necessitie imposed vpon them by God or nature: For God did not so presse by necessitie, that either Adam should preuaricate, or Iudas play the traytor: because both of them if they had kept that, which was bequeathed them, they might have abstained from sinne. So then S. Ambrose teacheth, that the reason why sinne is not caused by God, lyeth grounded in man his free will, and that without such freedome hee insinuateth either sinne should be no sinne, or God author of the same. Sinne should not be committed sayeth Iustin Martir, if by impotence of nature, and not rather perversity of free will, mortall men did offend. Hereupon the Catholike hope lifteth vp the soule in confidence to obtaine a great benefit of a gracious gifte by the goodnes of God, and meritt of our Sauour, to witt: Redemption, propitiation, and expiation from all greivous sinnes and crimes, from an estate of damnation, that is from sinne deriued vnto vs all by that great fill and error of our firste parentes. which degree and hainous waight of offence should be cleane taken away without the merittes of Christe, if they had sinned by necessitie, and not of franck and free election, if God had ordained and decreed their sinne, and not only the proper perversitie in their freewill had performed it. How odious then and damnable are the Protestants, avouching, Adam to haue trespassed being enclosed with impossibility of the contrary: to haue offended by the very decree and appointance of almighty God: to haue been yrged to that greivous euill by poite of nature not resistable, to haue offended by a will before consent bound by a fatalitie, and so depressed into sinne, as Caluin and Beza doe affirme: One of their sute giueth an instance thereof in the deuills, that sinne of necessitie, as he speaketh, and yet sinne, *liberrime mox freely*. Here these fellows with Mahomet make God the author of Adam his sinne, and principall agent therein: for as we learne by the Fathers, the onely way to diuert our iudgements from God as author of sinne, is to suppose sinn an effect of free will in man and Angells: so then if Adam had offended not by his freewill, but of necessitie, God had bene the cause and author of his miscarriage and trespassse. And where O Christe, is then thy redemption by this calculation of the Protestants: for if Adam offended through necessitie, what need was there that thy blood, so precieus, should haue been shedd for expiation thereof, since that Adam was otherwise faultles, he offending by excusable necessitie, by the law, decree, and concourse of thy heauenly father: well he might be charitably pited, but I see not how iustly condemned, or mercifully redeemed. O the foule mach nation of Antichrist against thy crosse! Doe the Protestants know as much, employing themselves to that effect in his seruice? If they doe, hatefull then & sacrilegious is their name; if not: their pride is cōtempible, yet to be lamented. Surely their hereticall ignorance is the more reprobable, in that it contradicteith it selfe, and runneth out by peece meales in a mutinie and contrarietie. They are accustomed to affirme, that the losse of freewill in man proceeded from a precedent sinne, whose penaltie it is, and inflicted vpon him by the iustice of God: yet affirminge Adam to haue offended not by free will, but of necessitie, before any such offence they make him worde of free will; in that this will of his was by a necessarie determination from God and nature applied and carved to sinne: sinne beinge the effecte of a will first pressed and constrained by necessitie, and not of a facultie potent and able to commit it or no. Did then Adam suffer the losse of freewill giuen him by nature and grace, hauinge not as yet demerited such a defect, or rendered himselfe by any fault punishable? What maketh the Protestants of the iustice of God! Take from Adam once freedome of will in his trespassse, what must be reckoned as cause of his crime, but nature?

Iustin mart.
I. respon. ad
quest. 13.

Calu. opus.
Geneu. Beza.
respon. ad
Castal.
VVitak l. 2 de
peccat orig.
Cap. 3.

Manichey did
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ture to be
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Protestant
doth. Aug. li.
1. de Mor. Ec-
cles. c. 1.

God no cause
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Psal 71.
Ezech 18.

Greg. Nissen.
1. Phil. ca. 11.
Aug. li. de arb.
c. 6.

Two manner
of causing
sinne.

God is not
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of sinne
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peccat merit.
c. 19. Epi. 110.
Prædicat ergo
& peccata ho-
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God is not
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Peccatū qui-
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Nissen. Cath.
maior. c. 7.
Plut. li. de fato.

and what is his crime but nature? and who is cause of nature and worketh ioyntly with the same, but God? then shall God in the blasphemy Protestantish be cause and author of Adam his sinne. And if the Protestanter yeld no place to sufficient grace, as hath been rehearsed he doth not where the effect of vertue and good consent is wantinge, then seeing that Adam had not effectually grace to obey the commandement of God, he offending against the same, was utterly void of all grace to withstande the tempta- tion, and so yelded therunto by force of necessitie: whereupon not hauing free will, he might for his excuse impeach God as author of his offence.

2. Now as touchinge the particular sinnes and trespasses of mortall men, the Catho- like hope so conceiue of the mercifull prouidence of almighty God, as that it repu- teth it in no sorte cause or efficient of any crime or transgression. VVhich veritie is e- uidently deduced from those dehortatorie speeches of almighty God in holy writt, which deterr vs from sinne, and counsaile the contrary vertue; and also declaring that great hatred and detestation he hath of sinne. *Thou hast destroyed all that fornicate from thee; the which wordes could not be consequent from reason, if God in men did worke their offences, and according vnto a platforme of a perfecte rule in the idea of his owne vnderstanding, drew fourth that monstrous shape notorious in sinne. It is not lawfull faith S. Gregorie Nissen to ascribe vnto God such the actions. Euen as to the preuiscating Angels God did not impresse that will, whereby they stood not in truth, neither hath he in- spired vnto men that affection, whereby they imitate the deuill. To the ende therefore we may distinctly lay downe the Catholike doctrine in this point, it is first to be vnderstoode, that the cause or author of sinne may be conceiued as of two sortes or kindes, the one is physicall the other morall. The physicall cause is implied only in that facultie of the soule, the which committeth in action the sinne in substance of vitall worke, as the will of him that offendeth: the cause morall designeth that motiue or inducement, which per- wadeth sinne, as when the deuill by suggestion, or men by wordes and scandalous dee- des, giue occasion to any to offende, and so concurre ther vnto: in no which manners of cause is containyd the Sacred prouidence or decree of Almighty God, admittist the affaires of sinners. No morall cause is God of sinne, because although he permitt the diuill to ingender in the minde of man any cogitation inciting to euill, yea or effect it him selfe, yet doth he not performe it in affection and desire that man commit the fact of sinne, as if this sinne were the end of his diuine prouidence foreminded, and inten- ded by the same: yea rather he enformeth the vnderstanding by grace of illumination and vocation to the contrary, and that with an affection, that man therby auoide sinne: sometimes by reason, contemplating the beaurie of vertue, the deformitie of vice; att other seasons by threats and minacies terrifying from sinne: and in this respect al- though sinne doe ensue of the suggestion by sa han, yet is not God author or morall cause of sinne. In which sence S. Iames sayeth that God is not a Tempter of euilles, nor tempteth any, because man consenting to temptation doeth it against the will and plea- sure of God, that hateth sinne, and of himselfe would that man sinned not.*

3. As for the cause physicall and reall of sinne, neither is he accessorie vnto the same, although producing with the will of man the very substance and qualitie of that act, which is sinnefull. The reason whereof excellently well the fathers haue rendered from the manner of working proper to man offending: that is from his free will in not sin- ning of necessitie ordayned by God and nature, but of a libertie, as being able by grace not to offende. wherupon the Stoikes that maintayned a fatalitie from the influence of the starres into mennes soules, affirmed those starres to be causes and authors of sin- nes, as reporteth Plutarch, Sophocles, and Pierius. So also Epiphanius affirmeth, that if man trespass by a fatal necessitie from the starres: *The starres themselves were spe ally*

to be punished, that cause necessitie of sinne And if God himselfe be cause that man sinneth of necessitie, Eusebius sayeth, it would follow, that not man, but his creatour should be a sinner. Therefore the Manichies, that denyed free will in man, & in place thereof remarked a necessitie of sinne, consequently auouched, that the maker of the flesh in man was also auctor and worker of his finnes: likewise generally the Mahometanes, excluding from man free will, affirme God to be cause and auctor of all finnes committed by him. The reason whereof is pregnant: for if men offend through necessitie, then there is a certaine nature conuaying them to sinne, as the qualitie of waight and poysedoth cause the stone to descend: and God being cause and auctor of nature in all respectes, therhy as cause of that which necessarily causeth sinne, finally is also himselfe cause of the same. How can God moue man to sinne, sollicite him therevnto, and by course of nature so ordaine, that he shall sinne of necessitie, but also by nature, so by himselfe combyned, he be cause of sinne? and so as sayeth Eusebius either adulterie, stealth, and the like are no finnes, or els, *The cause of sinne is to be behelde in the creatour himselfe*? But considering the diuersitie betwixt God his concourse and prouidence in regarde of the substance in the act of sinne, and the operation of man, it will evidently appeare, that only man is auctor of sinne, not God, that doeth but permitt the same, and not alwayes effectually hinder it. VVhar concourse God imparteth to the will of man offending, he doeth it according to conueniencie of order, and disposition of naturall causes, as teacheth S. August: the which can not act any thinge without his aide and maintaynance: whereas the will of man endeauoureth, it selfe offendinge contrarie to the rule of God, & his owne naturall reason, with bond and obligation not so to demeine it selfe: and therefore the freedome of man his comportment beinge defective, and against the percept of God and nature, the viciositie or mortall culpabilitie of the facte issueth from that qualitie in the same, which precisely proceedeth from the will of man, and not from the action of God: in that as remarketh S. Augustine, the cause of sinne is rather *defectiue*, then *effectiue*. Vpon which consideration by vertue of our doctrine herein we conceiue the greater hatred against sinne, being not produced by the finger of God, but by humane freedome erroneously and vnworthily choosing pleasure before vertue; whose euill feature hath no conformitie with any idea or resemblance in the minde of almightie God, but rather is an excrement of a vicious action, breathed vpon the soule from that loathsome spirit of sathan: and so sinne committed, vpon the estimation thereof, we abhorre the more, and bitterly in penance, in contrition of harte, bewaile the disgrace, the dammage enforced vpon vs thereby.

4. But Sathan, enemye of man kinde, thincking it not sufficient for our contamination with sinne, that wee are therunto much enclined, that wee bee enuironed on all partes with stronge allurements thereof, mouing vs vnto soule consent, to establish his empire of iniquitie, hath deuised, euen from heauen, from the diuinitie, from religion in mens conceiptes, to present vs with motiues to sinne, to furnish vs with excuses from the same. To this purpose he diuulged an erroneous Philosophie, teaching a fatalitie contained in the itaris, as finger of God, contriuing all wickednes on earth. Then d d he place befoore the pagans eyse a certaine number of Gods, whose habits, whose ceremonies, whose histories declared them auctors and abettors of murder, of whoredome, of stelte, rapine, lecherie, and dronckennes.

*Sed me, quod facilis sum semper amoris
Ipsa Venus campos ducet in Elysos.
But me so facill still to gentle loue
Venus grace will seate in heauen above.*

whose statues behelde by the people, gaue them incouragements, especially being in-
Aruments

Sophoc. Oed.
Pierius verb.
Stella
Epiph. l. cont.
hæret. Tom. 1.
Euseb. l. 1. præ-
par. c. 2.
Aug. lib. 2. de
hæres.
Freece will in
mā the cause
vvhy God is
not auctor of
sinne Aug.
Retract. l. 4. c.
7.
Euseb. l. 6.
præpar. c. 9. o-
rig. apud eum
dem. cap. 9.
Clem. Alex. l.
1. Strom.
Aug. 3. quest.
q. 4. 21. Ret.
l. 1. c. 16.
Aug. 12. Ciu. c.
7. Tract. 1. in
Ioan. c. 1.
Hæres. sinne.
Sinful defense
not caused by
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it is rather
nothing then
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thing. Aug. li.
1. cont. Iulian.
c. 8. Amber. de
Isaac & ani-
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Psal 72.
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Euseb. l. 6.
p. 1. par. c. 1.
orig. apud eum
dem. cap. 9.
Clem. Alex. 1.
strom.
Aug. 3. quest.
q. 4. 11. Ret.
l. 1. c. 16.
Aug. 11. Ciu. c.
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continuation of nature, &c.

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1. Phil. ca. 11.
Aug. li. de arb. c. 6.

Two maners of causing sinne.

God is not morall cause of sinne
Aug. lib. 1. de peccat. merit. c. 19. Epi. 110.
Prædicat ergo & peccata hominum, quæ poterit prædicare, non facere.

God is not the phisicall cause of sinne
Peccati quidem non per ipsam factum est. Aug. tract. 1. in Ioan. c. 1.
Nissen. Cath. maior. c. 7.
Plut. li. de fato.

2. Now as touching the particular sinnes and trespasses of mortall men, the Catholike hope so conceiue of the mercifull providence of almightie God, as that it reputeth it in no sorte cause or efficient of any crime or transgression. VVhich veritie is euidently deduced from those dehortatorie speeches of almightie God in holy writt, which deterr vs from sinne, and countaile the contrary vertue; and also declaring that great hatred and detestation he hath of sinne. *Thou hast destroyed all that fornicate from thee; the which wordes could not be consequent from reason, if God in men did worke their offences, and according vnto a platforme of a perfecte rule in the idea of his owne vnderstanding, drew fourth that monstrous shape notorious in sinne. It is not lawfull faith S. Gregorie Nissen to ascribe vnto God sinfull actions. Euen as to the preuicacious Angels God did not impresse that will, whereby they stood not in truth, neither hath he inspired vnto men that affliction, whereby they imitate the deuill.* To the ende therefore we may distinctly lay downe the Catholike doctrine in this point, it is first to be vnuerstoode, that the cause or author of sinne may be conceiued as of two sortes or kindes, the one is phisicall the other morall. The phisicall cause is implied only in that facultie of the soule, the which committeth in action the sinne in substance of vitall worke, as the will of him that offendeth: the cause morall designeth that motiue or inducement, which persuadeth sinne, as when the deuill by suggestion, or men by wordes and scandalous deedes, giue occasion to any to offende, and so concurre ther vnto: in no which manners of cause is contained the Sacred providence or decree of Allmightie God, administering the affaires of sinners. No morall cause is God of sinne, because although he permit the diuell to ingender in the minde of man any cogitation inciting to euill, yea or effect it himselfe, yet doth he not performe it in affection and desire that man commit the fact of sinne, as if this sinne were the end of his diuine providence foreminde, and intended by the same: yea rather he enformeth the vnderstanding by grace of illumination and vocation to the contrary, and that with an affection, that man therby auoide sinne: sometimes by reason, contemplating the beautie of vertue, the deformitie of vice; at other seasons by threats and minacies terrifying from sinne: and in this respect although sinne doe ensue of the suggestion by sa han, yet is not God author or morall cause of sinne. In which sence S. Iames sayeth that God is not a tempter of euilles, nor tempteth any, because man consenting to temptation doeth it against the will and pleasure of God, that hateth sinne, and of himselfe would that man sinned not.

3. As for the cause phisicall and reall of sinne, neither is he accessorie vnto the same, although producing with the will of man the very substance and qualitie of that act, which is sinnefull. The reason whereof excellently well the fathers haue rendered from the manner of working proper to man offending: that is from his freewill in not sinning of necessitie ordayned by God and nature, but of a libertie, as being able by grace not to offende. wherupon the Stoikes that maintayned a fatalitie from the influence of the starres into mennes soules, affirmed those starres to be causes and authors of sinnes, as reporteth Plutarch, Sophocles, and Pierius. So also Epiphanius affirmeth, that if man trespass by a fatal necessitie from the starres: *The starres themselves were respect* ally

to be punished, that cause necessity of sinne And if God himselfe be cause that man sinneth of necessitie, Eusebius sayeth, it would follow, that not man, But his creatour should be a sinner. Therefore the Manichies, that denyed free will in man, & in place thereof remarked a necessity of sinne, consequently auouched, that the maker of the flesh in man was also auctor and worker of his sinnes: likewise generally the Mahometanes, excluding from man freewill, affirme God to be cause and auctor of all sinnes committed by him. The reason whereof is pregnant: for if men offend through necessitie, then there is a certaine nature conuaying them to sinne, as the qualitie of waight and poysedoth cause the stone to descend: and God being cause and auctor of nature in all respectes, therhy as cause of that which necessarily causeth sinne, finally is also himselfe cause of the same. How can God moue man to sinne, sollicite him therevnto, and by course of nature so ordaine, that he shall sinne of necessitie, but also by nature, so by himselfe combyned, he be cause of sinne? and so as sayeth Eusebius either adulterie, sleath, and the like are no sinnes, or els, *The cause of sinne is to be behelde in the creatour himselfe?* But considering the diuersitie betwixt God his concurrence and prouidence in regarde of the substance in the act of sinne, and the operation of man, it will evidently appeare, that only man is auctor of sinne, not God, that doeth but permit the same, and not alwayes effectually hinder it. VVhar concurrence God imparteth to the will of man offending, he doeth it according to conueniencie of order, and disposition of naturall causes, as teacheth S. August: the which can not act any thing without his aide and maintainance: wheras the will of man endeuoureth, it selfe offending contrarie to the rule of God, & his owne naturall reason, with bond and obligation not so to determine it selfe: and therefore the freedome of man his comportment beinge defectiue, and against the percept of God and nature, the viciositie or mortall culpabilitie of the facte issueth from that qualitie in the same, which precisely proceedeth from the will of man, and not from the action of God: in that as remarketh S. Augustine, the cause of sinne is rather *defectiue*, then *efficiente*. Vpon which consideration by vertue of our doctrine herein we conceiue the greater hatred against sinne, being not produced by the finger of God, but by humane freedome erroneously and vaworthily choosing pleasure before vertue; whose euill feature hath no conformitie with any idea or resemblance in the minde of almightie God, but rather is an excrement of a vicious action, breathed vpon the soule from that loathsome spirit of sathan: and so sinne committed, vpon the estimation thereof, we abhorre the more, and bitterly in penance, in contrition of harte, bewaile the disgrace, the dammadge enforced vpon vs thereby.

4. But Sathan,emie of man kinde, thincking it not sufficient for our contamination with sinne, that wee are therunto much enclined, that wee bee enuironed on all partes with stronge allurements thereof, mouing vs vnto soule consent, to establish his empire of iniquitie, hath deuised, euen from heauen, from the diuinitie, from religion in mens conceiptes, to present vs with motives to sinne, to furnish vs with excuses from the same. To this purpose he diuulged an erroneouse Philosophie, teaching a fatalitie contained in the itaris, as finger of God, contriuing all wickednes on earth. Then d d he place befoore the pagans eyse a certaine number of Gods, whose habits, whose ceremonies, whose histories declared them auctors and abettors of murder, of whoredome, of stelte the, rapine, lecherie, and drone konnes.

Sed me, quod facili sum semper amoris

Ipsa venus carnos ducit in Elyseos.

But me so facill still to gentle loue

Venus grace will seate in heauen above.

whose statues behelde by the people, gaue them incouragement, especially being in-

Sophoc. Oed.
Pierius verb.
Stella
Epiph. l. cont.
haret. Tom. 1.
Euseb. l. 5. p. 12.
par. c. 2.
Aug. lib. 1. de
hæres.
Freevill in
mā the cause
vvhy God is
not auctor of
sinne Aug.
Retract. l. 1. c.
7.
Euseb. l. 6.
p. 12. apud eum
dem. cap. 9.
Clem. Alex. 1.
strom.
Aug. 3. quest.
q. 4. 21. Retr.
l. 1. c. 16.
Aug. 12. Ciu. c.
7. Tract. 1. in
loan. c. 1.
Hæres. sinne.
Sinfal defere
nor caused by
God, because
it is rather
nothing than
any reall
thing. Aug. li.
1. cont. Iulian.
c. 8. Ambr. de
Isaac & ani-
m. a. c. 7. malū
priuation boni.
Sinne like an
idol vvchich
is nothing.
Aug. Tract. 1.
in Ioan. ca. 1.
A religion
invented by
the Dewill
mouing men
to sinne.

Tibul l. 1. Eleg

2.

Senec. lib. de
Brevit. vitæ
c. 16 Plutarch
L. de Superstit.
Aug. Epist. 5.
Arist. l. 7. pol.
Cap. 17.

Pin. l. 1. Hist.
c. 7 Cicero. l.
4. Tulcul.

Calu. l. 1. Inst.
c. 18. Sect. 4.

L. 1. c. 18. Sec.
1. l. 1. c. 4.

Robb. Abhor.
sec. 14 against
D. Bishop.
Lib. 1. de An-
tichrist.

Instruments of religion, to all abomination, as presidents and allowers of their deboshementes. *what other thing is it, sayeth Seneca, then to entice men to vice, whilst we make the Gods authors of sinnes, and so by example of disintegrate them a is ena excusable to cure their diseases?* VV hereupon Aristotle aduertisech parentes, that they suffer not their children to beholde filthie pictures, or scenicall representations. but in theese wordes layeth downe his one, ether blinde, or abiecte miserie. The magistrate is carefull to provide, that no signe or picture bee allowed, which by similitude doeth imitate filthie thinges: only excepte the case of they Gods, vnto whom the lawe permitteth lasciuiousnes, and moreover alloweth men for themselves, for their children, and for their viues, to sacrifice vnto the Gods. To this abomination of sinne endeuoreth Antichrist to bring the worlde by instincte of the religion Protestantith. It dothe exceede all impudencie saith Plinie to saie that ther be Goddesses of Robberies and trickeries. O worthy reformer of man his life the Poet, exclaimeth Cicero, the which placeth loue, author of offence and leuetic, in the Countailes of the Gods?

5. The Protestanter, as minister of sathan, and agent for Antichrist, bluseth not to defame the very providence of almighty God with the effecting of sinne, makinge and diuulging him author and cause thereof, not only morally, but phisically and in substance; although ashamed at this our reproach, he saith semblance, as if he neuer minded or harbored any such thought, or committed like opinion to paper and incke the recordes of mans memorie. Man sayeth Caluin, by the swift prouokement of God, *Des impulsu, doeth that, which is not lausfull*: then is God a persuader, a wisner of sinne: one that in endeth sinne by his action and cooperation as ende thereof purposed. Man performeth nothinge, but *what God hath decreed with himselfe and appointed by his secret direction*: loe then God willet sinne, predestinating it, disposing and ordayning it by his decree, so consequentlie is cause and author of sinne. V When man or sathan offendeth God holdeth the sterne, and turneth their endeauours to the execution of his iudgements. Then the purpose in God is, that men and deuills shall worke sinne, to thende that his iudgements be brought to passe: and so is principall agent in sinne. Most expressly also auoucheth Caluin, God to will actiuelly those operations of men, the which layeth he, others idely thinke him only to permitt. *Therefore vainly protractinge, so they escape, affirminge, them only to come to passe by God his permission, and not by his will.* The wordes of the Protestantes are expresly for this point of blasphemie: the deductions of their doctrine moste euident and pregnant for illation thereof: why then are they ashamed of the reporte, and endeauour so earnestlie to diuert from their writings and conceipts so odious an infamie? Take it to you Protestantes, it is yours, the deuills, and Antichristes, that you proue, and we charge you withall. One of them more audacious then the rest to excuse in printe this foule fault in his conforste, denyeth that the church of Englande euer entertayned any such document; and yet the ignorant minister himselfe affirmeth, that by the will of God many were deceiued, and followed Antichrist, reading and credittinge the workes of the fathers. Again sayeth he, *God vseth the wickednes of man, and disposeth it to such endes and purposes, as he thinkeb good: and some times in his iust iudgement taketh occasion to prouoke it.* See the blasphemie of the ignorant miscreant: if God dispose mennes sinnes to any ende, intended by him, before they are committed, or whilst they are in acte, then as such sinnes are meanes to those endes, so are they intended and predestinated by God, euen as the endes themselves are: in that to will an ende dependante of these or these meanes, implieth an efficacious purpose and decree of the meanes; and so sinnes as meanes to the endes proiected by God, are in vertue of those endes semblably ordayned and predestinated: which is flatly to make God author of sinne. Moreouer if God prouoke men to sinne, he is morall cause of sinne: as the deuill is, who enciteth men to commit the same: for prouocation to sinne

sinne includeth an affection in the prouoker that one should sinne, or effect that act, which is sinfull: in which affection and desire is reposed the morall efficacie of sinne: & so is the English Protestantish Church defiled with blasphemie, hauinge dronke the very dregges of the hereticall harlottes cuppe of abomination. But how dare they deny that, with which wee, and they themselues empeach their one credits! Do they not abolish freewill in man, making all men, yea the very regenerate to harbour in their soules originall sinne, the empire and domination of wickednes: as of necessitie to breake thereby continually the tenn commaundementes, to be guilty of ir.fidelitie, of blasphemie, of idolatrie, of whordome, of fornication, of rapine and stealth: yea as speaketh the Augustin confession: *To contemne God, to hate the iudgements of God, to fly from God, bring angry, to despair of grace?* And where the is innocency, where vertue, where iustification? many say they, in Christ, who is sent, not to helpe vs to attaine iustice in operation, But that he may be our iustice by beleuing: that is al: though through farall necessitie we commit all the villaine imaginable, yet are we scotfree and iuste, honest men and no knaues, beleueing Christ to be our iustice. A strange logike of the Protestanter, that a man acting knauerie by original sinne should not be a knaue through benefit of faith, but a faire pure Christian: a knaue in *Concreto* in facte, and yet right holy in *abstracto* in beleefe! First then this abhominable doctrine of the Protestanter alloweth as good, that ordure of conceipte vented forth by Simon Magus, and Eunomius to witte, that the perpetration of any sinne or perseuerance in the same, doeth not hurte the faithfull, as recordeth Theodoretus: then is the Protestanters hope rendered heerby presumptuous. VVhat doe I say presumptuous? ea plainly sacrilegious: for he in his faith hopeth for saluation not only voide of verue, required therevnto by God and nature, but surcharged with all manner of filthie sinnes: as if his excrementes of a libertine life, his dreggell of sensualitye, his dominion of flane, his guile and lake of turpitude, his originall crime, fountaine and fornaice of all wickednes, should presse vp to heauen, to the court of innocencie, of splendour, of sanctitie: fye foule dogg sic. Then hereupon doth it ensue, that he maketh God author, and cause morall and phisicall of all his hellish actions: for as we haue learned by the fathers, if men sitthence Adam his fall sinne of necessitie: God is cause of their sinne: therefore free will to consent vnto sinne denied by the Protestanter, and a necessitie of sinne established by God and nature in his opinion, he maketh them both causes consequently and authors of sinne, yea God the principall and moſte effectuall. If man do sinne of necessitie, and by an antecedente determination of the wil as cause of sinne: in that the will applied to sinne, cōsummateth the same by necessity of nature, as doth the stone descend by qualitie of poise in it, then such losse of libertie, and necessitie of doing that which is sinne, for that it is a punishment of Adams sinne, his caused by God: for as saith the Prophet, *Is there any euill in the citie, that God hath not made?* that is no euill of penaltie and castigation: wherefore God causing in man this necessitie, which is cause of sinne, thereupon is also cause of sinne, as by his necessitie driving man to sinne: and in that man his action of sinne hath not in it any culpable defecte, which might take vpon it from God the efficacie of sinne; in that where is necessitie of worcke, there is rather excuse and no discommendable behauiour, as sense teacheth; therefore God hauinge decreed and ordained this necessitie, and not man, the blow and paine inflicted by God not only is the cause of sinne in man, but also he himselſe is principall actor by this penaltie, and procurer thereof. VVhat blasphemie more heinous, or more audacious, then this, mounting as high as the sacred handes and harre of Almighty God, from the mouthes of the Protestanters! And not only doth the Protestāt denyng free will to sinne make God author of sinne, but also with Manichæus imagineth a reall nature which

Apoc. 17.

VVitak. l. 2. de peccat. orig. Cap. 1. Apoll. Cōfess. Aug. Stapl. prefat. ad lectorem. et sic l. de iustis. Calu l. 4. l. 1. c. 15. Sect. 1.

Cleane logicke of a Protestante.

Theodoret. l. 1. heretico. fab. her. 54.

Ergo ista non sunt facta per verbum, sed a quocumque naturaliter sunt facta Aug. tract. 1. in Iohann. cap. 1.

Amb. 3.

Sin naturall vvinhoire free vwill, and so of God.

Aug. l. 1. de Morib. Eccles. Cap. 1.

The Protestants
is a manichy.

is a creature of God, intrinsicallie sinne: which is abominable. For consider we originall sinne according to the Protestant, and wee shall see it to be a reall inclination of man his nature, or a qualitie created by God. Take wee a veue likewise of the indeliberate motions of concupiscence, reputed as finnes by the Protestant: which hauing no moralitie from free will, remaine reall qualities produced by God. Lastlie waighe wee the condicon of actuall thefte, or murder, respectiue to Protestantish principles, and they wanting choice of free will, shall appeare as onely naturall and reall actions. VWhereupon will followe towe foule heresies: first that God is auctor of sinne; vnles some realitie of thing be not effected by him: which to thinck is hereticall. secondly that sinne is a reall qualitie or substance according to the blasphemie of Manichæus. And that the vglie doctrine of the Protestante mighte surpasse in abomination that of Manichæus, he adseribeth to the good God as auctor of all filth of bad action, where Manichæus onlie relateth the same to a God malignant and of an euill disposition.

Putitie of the
Catholike do
ctrine against
the Prote-
stants.

6. But good God, what difference is there betwixte the Israelite, and the Egyptian, the Catholike, and the Protestante! VVe Catholikes so prife and admire the sacred prouidence of almightie God, as deeming it in no sorte concurrent or appertaining to that contagious blemish of sinne: whereas the Protestanter in hope regardeth this his diuine care and government of humane affaires, as operative in that, which is mooste detestable, to wit in sinne and iniquitie. And why should God in displeasure then be enraged against that, which he himselfe hath produced: VVhy should he by that pure and precious blood of his only sonne, procure redemption from sinne, sithence that he by his power, decree and will, hath stayned man his nature therewith: poore man in the meane season through necessitie of harme and imbecillitie, not of force to shune the offence? And seeing moreover that all effectes proceedinge from the action of God, are imitations of his goodnes, and perfections correspondent to the idea in him, in whose veue they are expressed, how can sinne caused by God haue any deformitie in it, yea not retainne some degree of excellencie in reckoning of the worke man? Then is not sinne so detestable, as the Romanes deuise and speake: Then for sinne need not the harte to feele the corusue of greefe, being imprinted in the soule by the finger of God himselfe. loe the common center of the Protestanters Theologie; *Excuse and libertie in all villaine of sinne and turpitude!* VVho can deeme himselfe accusable or condemnable by God through his sinne, firmly beleeuing, such sinne to be effected by God; rayed vp through necessitie, and not by the freedome of his on straying will? VVhereupon Eusebius, an ancient writer in the primatiue church, declareth what is the dementit of the Protestanters, making in their opinion almightie God cause and auctor of sinne:

Euseb. l. 6. p. 12
par. c. 5.

He is the worst of all, that by the creator of all doth thincke, some to be induced to commit adulteries, others into robberies, others into other vices: because such teachers, as the Protestanters bee, aide the deuill therein, and endammadge mankind extreemly. For sathan not content with that great blow he hath giuen vs through originall sinne, making vs prone thereby vnto vice, lenow and weake to vertue, adioyneth to our bane the doctrine Protestantish, to perswade by arte and faith sinne vnto vs; telling vs, that sinne is occasioned by necessitie, not of free behauior; and that God is auctor and cause of sinne. Then what benefit by Christianitie, by the passion of Christ? not to resist sinne, not to auoide sinne, which is impossible, but to sinne by euery part of the body and soule, to violate continually the renne commaundementes, to be in concupiscence theues, murderers, infidelles, traytors, and yet only beleeuing to remaine in safetie, and in the estate of iustification! O vnworthy obiecte of hate and shame to be seriously battered by the penne of any Catholike writer: Lett then the Protestanter know, what leison in this pointe he hath learned of the deuill, endeavouring to grace and guild his finnes with

Calu. li. a. Inst.
c. 3.

with the manufacture and workmanship of God himselfe. Lett him vnderstande, that no Prince is to be muche offended against his subiectes rebellion, who is stirred vp by god to rebell, and who is God his meere instrument in acte of rebellion.

No treason is a sinne according to the Protestants.

The Christian Catholike confidence expecteth of the goodnes and iustice of almightie God eternall saluation; supposinge that vve before iustification cooperate vvith his grace by faith, feare, hope, repentance, charitie, and after, by obseruinge his commaundementes: vvhereas the hope Protestantish, emboldened in presumption, lookesh for beatitude by only faith to be obtained, contrarie to all vertue, and the grace of Christe, vvhoose effecte is vertue.

CHAPTER. XVIII.

HE that shall consider the excellencie of person and operation in our sauour Christ, and alio the great surpassinge valew of the merit of his crosse and passion, must needes resolue with himselfe to thincke, that Christian men benighted therby, before all other professours of religions what soeuer, be ordained to a more highe degree of vertue, of puritie, of sanctification, of good endeauours. For as speaketh S. Ambrose the families of men are ennobled by the splendour of their race; the grace of the soule is clarified by the splendour of vertue. The law of Moyles was giuen from God to the people of Israel, not that they should stay and demurre in the sole illumination of faith and speculatiue complement of the vnderstandinge, but that from thence they might be instructed in those thinges, *Qua ad animae disciplinam spectant*; That appertained to the discipline of the soule: and the holy Prophettes of allmightie God, directed to that people, did especially driue att such purpose, wherby they might abandone sinne, and garnish themselves with vertues. But moſte effectually our sauour Christe aymed farther then att the bare perfection of faith, inculcatinge vnto the world the necessitie of honest endeauours, the commoditie of them; willing vs to be the good seed which bringeth forth an hundred fold of increase, to enter in att the narrow gate of a mortified, curbed, and restrained life: to purchase that precious margarite of heauen with dispenſe, yea losse, of all worldly commodities: to imitate the prudent virgins, as well provided of oyle of charitie, as lampes of virginite; to adioyne vnto a faithfull repaire vnto his church, the wedding garment of vertuous life: to play the true and industrious seruante in procuring increase by those gistes and grace which we haue received: and to conclude with the Apostle, *The will of God is our sanctification*. So that according to S. Basil the gospell of Christe, or the profession of Christianitie, is nothinge els, but the forme of a life from resurrection, that is the active accomplishment in vertuous offices, after sinne, once by death abolished, and newnes of good life succeedinge, appearing in a resurrection, as it were in the reuiued phenix, or imping out of new fathers in the eagle by course of nature hauing recovered her youth. Christ dyed for vs to the ende that the iustification of the law might be fulfilled in vs: that is, we employ our selves in vertuous actions prescribed by the law of God and nature: which doe not vvalke according to the flesh, but according to the spirite. A spirituall walking then and passage in the operations of vertue is the diademe and flower of our Christianitie: vve bringe a people followers of good vvorkes: that vve may vvalke to newnes of life, created in Christ Iesus

Christian excellencie of action.

Amb. de Noe & arca c. 4.

Amb. l. 1. of sic. c. 11.

Math. 7.

Luc. 11.

Math. 21.

Math. 24.

Luc. 18.

1 Theſſ. 4.

Basil. de spir.

sanct c. 11. Nis

sen l. de cha-

ract hom.

christ.

Plal. 138.

Rom. 8.

Ephes. 2.

in good worke, the which God hath prepared, that we should walke in them. To which effect nothing can be vitered either of greater hight and excellencie, or more for the recommendation of our Christianitie, then what auoucheth S. Gregorie Nissen, sayng, that *Christianus is an imitation of God*; according to the counsaile of our sauour, be you perfect as your heavenly father is perfect.

Greg. Nissen
1 de forma
homin. Chri-
stiani Math. 5.
Hope of ius-
tification by
faith, hope,
charitie.

Heb. 11.

Cor. 13.
Greg. Naz.
orat in lul
Origen. 1. in
Celsum Hie-
ron Prefat
1 de script.
Iren. 1. 1.
Iob. 4.
Rom. 10.
Aug. de spir.
& 1. c. 13 &
19. Concil.
Trid. Sed. 6.
cap. 8.
Aug. lib. 83.
quest. q. 76.
Crisost. ho-
mil. 51. ad
pop. & 19 ad
Rom.
Iacob. 1.
Quia fidem
Abrah. bona
opera conse-
quuta Aug. 83.
quest. q. 76.
Cir. Carech. 5.
Hope, a dis-
position to
justification.
Math. 9.
Ecclesiast. 1.
1. 10. 4.
A. 2.
How hope
looketh for
justification
Greg. 1. 1. in
Iob. cap. 11.
Math. 19.
Luc. 10.
Rom. 8.

2. To the end therefore we may arise from sinne to the grace of iustification, we Catholikes ascertain our selues, that first we are to be disposed by an alient of true and vaine faith, crediting all the ministeries belonging vnto the substance of Christian redemption: and that by such faith, as whose object is generally, and ioynly to be beleueed of all the faithfull: as are the articles of faith comprised in the Apostles Creed. VWhich act of faith we make a vitall operation of man his vnderstanding cooperating with the grace of illumination: appertayning alio to the worke of faith the consent of a good will, we voluntarily and freely, through the grace of vocation and perswasion, crediting the misteries of the Christian religion. *VVhose faith is impossible to please God*, sayeth the Apostle. In this humilitie of ours we subdue both reason and will in captiuitie to faith in those things, that surpasse our naturall knowledge, and are content to suffer the same reproach from Iulian the Apostata: Sayng, *Your wisdom is nothing els but a Credo, a beleefe*: from Celsus likewise, tearing our holy faith a Rusticall simplicitie: from Valentinus also, and the Gnostickes, calling Christian beleuers carnall and grosse conceiptors. But we answer with patient Iob: *Mortuus: there was an hidden worde spoken vnto me, and mine eare in stealth receiued the waynes of the whispering: the of.* And with the Apostle: *If thou shalt confesse with thy mouth our Lord Iesus, and in thy heart beleue that God hath rayed him from death, thou shalt be saved.* And for that from faith, as foundation of the spirituall building in our soule, begetteth our first conuersion to God, therout branching hope, charitie, and iustification by Christ, *Qua facimus quod iubet*, as speaketh S. Augustin, by which we see that, which we are commanded: therefore vnto faith is attributed in holy Scriptures iustification; especially when in opposition to the law of the Iewes without faith in Christ, the text is directed against the Synagogue. To which worke of faith we must adioyne the raising vp of hope, the seruor of charitie, and bitterness of repentance; in that faith of it selfe is li. farre from remitting sinnes, that it aggravate them, and maketh them more odious in the sight of almighty God. Faith by it selfe sayeth S. Chrysostome, *can not bring any into the kingdom of heauen*: but rather it importeth that, the which may condemne euill liuers, *faith without good workes is dead in it selfe*, as speaketh the Apostle. *Neither was Abraham*, telleth vs S. Cirill, *called the friend of God, before he had beleued, and performed every worke according to his faith*. That hope is also parte of that disposition which is required of vs to iustification, declareth our sauour: *Hope sonne, thy sinnes are forgiven thee*: feare also must haue its place: *The feare of God expelleth sinne*. Charitie semblably appertaineth thereto: *He that remaineth in charitie remayneth in God, and God in him*. Repentance finally is expected: *Do you penance, and be euerie one of you baptised in the name of Iesus Christ, to the forgiveness of your sinnes*. Then when as into the soule thus prepared by the holy ghoste is inspired the inherent grace of iustification; hope confidently reareth her selfe to the expectation of eternall saluation according to the promises of God made in our Sauour Iesus Christ: which promises, faith a luertifeth hope, that they are condicionall, that they doe concerne and importe our good behaviour, our working through vitall and free motion of will with the inwarde grace of God: *If thou visit euery one to the kingdom of heauen, keep the commandementes. Do this, and thou shalt liue. If thou suffer together, thou shalt be glorified together*. Then to conclude, our Christian Catholike hope expecteth iustification and remission of sinnes respectueely to the workes of faith, of hope, of

fear, of charitie, and repentance: also it giueth vs confidence that we shall be saued in heauen conditionally if here by good workes and vertues we obserue the commandementes, mortifie and chastise the concupiscence of the flesh, and in some sorte conforme our selues to that perfection and puritie which is drawne forth, as exemplar before our eyes, in our Sauour Iesus Christ.

3. The Protestanter expecteth the grace of iustification to be attained only by an acte of faith apprehending in firmitie of beleefe the promises of God, that is, that to him in particular is imputed the iustice of Christe, and not imputed whatsoeuer sinnes committed. VVhereupon he maketh a distinction of two faithes, the one historicall, as the faith of all the misteries of our Sauour Christ historically laid downe in the ghospell, the other particular & especiall, when he beleeueth that he himselfe is iuste: which he reckoneth the principall proper faith, the other in comparisen of this tearing a shadowe, and an Image, *Of no import, nor worthy the name of faith.* Furthermore the Protestanters iudgement is, as hath been declared, that this conuersion of man to God by faith, is to be entirely effected by sole grace, the will or vnderstanding of him supposed therevnto as a passiue subiecte to admitt the impression of God. To this they enforce themselves by their owne empeachment of our doctrine: and first in that according to them, the grace of iustification is not to be acquired by workes of men, as by faith hope, and charitie, the will cooperating with grace; they make faith therefore no worcke or operation of man; for otherwile they should incur the inconuenience, to witt, that although iustification be not the effecte of workes, yet it is of a worcke according to our Sauour: if faith were the worcke of man actually by grace consenting therevnto, and so a man should be iustified by his worcke. Then they seeke for a perfect repose ease and assurance of iustice; which securitie could not be obtained, if it depended on the worcke of man, as they say themselves: therefore their iustifying faith must be no worcke, action, or motion of the soule, but a bare impression from God into the same, as subiect passively receiuing it.

4. Now there groweth a difference and alteration amongst the Protestanters themselves, as concerning the efficacie and force of this faith: The Lutherish attributing so much to faith, as that it doth iustifie with out all good workes, and first with any sinne, only infidelitie excepted. Luther seeing in deed the euident consequent of his iustifying faith, to be immunitie with sinne, after the Gnosticks and Economus frellie acknowledged as much; as he is of a rounde spirit, and loueth not to dissemble: *only* sayeth he, *by impetue and incredulitie of harte is made man guiltie of sinne, and to be damned, and not by any outwarde sinne or worke.* Loe here a iustifying faith consisteth with all external turpitude of adultery, of fornication, and the like. Is not this Euangelister a sweet puppy, and well deserueth his grand fathers blessinge the deuill: yea he maketh by his iustifying faith aduantage and commoditie by sinnes: *their is nothinge so bad that doeth not worke me good, if I beleue.* A neat beleefe! No bad worcke rendereth a man damnable but *incredulitie.* A priuiledge of the Protestantish faith in all iniquitie: like to that grace, the which had a familie in Rome of the *Marf*, the which as recordeth Solinus, could not be hurte by any venomous beast, in that they descended by race and lineage from Circes, that famous witch: so the Protestanter engendered of the witcherie of Antichrist, endureth no dammage through any crime, reseruing faith a cloake for all bad weather, and all bad weather well acquainted with his cloake. Schluselburge, a Lutherish Protestanter, thus defineth of the necessitie of workes to be adioyned to faith: *As by faith without worckes we are iustified, so by faith without worckes we are saued, we are iuste, we are blessed by only faith without the law, without worckes.* And whereas S. Iames pronounceth that faith without workes is dead in it selfe: he saith, that Iames cannot

Faith Protestanish how it iustifieth.

Calu. l. 3. Inst. c. 11. sec. 9. & 19.

Ioan. 8. Aug. l. 1. de praedest. Sanct. ca. 6.

Rainol. Thef. 3. sect. 33.

Protestantes differ about the vniou of faith & good workes.

Luth. l. de lib. Chrift.

Quando audierimus, fides tua te saluauit fecit, nō accipimus eū dicere absolue eos futuros qui quomodocūque crediderint, nisi facta quocūque fuerint consequuta.

Clem. Alex. l. 6. Strom.

Solin. lib. de Orbis situ. c. 9. Schlusel. ar. de bonis opet.

be reconciled to the epistles of S. Paule without *Opera* expositione & mitigatione, a difficult exposition and mitigation; as is if the Apostles in doctrine about a capitall point were at variance. Other Protestantes with Arius teaching good workes to saluation as a necessarie effect of faith and signe thereof, he tearmeth in scorne *legistas* & *operistas*, *Legistes* and *operistes*: and so beyond the filth of Iovinian and Eunomius is marched on this Protestanter to the abolishment of all vertue and honestie.

Caluini-
smeth vvorke
s to faith in
shevv.

Calu l. 1. Inst.
c. 11. Sect. 6. c. 2.
sect 5. & 9.
Rob. Abbot.
sect 1. against
D. Bishop.

Sect 17.

VVirark. l. 2.
de peccat. o-
rig. c. 3.

Hope Catho-
like operati-
ue against the
Protestante.

Coloff. 1.
Rom. 2.

Aug. l. 2. cont.
Fault. c. 21.

Calu l. 1. Inst.
c. 11. Sect. 5. &
17.

5. The Caluiniſter well perceiuing how disgracefull a thinge it is euen to nature and common ſenſe, to attribute iuſtification ſo to faith only, as if faith diſpoyled of all good workes, and deſiled with all enormities, did apprehend the grace of iuſtification, faith, that indeede the act of ſole faith iuſtifieth, yet of ſuch a faith, as is not alone; in that neceſſarily faith bringeth forth good workes: *It doeth follow that faith muſt not be ſeuere in no caſe from a pious affection.* To which purpoſe Caluin compareth the iuſtifying faith to charitie and good workes, as the ſunne to the heate and light thereof: all being inſeparable: Together ſayeth he *we receiue iuſtice and ſanctification.* VWherevpon they conclude, that faith only is ſufficient to iuſtification, yet not ſaith ſufficient to ſalvation. But in what ſenſe a iuſtifying faith is conioyned to puritie, ſanctitie, and to vertues, he himſelfe declareth, admitting a ſuall and deadly ſinne as companion of faith: for to affirme man now to be in himſelfe iuſte and cleane in the ſight of God, *is to iuſtifie Chriſte out of his place.* So that by this deepe Theologie, puritie by Chriſte, innocencie, abſence of deadly ſinne, doe ſtand againſt the merit of Chriſt: yea more then doth deadly concupiſcence and breache of the whole ten commaundementes, it remayning with a iuſtifying faith, & perfect acknowledgement of Chriſt as redeemer! Good God, then vertue, true iuſtice, innocencie iuſtifie Chriſte out of his place, but adulterie, fornication, hatred of God, vnited to faith approve and maintaine his ſoueraintie! Now lett vs proceed to the triall and touch ſtone, and ſearch by the rule of faith, and qualitie of God his grace through Ieſus Chriſt, which hope is to haue the preferment.

6 The Catholike hope is induſtrious, actiue, and vertuous, looking for ſaluation by faith, as a vitall and free worcke of man his conſent and vnderſtanding: whereas the hope Proteſtant iſh expecteth for iuſtification & ſaluation in meanes of a ſole faith, the which is not any action of man, but a bare impreſſion from God. O ſoule preſumption! muſt God iuſtifie and glorifie that ſoule, which moueth not in acte of faith, but lyeth dead in the letargie of an idle ſubiectiō! Can ſuch a ſatall grace in the ſoule make it amiable to God, or commendable to men, the which is not to be found in man his behauiour, cariage or function of any facultie in him! Is it all one to walke in newneſſe of life, to ſubmitt the arrogant creſte of a proud ſpirit to the humilitie of faith, and to be caried away by an other, or depreſſed by externe violence! No, no, *Alind ſemper fuit diſciplina Chriſtianiſmorum: alind luxuria violentorum*, of one kinde is the ſeuere and ſtudioſ diſcipline of the Chriſtian Catholike, and of an other the reſchles laſly libertie of the drunken hereticke. To this effect Caluin arguerh againſt the ſchoole diuines, which placed the grace of Chriſt in that, wherby man his will is aided ad *ſtudium ſanctitatis*, to be ſtudie of ſanctitie, rather reſpoſing it in the receipt of Chriſt his iuſtice imputed: granting to man his will no cooperation with grace, as hath been declared. Or if the Proteſtante enformed by ſhame ſhall admit his iuſtifying faith to be the worcke of man, cooperating with grace, he ſhould be deprived of his hony combe of ſecuritie, and turned to graie amongſt his fellowes vpon netles and thistles of acerbitie, and then muſt the merry, ſecure, and idle Proteſtante geue whine and lament hauing pricked himſelfe with thornes of diſtruſt and dubitancie. If ſayeth he my iuſtification, my remiſſion of ſinnes ſhould depend of any worcke of mine, in my conceipt, I ſhould fiſt iniurie the very nature and benefit of grace, being a free giſte

of the Lorde without all respect to my worck or endeavour: then also if iustification and saluation depend on my good worcke or worckes, I could not haue any certainty of my proper iustification or saluation, but still rather doubt, whether I haue demeaned my selfe in faith, hope, and charitie as I ought to haue done, and is required. VVhich inference if he maintaine as good, then must he not account of faith as any worcke of man, least that he seeme thereby to promise himselfe iustification and saluation respectiuelly, if not to his worckes, yet to his worcke of faith. Then a Protestant is conuerted to God not actiuelly but passiuelly, as the marigould is gired by the sunne: he conuerteth not actually himselfe endeavoring with grace: and so indeede the Protestant doth not beleue in God, no more then the papper writeth; the which I easily and most firmly beleue of him. A vaine, a presumptuous hope, a monstrous cogitation to looke for iustification and saluation by that, which man asteth not, excluding his actual faith, hope, and charitie: The Catholike truth is auouched by S. Augustine: No man can beleue by any freer will, if there be no perswasion or vocation why a man is to beleue. Surely the very will to beleue God worcketh in man, and in all things his mercie doth preuent vs. But to consent to the vocation, or dissent, as I haue said, is of euery man his will.

Calu. l. j. Inst. c. 1. sect. 8. Rainol. sup.

Aug. lib. 1. de peccat. mor. c. 9. de Grat. & l. arb. c. 7.

7. VVe Catholikes esteeme that precious iuell of a iustifying grace att such a rate and excellencie, that we deeme not to be the price thereof an acte of sole faith before charitie and repentance: for seeinge that the will of man is the seat of sinne, and hath actually transgressed, the same will by good worcke thereof is first to be corrected, reformed, and turned to God almightie, before the soule can receiue that gracious pearle of iustification. S. Citrill, Patriarch of Alexandria, and the most learned of the Greeke church, excellently well deliuereth vnto vs in what sense iustification is attributed in holy Scriptures to faith, and why it is called by our sauour Christ eternall life. But sauyeth he if the knowledgement of God be eternall life, how will one say, do we stande in need of any thinge els? And if we stand in need of nothinge els, how is it reported, faith without worckes to be dead? But faith what is it els then the true acknowledgement of God? For that by faith knowledgement is atcheiued, witnesseth Isaias saying: if you do not beleue, you doe not vnderstande. But that a bare sight of knowledgement is vnprofitable, the voices of the saintes doe affirme. For a certaine discipule of our sauour sayeth, thou dost beleue that there is one God, and thou dost well, yet the deuils beleue, and are in horroure, what then shall we say to this? or how are the wordes of our sauour true? But they be true without all doubt. Knowledgement therefore is our life, because it bringeth forth the whole vertue of the mysterie, & affordeth participation of the mysticall blessing, by which we are ioyned to the worde of life. For the same cause as I thinke, S. Paule writeth that the Gentiles are participantes with Christ, and as I may say, concorpores, & concorporati incorporated with him in one bodge, for that they doe participate of his flesh and blond: so that the members of Christe are said to be our members. Knowledgement therefore is life, bringing vnto vs the spirittuall benediction, by the which the holy ghost dwilleth in our hartes to the adoption of the children of God, and true pietie, by an euangelicall life and a reforming incorruptibilite. Sincethe therefore that the beginninge and origen, and as it were the paranyph of all the sayde goodes, the knowledgement of God is found to be, rightly by our sauour it is called life eternall, as the mother and roote, in vertue of it nature bringing forth eternall life. So that faith iustifieth, faith saueth, because it begetteth & commenceth our conuersion to God, which conuersion proceedeth from faith to hope, and from this to charitie, where it is consummated: therby beinge finally infused into our hartes the holy ghost by his grace of iustification and sanctification. Then the Protestant in his hope mispriseth the valew of a iustifying grace, making no other preparation vnto it, then by a sole faith; the will neuer a white abettered or directed to God, from whome it hath strayed by sinne. Faith therfore is the cause, the root, the origen, the paranimph of iustification, not the

Augustin de fide & oper. cap. 14. affirmeth onelle faith not to make man differ from the deuills. Epist. 106. De triid. Sanct. c. 16.

Reformation of vills to iustification. Citrill. in Ioan. l. 2. c. 16. lsa. 7. iacob. 1.

all presence.

Charitie in perfection like to oyle summing about. Aug. Tract. 6 in Ioan. c. 1. Rom. 5. Fidem habebant, charitatem non habebant, id est dæmones erant. Aug. Tract. 8 in Ioan. c. 1.

Clem. Alex. a.
strom. in
princio.

Aug. l. de spir.
& lit. ca. 30. 31.
& 17.

Hereticke
haue thought
onlie faith to
iustifie vvh
men liue ill,
and haue no
good vvorc-
kes Aug de
grat. & lib.
arb. c. 7. 8.

Puritie of dis-
positiō to iu-
stificatiō a-
gainst the Pro-
testāter Aug.
lib. de spir. &
lit. c. 36. l. 1. de
Baptismo c. 8.
10. l. 1. cont.
Crescon. c. 10.
Fulgenc de
Incarnat. c. 1.
Concil Trid.
Sess 6 c. 9.
Colu. l. 3. c. 1.
sect. 40.

Faith of the
Catholike
pure, but the
Protestantish
iustifying
faith moult
impure.

Aug. De Fide
& oper. c. 16.
1. Iohn. 5.
1. Tim. 1.

Caluin. lib. 3.
Inst. cap. 19.
sect. 9.

attayninge of it in it owne formall and proper nature So also Clem. Alex. tearmeth
faith The first inclination in vs to health, after that feare, hope, and penance, vvith continuance
and sufferinge, doe bringe vs going on vvardes to charitie and knowledg. To the same drift S.
Augustine: Neither is the law fulfilled but by freevvill: but by the law cometh the knowledg
offinne, by faith the impetration of grace against sinne, by grace the recuring of the soule from the
vice of sinne: by the health of the soule freedome of vvill: so that the grace of iustification is
not included in faith, but it is an effect of prayer after faith: which grace is inherent,
because it taketh away sinne, and also for that it enableth the will to keepe God his
commaundementes: the which power S. Augustin calleth Freedome of vvill. Then lett it
here be concluded, that the Protestantish hope by only faith promising vnto himselfe
iustification and remission of finnes, is open and manifest presumption.

8. The Catholike knowinge that faith alwayes doth not effect reformation of the
will, but may stande vvith the euill demanour therof according to S. Augustine: *A
thinge may be knowe and beleued, and yet not loued*, therefore in humilitie faith maketh vs
seeke farther after a iustifyinge grace by charitie and repentance: neither haue we that
certaintie, which is proper to faith, that we beleue, loue, or repent as we ought to
doe; and therefore referue our selues in a moderate temperature of submission; when
as the faith of the Protestanter is extremely arrogant and presumptuous, asscuring
himselfe vvith as great certaintie, as that God is existent, that he is iust, that he hathe
his finnes remitted, and can in no wise through slight or malice of sathan loose his iu-
stifyinge grace. It is a preposterous thinge sayeth Caluin to limit to a small time the certaintie
of faith, vvhoie propriety is from the times of this life passed, to reach out to eternitie. So that iu-
stifyinge faith is only found in the predestinate, and once conceived in the soule, it
can neuer thence after by any sinne be expulsed. Is not then the hope Protestantish
presumptuous, so defining of iustification, the establishment therof and assurance,
wherby it declareth vnto a man, that he is predestinate? where is then the feare of
God, where humilitie of spiritte in this haughtie and arrogancie of a Protestantish be-
leeffe?

9. The Catholike hope reaching in expectation to the grace of iustice, aimeth the-
reby at puritie, at a perfect remission and extinction of all damnable sinne, att the ver-
tues in generall, which obserue the law of God and nature; and in somme att Christia-
nitie: whereas the hope Protestantish, reposing iustice vpon one sole act of faith, vvnder
the couerture of attributing all to the iustice of Christe, destroyeth all iustice of man,
all grace of Christ, yeldeth to libertie, to sinne, and giueth a free dispensation from any
damnable, either in the kinde, or number of abominable offences. The Catholike
regardeth by faith Christe vpon the crosse, as therby from him to deriue vnto his soule
the fiery grace of charitie, to burne out there the frettes and spotted of finnes, to liue
according vnto the lawe, in that charitie obserueth the law, & is the ende of the same,
and therefore cannot abide togeather vvith any mortall trespass, consisting in some no-
torious breach thereof. But the Protestanter in faith looketh vpon Christe, as if by the
benefit of his passion, apprehended by faith, he had an immunitie from detrimēt
violating the law, it being, not vvithstanding all grace from Christ, vnto him impos-
sible to be kepte: yea all vertues effected by such grace remaining in him mortall sin-
nes: and therefore beleueth Christ to be his iustice, and his sinne not to be imputed,
that he may freely committe what enormitie he shall please to putt in practise. This,
this, is the verie but and Scope of the Protestantish faith and hope. Doe they not con-
fesse, that in the very regenerate and iustified, nature violated and disordered brea-
keth out by actions of all her faculties from topp to the toe, as we haue heard out of
Caluin, into all manner of offences, to the breach of all the tenne commaundementes?

so that faithfull & iust persons, according to the tenour Protestantish, are guiltie of for-
 nication, of sinfulliditie, of murder, of treason, of blasphemy; & yet in the heate & act of
 all these finnes remaine iuste and pure, with absolute indemnities from spirituall annoy?
 And why? because they beleue these finnes, breaking continually out of the for-
 nace of concupiscence, not to be imputed: The obiect and matter of their faith is sinne
 committed, and to be beleued, that it is not imputed: how then doth it disagree from
 iniquitie, or produce the opposite vertues? The acte of seeinge doth not repngne with
 the light of the aire, because one is cause of the other: nor the flame of the lampe
 is vncompossible and vncombinable with the liquor of the oyle, for that one is the nur-
 riture of the other: so sinne being the obiectiue cause, meat and drinke, as it were, of
 a Protestantish faith, why should not this faith cohere and consist with all manner of
 turpitude, with the excrementes of hell; yea afforde a priuiledge of safegarde to all of-
 fenders? The Protestanter esteemeth as mortally sinfull all motions of concupiscence in
 the regenerate, and as offences against the preceptes of God, contrarie to the vertues
 of chaistitie, of temperance, of iustice, of pietie, and the rest, and *that with some consent*
and complacence: whereby thou mayest vnderstand sinne to remaine in the children of God. So
 that the children of God are no more honest men, then the children of the deuill: yea
 those are worse by a lye and blasphemie, beleeuing nothing imputed vnto them
 they doe: which faith these of the deuilles brood, honest men a greate deale, are de-
 noide of. *For remission doth not procure the sinne not to be, but only that it be not imputed as sinne:*
 so that the remission of finnes by the Protestantish beleefe doth abide and consist with
 the very acte of damnable concupiscence; not absent either in habit, either in operation.
 Lo heere then the olde Gnostikes and Puritanes transformed into Protestantes: neither
 of them receiuing hurt from sinne, both their iustices by faith remayning with the ac-
 tuall breach of Gods his commandementes, with actuall blasphemie, with actuall
 adulterie, murder & the rest: And what benefit then & grace this Ciprian wanton faith
 of the Protestant doth performe to one that actually offendeth? mary sayeth Caluin,
the least droppe thereof, instilled into our soules, maketh vs to beholde the face of God most pleasant
and faire, and to be propitious vnto vs. O sathan, this is thy plott and deuise, that not only
 by euill bente of nature men should be allured to sinne, but also that the very grace of
 heauen, the crosse of Christe, should yeld men courage and resolution to sinne: *some*
transferringe as foretolde S. Iude the grace of our sauiour Iesus Christ into riotousnes! How
 then is a Protestant by his iustifying faith protected from sinne, or what dammage suf-
 fereth he by sinne? One answereth, that no faithfull Protestante can sinne with a full
 consente: without the which all finnes in the world may be heaped vpon him, as he
 confesseth. VVhat meanes this man by a full consente? Doth he take it to be an acte of
 freewill consenting to sinne? no surely, for then should he renounce sure, and become
 in that behalfe a Romane: or that no Protestante can sinne if he bee awake, not in
 drinke, or in his wittes, all finnes creeping vpon him before he be aware? if thus,
 happie Protestante if he would alwayes be alerte and wachefull: But what if a Pro-
 testant be found to haue had his hand in an other mans purse, will he graunte that such
 a companion was not a sleepe, hauing eyes as well in his fingers, as in his head? or
 that he fully consented to that pickerie? No, doubtles will he say, if he were a good
 Protestante, yea or his father had a iustifying faith, he neuer fell to caruinge of an
 other mannes purse stringes with a full consent, no although he felte the purse full of
 money, or if the iudge sentence him after to the gallowes as a varlett full of knauery.
 In deede I must needs confesse, that I can sooner beleue, that a Protestante sinneth
 sometimes with full consent, then I can proue it, in that his full consent lyeth lurking
 in the closett of his owne conscience: but I may see sometimes the full moone of
 knauery

VVitak. l. 2.
 de peccat.
 orig. Cap. 3.

Caluin lib. 4.
 Inst. Cap. 1.

VVitak. l. 3. de
 peccat orig.
 Cap. 1. 3. 6.
 Non tamen
 in intell gen
 dum est, vt
 accepta fide,
 si vixerit, di-
 camus eum
 iustum, etiam
 si male vixe-
 rit. Aug. l. 83.
 quest. q. 76.

The Protes-
 tantish hell.
 Caluin. lib. 3.
 Inst. cap. 11.
 Sect. 19.

Iudici.

Feeld. sup.
 His full con-
 sent.

Baptised per-
 sons sinned
 in inconti-
 nencie. 1. Cor.
 2 Aug Epist
 108.

Aug. Epi. 108. knauerie without all doubt shine in his master ships sphere of aſtinitie. I demaund of this enimie of all full conſente, whether without the ſame the iuſte doe offende deadly and mortally, God hating their ſacte, and deeming it worthy of hell fier? if he praunt the affirmative, why then doth he exclude full conſent from the trespafſes of the faithfull, ſeeing that the ſacte is as badd, as damnable, as odious to God, as if it had conioyned vnto it the fulneſſe of conſent? Then if the Proteſtantiſh iuſtice may remaine in ſafetie with adultery, with fornication, with infidelitie, and blaſphemie, fullnes of conſent remoued, ſo it may alſo conſiſte with them although committed by full conſente; for that the oppoſition that ſinne hath with iuſtice, as contraries not poſſible togeather in one ſoule, is the perfection of iuſtice, and the aduerſe turpitude, demeritt, and ſtaine of ſinne. Beſides that, if all ſinnes may ſtande with iuſtice by faith, where there is no full conſente, then alſo with infidelitie; if with infidelitie, where is faith, vneleſſe by the wiſe Theologie of this Menippus, togeather a man be faithfull; and yett an infidell, beleuee in the promiſes of God, and yett diſcredit them, goe for wardes and backwardes, ſwime and ſinke? Moreover theſe ſinnes committed by the iuſte, and not imputed vnto them, are true breaches of God his commaundementes, and ſo contrarie vices to the vertues morall and intellectuall in them implied: whereupon it doth follow, that a Proteſtant without loſſe of iuſtice may be an idolater, an infidell, a blaſphemer againſt the firſt commaundement, & againſt the vertues of faith and religion: he may alſo trespafſe in impunitie againſt charitie by murder, theſte, infamie, againſt temperance by gluttonie, againſt chaſtitie by adulterie; againſt religion he may play the Hell cheſite, and openlie deny his faith. where then is a faith accompanied with newneſſe of life, with charitie, with the vertues intellectuall and morall? Let vs heare Calvin recount, what damage the iuſte and faithfull Proteſtantes endure by ſinne: *Truely they offend ſayeth he, yett not therewith induced by their confidence in God, but only by infirmite: and they ought to reckon great loſſe in that, when the glorie and will of God are violated. In deed it were too too groſſe a villaine to define, that faith and hope in God ſhould egge one forwardes to wickednes; although by and by we will proue, that the faith & hope Proteſtantiſh encourageth men to ſinne: notwithstanding he admitteth, that the iuſt ſinne of infirmite, that is they breake the ten commaundementes, be guiltie of adulterie, of theſte, impietie, deſperation, and ſwarne againe in the eyes of God in mortall offences: this Calvin cannot, nor will deny. But what loſſe then commeth to the delinquentes in theſe crimes? Mary ſayeth he, they violate the will and glorie of God. Doe Proteſtantes, doe ſaictes, enfolded in the iuſtice of Chriſte promiſed them by God, his children and deare ones violate his will and glorie? VVhat can the moſte filthy offendour doe more, then infringe the will, the glorie of God? ſo that the great Turck and the faithfull Proteſtant in the ſcales of muſt conſideration are of equall waight and poyle their manners conſidered, and alike violate the glorie and will of God: only the Proteſtante hath hanginge over his head the raynbowe of an imputatiue iuſtice; that is, the one muſt ſinke into hell by the waight of his badd actions, the other as maſſie, and as muſtie as hee, yett muſt be eleuated forſooth vnto heauen: the ſame ſinnes in one ordayned for ſmoakie hell, and in an other for a ſhininge paradiſe. But the Proteſtantes, as they know themſelues ſinners, ſo alſo by faith they are aſſured that their ſinnes are not imputed; and that God will not reckon their robberies for robberies, their adulteries and concupiſcence for ſuch, their violations of his will and glorie for any iniuries againſt his deuine maiestie. VVhereupon I ſee not, why a Proteſtante in recogniſance of his ſinnes, ſhould either breake his will, or his ſleepe: he knoweth that not withſtanding all his ſinnes, his ſoule hueth ſtill in iuſtice, and that the Lordes face, as ſpeaketh Calvin, in his beaſtie hypocriſe, ſmileth vpon him, that*

Offi. l. 3. Inſt.
c. 1. ſect. 40.

Faith is ſo far
from perdo-
ning ſinn that
it maketh the
ſame greater.
non enim per
ſe in regnum

he may rest in Christ, he may sleepe and repose, the Lorde will couer his finnes both from the iustice of his father & malice of the deuill: he is assured that he hath trespassed through meere necessitie, by a necessarie effect and motion of a corrupt nature, that euen naturally all his best endeauours are foule mortall finnes; and so holding himselfe halfe excused, and wholly assoyled in Christe, he will berake himselfe to his ease; to his rest, to the sugar of his gospell; lett God thincke what he will in the meane season, that his factes haue violared his will and glorie: *Volens non sit iniuria* no iniurie against him, that willetch and causeth the iniurie. O Beetle and Scarabeu of the Protestanter, taking vp his lodginge towarde night of darcke ignorance, in the excrements of such filthie beastlines!

10 In this faith iustifying, deuised by the Protestanter, as we haue discovered the note of vanity and illusion in the predecet treatise, so now it remayneth we impeach the same of depe hypocrisie, and of filthie libertie. The Protestanter intendinge wholly by his sect, and bulke of his faction, to giue himselfe the full scope, and loose raines to all sensuall libertie, findinge such an intente euen to nature in euery one to be passinge odious and reproachfull, couereth the same with an hypocriticall appearance of Christ his iustice and mercies, contraposed to mennes endeauours and desertes: as if the Protestanter meant in good earnest to magnifie Christe, to relie only vpon his iustice, and to take the same as his full discharde and pardon from all iniquitie. Yet not withstandinge he speaketh a lye in hypocrisie, as sayeth S. Iude: for a lye it is, that a Protestanter is as iust as Christ himselfe, or that he is exhibited iust by his iustice: a lye it is, that a Protestanter can be iust by the outwarde iustice of Christe, remayning in his soule, not only in habitt, but also in acte, the manifest breach of the whole ten commaundementes, as concupiscence of adulterie, offornication, yea of rebellion, with a Protestante the greatest sinne. A lye it is, and that grined with blasphemie, that God doth not impute sinne, to him that sinneth, knauerie to a knaue, or couereth sinne in any offendante before the act of charitie and repentance. O lye of hypocrisie, implied in this iustifying faith Protestanth! The only way the Protestanter hath to excuse his faith, as fairest flower in his garland, from licentious turpitude, is to affirme, that of necessitie it is coupled with charitie, with the vertues performing a new and Christian life, and in somme with all good workes. The foole in his nett, or in a cadge of glasse, thincketh no man to espie him with his asinarie. David a iust man committed adnlterie, and murder: he had a faith iustifying according to the Protestantes Theologie: but where was for the time his charitie, where was his chastitie, his newnesse of life, of his sanctification? S. Peter a iust person in that moment denied his maister, as the Protestanter will define: his faith was remanente, but where was his charitie, his profession of the gospell, his fortitude, his complete furniture of Christian perfection? O the parrity of a iustifying faith, when adulterers, denyers of God with all euill workes, & in wante of all good, may be iust in aquining faith, be lapped in the cloake of Christ his innocencie, washe in the bloud of the lambe, endowed with the stole of his righteousnes, and such cosening colours, to conceile and guild the bad proiect of libertie and sensualitie! The object of faith by them is sinne what soeuer, as to be beleueed, that it is not imputed: VVhy then can not a man actually committing adulterie beleuee it not imputed, or beleuee adulterie by him heerafter to be performed, and now purposed, not to be imputed? the fact of sinne is in the will, the acte of beleefee in the vnderstanding; so that there is no reason to the contrarie, why he should not beleuee not to be imputed vnto him what soeuer he now doeth, or is in purpose to putt in execution: because as I sayd, there is no contrariety or impossibilitie betwix any operation and the obiecte thereof, in that the obiect is cause of the acte, and the marcke att which it

introducere potest fides, sed potius habet, unde malam de genere vitam condeat. Chryf. hom. 11. ad Pop. Item l. 4. c. 66.

The hypocrisie & libertie of the Protestanth faith.

Iud. 1.

Contra euidentissima testimonio fecit: curos faciant de perepian da salute nequissimos, nequitez suz pertinacissime coherentes, nec emen dando aut punitendo mutatos. Aug. 11. de Fid. & oper. c. 15.

Faith of the Protestanter stideth vwith any sinne.

aymeth.

Such faith is
condemned by
S. Aug. l. 1.
de Baptismo
c. 8. l. 2 de pec-
cat mer. c. 18.
Fides itaque
christi, fides
gratiz Christi-
aniz: id est
ea fides, quæ
per dilectio-
nem opera-
tur. De Fid.
& oper. c. 16.
in Enchir. c.
67. Epist. 109.
Iacob. 5.
Beza.
Rom. 6.
Calu. l. 1. Inst.
cap. 3.
Vitar. l. 2.
de peccat.
orig. cap. 3.
Si autem
male & non
bene opera-
tur procul-
dubio secun-
dum Aposto-
lum Paulum
morta est in
semetipsa.
Aug. in En-
chir. c. 67.
The Guostli-
call puritani-
call: faith of
George Abb.
pag 308.
This liberall
squire pro-
miseth mo-
re then christ
meaneth to
performe,
beetioing he-
auen vpon on
that vvaneth
his vvedding
garment: or
common ho-
nesty, and is
in affection,
not retracted
fro knauey.
Faith of the
Protestanter
against state.

aymeth. Then we haue the Protestanter his iustifying faith first seuered from charitie and good workes, yea drowned in bad offences: then receiue we from his faith an encouragement, a prouement, an enchainment to sinne; in that a man is bound to beleue that no sinne is, or shall be imputed vnto him: and so freed from any by his faith through sinne, then bayted with the sweet contentment of the same, the Protestant in vertue of his iustifying faith may rush bodlely vpon all wickednes; play and disporte himselfe with the flesh and the deuill, and receiue no scratch or scarre from his fowle fingers. Fy filthy Gnostickes, Eunomians, Valentinians, Puritans, &c. This is the porckarie of their Christianitie. The Apostle S. James telleth vs, that faith is dead without good workes; and therefore reproveth the Protestanter seekinge for iustification by a dead, yea a sincking carionely faith. VVhat workes had the faith of Adame in his offence, of Dauid in his murder and adultery, of S. Peter in his denyall: to conclude, how, in all protestantes, in whome the flesh doth sometimes ouercome, as sayeth Beza, who slow againe in concupiscences by acte of all the faculties of the soule, as telleth vs Caluin: that violate continually the ten commandementes, as pronounceth another; that being the children of God, yet *delinquantur* play the wantonnes, is to be found innocencie, puritie, the good workes of vertues, of charitie; seeing that their opposite vices doe abound? Vnlesse the Protestanter together will haue a few good workes, and a masse of bad ones, be vertuous and vicious, in charitie, and out of charitie, black and white, for God and for the deuill. Take me one I beseech you, that is iustified by only faith, either in the fact of murder, or soone after; in that it is not necessarie, that straight way as soone as a man beleueeth his murder not to be imputed, he should forthwith repente, worcke well, or loue God, and his neigh bour: I demand if such a faithfull Protestante should dye before good workes, where would he take vp his lodgings? VVould he sincke, or swimme? Purgatorie he meaneth not to visit, to hell his iustifying faith will not suffer him to descende: shall he then to heauen, with a dead faith, hauing not the lively motion of good workes, shall knaues mount to heauen? is not a murderere a knaue by guilt of his murder, and doth he not remaine a knaue retayning in his soule the spot of knauey, the affection of knauey, the which he doth keepe before repentance, and retraction of the will? Yet you shall heare a bold fellow, that will graunte a pasporte in this case to a deceased Protestanter, and send him roundly to heauen in all his knauey: belike beinge well acquainted with the porter, be presumes of his fauour and admittance for his Client; *if he dye immediately hauing no time to worcke, yet he by beleeming is iustified*. It is a iesting man! Now then what a hope is that, which supporteth the Protestanter, so familiar and conuersant with sinne, so prone to sinne, so perswasive to sinne; hoping that he is to be the child of God committing what sinne soeuer, and by the iustice of Christ apprehended to suffer no detriment from sinne? he hath a boxe of hope in which is a receipte against all poyson of sinne: lett either he himselfe, or the deuill power them on him as faste as they will. But lett the ciuill magistrate looke as well to this, as the Christian Catholike: and knowe hereby, that no faithfull protestante can be a good subiect; and that not only by his priuiledge of equivocation and lyinge, by a grosse ignorancie, and very infamous of our schooles and countrie, charging the Catholike therewith. Let the prince haue an eye to his subiect Protestantish: for he beleueeth no treason, no robbery, no adulterie to be imputed vnto him, or to harsarde his soule in daunger of damnation. If the breach of God his law be not imputed to a Protestante, why should the transgression of the princes decree? if he meete in the darcke with the prince or his parlement, what soeuer he shall doe with them, he will beleue in Christ that it is not imputed: he will cloake himselfe from the raigne in the righteousness of the lambe, he will enlarge
his

his conscience by the benefit of the gospell: and then what not? Lett the Master dread the fingers of his seruantes, which haue a faith, that nothing shall be imputed, haue a teate to take away their sinnes, to make God smile vpon them, whilst they play the knaues: and in summe lett every honest man trust a Caluian Protestant no farther then he seeth him: his faith hath a wide mouth, and wil deuoure much: it is passing stronge, and can breake the very stone walles; it is in ioy and mirth, and therefore if you greiue for him, he will laugh at you: goe he whither he will, he doth continually keepe in his pockett a iugling boxe of an apprehending faith: an if he once lay holde on the iustice of Christe, you may bid him good night, for he is sure enough. Such is the issue and resolution of the Protestant hope. But of this matter I am to charge my selfe hereafter more particularlie.

The Catholike hope although surely grounded in the promises of God, and his grace, by our sauour Christ, yet it is adioyned to feare and dread of the diuine iudgements, so recommended in holy writ. But the hope Protestantish, enimie to such a feare, is a desperate presumption, and an arrogant refusal of all heauenly fauour and benefits by the crosse of our Redeemer.

CHAPTER. XIX.

THE vertue hope principally serueth the soule of man to that purpose, that whereas sondrie difficulties occurre to giue vs the repulse and checke in our best course for the attaining of heauenly blisse, as are the well knowne calamities of our frail nature, the experienced sicke and forcible machinations from outward tempters to euill; they iust and secret iudgements of almightie God, discovered in in faith, to afforde vs encouragement to proceede in vertue from sinne, and amidst all distresses to yelde vs that sweet breath of heauenly consolation for our refreshment and fortification And for that the obiect of our hope, if consideration be made of the qualitie of vs poore miserable sinners and infirme laborers, that doe expect that shoall ioy and guerdon in heauen, includeth a great difficultie in the atcheiue ment of things hoped for, therefore Philosophie repositeth hope in that facultie of the soule, which is called irascible, that is efficacious, feare, and couragious in the accomplishment of hard and daungeous enterprises. So that when we regard this difficultie in our foreminde end, as we hope assuredly in the mercies of God, so also doe we feare and mistrust our owne selues; hope and feare tempering and compounding on fortitude for the soules more profitable supporte. For as the shippe by balaste is strengthened against the waues, the which otherwise would make her flie at, and yeld to every billow, so hath God provided, that his feare should settle vs in moderate humilitie, least sole confidence should breake out into a presumptuous audaciousnes, and leuitie into a careless kinde of securitie. Of which mixture of hope and feare, and as it were access and recess, ebb and flow of the soule, thus speaketh the Philosopher: *It is necessarie that those vtaine some hope of good, that are superprised with feare, and of this is an euident signe, that as soone as man his minde is troubled with feare, there entereth into cogitation a purpose to take good counsaile: but no man wil deliberate his estate being desperate.* And to the same Basil in Psa 1. effect S. Basil elegantly by sondry examples recountheth, how hope is still in action,

The vse of hope.

Concill Tré. Scilicet 6.

Arist 1. Rhetor.

Basil in Psa 1.

where

where difficulties and aduerse windes make for the contrarie: as is seen in the traueller, in the seafaring man, in the tiller of the ground, in the soldier, who all in hope endeavour, when repugnant hinderances giue iust occasion of feare and dread. And for that an especiall parte of man his office doth consist in hope, Philo thereon doth inferre that the Chaldeans called a man meetely Enos; that is one that *expecteth good things, and stablisheth himselfe in a good hope*. In deed he pe as it reacheth out to the mercies of God, and reposeth therein, includeth no cause of feare, those mercies being still in flow and spring moste abundant free and beneficiall, yet in that we hope to gaine our end not only by the mercies of God, but also by our faith, by our affiance, charitie, repentance, and obseruance of the lawe, therefore it admitteth feare as companion, and that for our more sure and established direction. *He that vsal haue a good hope sayeth S. Augustine, lett him haue a good conscience; and that he may haue a good conscience lett him beleene and worcke.*

Philo lib. de
Abraham.
D. Thom. 1. 2.
2. q. 17. ar. 1.

Augustin. in
Psal. 31.

Causes of the
feare of God.

Eccles. 1.

Isa. 26.

Aug. tract. 9.
10. 26.

Tra. 40. cap.
10. *Quid mul-
tius lau-
dant blasphemus?*

Math. 11.
Math. 12.

Luc. 11.

The hope of
the Protesta-
nt licentious

2. And as there are sondrie motiues and inducements to this holy and commodious feare, so there is no estate of man the which remaineth not bene fitted therby. He that taketh acknowledgmeēt of his sinnes through faith, and would faine aspire to the grace of iustice and pardon, in consideration of those eternall harmes, the which are due to offences, hath moste right and good cause to feare. VVhere vpon sayeth the wise man, *Hee which is without feare, can not be iustified.* Againe: *The feare of God is the beginning of wisdom.* Likewise the Prophet: *From thy feare haue we conceived and brought forth the spirit of saluation. A mist helpe some feare sayeth S. Augustine that produceth sanctitie.* So also those, which haue attained iustification, may passe on in vertue with the guardianship of feare, in that such persons may dea with horreur to committ any greuous trespasse, knowing the punishment due thereto heere in this life to be the withdrawing of that moste potent, sweete, and desired grace, and after, the sufferance of hell fier eternally. Then farthermore when we consider, that God is not only mercifull, but also iuste, and shall call to examine strictly each peticular action, and feuerall thought of our liues passe, appearing vpon his iudgement seat with that maiestie, as shall entraunce and astonish the world, nature it selfe then to be in armes to execute his designs vpon offendours, what vrgent reason will presse vpon vs for feare!

3. But the hope of the Protestanter is sugred with the delights of Cipris, and so delicate, as it must not conuerse with any feare to be pricked or goared therewith; but rather in dispoite it is to mount to heauen with a full saile of assurance, and a pleasant breathing gale of selfe perswasion: A hope certes, vnterly in opposition to the feare of God. In vertue of this hope, the Protestante assureth himselfe as certainly that he is iuste, predestinate, and that by any sinne he cannot for the time to come fall from this hapie estate of fauour with God, as that God himselfe is: knowinge hereby, that iudgement in the later doome shal not passe against him in regarde of his workes, being all deadly sinnes, but according to the mercies of God, the iustice of Christe apprehended by faith. VVhere vpon he feareth not sinne as any occasion or cause to incurre damnation; he trembleth not at the sight of God is iustice, his secrett decrees, beinge acertainyed of eternall blisse: he in vewe of his owne life and comportement dreadeth not the examin, perfectlie and vndoubtedlie vnderstanding, that the iudgement seat of God shal not call him to triall for anie carriage of his owne demeanure, but solet e pronounce sentence in his fauour for apprehending the promises of God through Christ his sonne. And whereas the holie scriptures make frequeute mention of the feare of God, and his concealed dispositions, Caluin to no other sense interprete them, then that thereby we are admonished, to acknowledge God as author of all

all good in vs, euacuatinge and debasinge our owne abilities: so farre would Calu keepe himselfe and his from the acerbities of this most soueraigne feare. *Whereas* Calu l. 1. Inst. sayeth he the *Apostle* teacheth that we worcke our saluation with feare and tremblinge, he requirerh only that we humbling our selues verse profoundly, looke vpon the goodnes of God. For this his pleasure of assurance, and auoydance of all feare, he maketh his vfe of the testimonye of the *Apostle*, *Feare is not in charitie*: as if the iuste and charitable personne had no reason to feare,

4. For triall now and exact discussion of the one hope, and the other; first be it knowne, that the hope Catholike, proceedinge from faith, in him whose sinnes are not yet remitted, seemeth passing pure and sacred: for our faith as it propoeth vnto vs this benefite of redemption, so also detecteth it the bad estate of our sinnes, the daunger, that ensueth thereof, the necessitie of our repentance, of our newnes of life, of our mortification: disclosing also, that God in his moste iuste iudgemente may debarre from vs the influence of his mercifull grace, suffer Sathe frequently and powerfully to assaile vs with his temptations: and here vpon we conceiue the greater hatred of sinne, the verie origen and source of all such woes. *Feare* sayeth S. Augustine entered into our heastes, driueth away custome of euil worckes, preparing a place for charitie, because that this, as it were the lader, ensing may be seated, feare departeth. But the Protestante, as soone as his faith is present, he remoueth therbie all argument of feare, knowing that although his sinnes remaine, or shall hercafter presse vpon him in swarmes, yet that he is not to endure anie losse by them; as if in sinne he had innocencie and indemnitye from punishment in all libertie of behauiour. Most impure and wicked hope.

5. Morcouer the Catholike hope of grace and saluation att the handes of almightie God, is accompanied with feare, even in the iust, and his dearest children. For although it were better to eschue sinne by force of lone and charitie, then by anie horroure conuened of penaltie, yet if such charitie doe faile in operation, and the forbidden pleasure preuaile in suggestion as more potent and stronge, and so cast vs in ieopardie, that if the scourge and reuenge of God were out of our mindes, we could be content against charitie towards him to taste of that forbidden delight, yet feare, as noteth S. Augustin, would holde the raynes, giue the checke, withdraw the will from such attempts, we beniga assured, the repaie of sinne and fruites thereof to be the displeasure of God, and our owne eternall damnation, is not the iuste and moste holy in continuall daunger to violate by concupiscence the lawe of God and nature, as to be vnchaste, vncontinent, intemperate: and doe not they know certaintly that such breaches of precept and decree giueth the soule a mortall wound, enradgeth God his iustice against them, and finally rendereth them liable to helier? Is there not then good cause of feare in this frailtie to sinne, in this miserie of sinne, in this prouidence of almightie God enured against the same? This feare was entertained by the holy *Apostle*: I feare, lest that when I haue preached to others, I myselfe become a reprobate. A reason whereof yeldeth S. Chrysostome: If such thinges, as appertaine to this life, without feare cannot well be acquired, how much lesse spirituall thinges? Also S. Augustine: The garment of peace is with a greater feare preferred from stain: the pearls bought with much gold is possessed in greatest solerue: and generally the greatest thinges are kept with greatest care: where vpon that thou mayst well maintaine thy selfe, thou oughtest continually to thynke vpon thy honour and vice. Contrariwise the Protestanter waltereth in his wanton repose of a vaine and imaginarie hope, acertayning himselfe, that by no sinne he can exclude his iustice, or that anie sinnes in the decourse of his life shall be imputed vnto him: He euidently seeth God to smile on him, and his sinnes not to be reckoned for such by

Feare good in sinners against the Protestante.

Aug. ep. 110. How feare is seruile and bad by reason of sin and enill affectio, to which it is conuolled, is excellently declared by S. Augustin. Epist. 144. Feare in the iust against the Protestants. Aug. ep. 110. c. 10 Denieth charitie to expell that feare, quo timet animam ne amittat ipsam gratiam: by which the soule feareth to loose grace. Rom. 6.

1 Cor. 9. Chri. serm. 8. in cap. 2 ad Philip. August ep. 17. Greg l. 10 lob 29. c. 90. Debet in se esse non solum securitas, sed etiam timor in cōuersatione.

the sentence of his iudge. But is not this conceipt of hope brutish and licentious, is it not vnciuill, and against all good societie either betwixt subiect and subiecte, or the subiect and his prince? If the Poteſtante be aſſured that no harme ſhall befall him for his adulterie, his theſte, his rebellion, then is not he any thing deterred from ſuch faſtes, yea rather hereby animated to commit what concupiſcence ſhal deſigne. Doe he what he liketh, he ſeeth ſtill God wil not be diſpleaſed, Chriſt apprehended by faith ſeruing for the concealment of his actions neuer ſo abhominable: and as for humane detriment, either he hath meanes to auoide it, or a ſtrong heart to contemne it: and ſo neither feareth he God; man, or the deuill. VVhat good ſubiectes then can be the Proteſtantes by the very inſtitution of this doctine, holding all ſinne as not hurtfull vnto a beleuer, and not to giue iuſt occaſion of any feare? VVil charitie alwayes keepe our Proteſtante pure, and preſerue him from iniquitie, from violation of the lawes of God, of his countrie, and Prince: ſurely it will not: he confeſſing in himſelfe the neceſſitie of ſinne, the empire of ſinne, the continuall tranſgreſſion of the whole decalogue. VVhat enſueth then, feare excluded, the vgly ſhapes of God his iuſtice remoued, but a libertie of ſinne, and a diſporte in all wickednes? VVhat Prince can there be aſſured of ſubiection in any Proteſtante, when the feare of God keepeth him not in a tenour of obedience? If he feare not God for ſinne, why ſhould he feare his prince for paine? and if God as it were winke, and for a bare faith in Chriſte doth not behold the crime, or wil not impute it, ſo alſo may the prince cower his eyes, and lett all villany paſſe without imputation. Then certes, would our Proteſtante ſinge, *to paean, to triumph. O goſpell of the Lord, and true freedom of the ſpirits!* But rather O hell of conſuſion, and dongeon of all extreame Antichriſtian calamitie! If the Proteſtante enter into account of thoſe conditions, the which God hath appointed for the purchaſe of eternall life, to wit of his faith, of his hope, charitie, and obſeruance of the law, ſhall he not finde in his reckoning occaſion of feare? or doeth he rely confidently on his owne innocencie, on his worcke, and cooperation with grace, as if it were moſte pure, abſolute, and perfect? or rather doth he not thinke, that how ſo euer he hath liued and behaued himſelfe, yett by faith in the promiſes of God to obtaine cuerlaſting glorie? O refuge into a ſincke of turpitude, to diuert and ſhune the punſture and corraſiue of a ſacred feare! Verily if we merelie reſpecte the mercies of God, there is no reaſon of feare: yett if we take a ſcantlinge of our owne faith, of our hope, charitie, and liuinge accordingh to God his law, we may with right good reaſon feare: vnles the Proteſtante to diſcarde this feare, deemeth it ſufficient to ſaluation to rely on the ſole mercies of God, how ſo euer in action and endeauor he behaue himſelfe. This this is there true ſacrifice to the Goddeſ Cloacina, and the Proteſtante abuſe of Chriſt his croſſe, for the performance of all libertine intentes. But auncient Tertullian was ſarre of an other ſenſe, admitting our Catholike feare, as a preſeruarie againſt the Putrifaction of ſinne, as mirhe to keepe the ſoule from decay of corruption: *It is more profitable, we thinke, that we may ſinne: for ſo thinking we ſhall ſaue our ſelues:* For who can tell, with our a ſpeciall reuelation, aſſuredlie, as teacheth S Auguſtine, that he is predeſtinate, and that by ſinne he ſhall not looſe finally his iuſtification and ſaluation?

6. VVhe Catholikes vpon the recogniſſance and meditation of the iudgement of almighty God att the latter day, deduce moſt pregnant and forcible argumentes of feare, conſidering the port and maielte, which ſhall beare that cheefe iudge and Lord; all creatures in his retinue reddie preſte to execute his decrees: *I ſhall moue ſayeth he, heauen and earth, the ſea and the land. The ſunne ſhall be darkened and the moone ſhall not giue her light: Men ſtrutting againe for feare and expulſion of theſe thinges, which ſhall befall*

VVitak. l. i. de
peccat. ori. c.
2.

Tertull. li. de
cultu ſam. li.
de panit
Auguſt. li. 11.
Ciu. cap. 12.
Iudgements
of God cauſes
of feare.
Aggei. 2.
Matth. 24.
Iocel. 3.
Lucia.

besall the world. That day sayeth de Prophet Sophonias shall be a day of tribulation and anguish, calamitie and miserie, a day of darkness and blacknesse, a day of misse. and whirlewinde, a day of the triumph, and sounding vpon the defended citties, and vpon the high castles. And as the same stone that sharpeneth the Steele, can breake the edge, the same sunne that now shineth, couereth after the earth with a sable mantell of vapours, the same meates that maintaine life, intemperately taken destroy it, so the goodnes of God throughout sauiour Christ as it is beneficiall, to cause also to aggravate mennes sinnes, to enforce deuine iustice against offendours. In which respect our Saviour Christ, once so milde a lambe for sacrifice, shall be his fathers substitute and iudge for iustreuege on those, that haue in their liues enpeached his honour and dignitie. Therfore sayeth S. Augustine: He shall come to iudge with great power, because he was once iudged with great humilitie. But the Protestanter in his hope hath nothing to re- garde in God of terrour: No no, his faith looketh vpon a God smiling in fauour to wardes him, and in deed regardeth him is no iudge, but as sole benefactor: and it doth nothing concerne him what preparance is made for his iudgement, as daunted with the forme of the iudge in maiestie, the horror of nature, and trembling of Angels, the defectes of sunne and moone, the shauering of the earth, the motion of the sea, the falling of starres: he is cocksure in his faith: God to him is not cladd in fierie purple colour of iustice, but rather in shew of delight, of daliance, and as it were the ban- quetter attending his guesstes. O sugar, o fitt morfell for a soole, a gewgaw, and the lure of the deuil, to draw buslards into the kitchen of hel and Antichrist!

Augustin in Psal. 57.

Luc 11.

Basil serm. de iudicio. de

7. Now if we make a view of the things, for which we accountable shall endure examine and search from God himselfe, that is the vniuersall behauiour of our soules and bodies, implying euerie thought, euerie desire, and each seuerall action, haue we not vrgent and important matter of feare, when, as speaketh S. Basil: *Is istiam iusti trepidi & anxij presententia, quæ tantam profertur: the iust them elus shall remaine fearfull, and be perplexed, attending what sentence shall be denounced? VVich consideration made Ezechias to say. I will call to minde in delour of my soule all my years past: and holy David: O lord remember not the sinne of my youth, nor my ignorances. From my secret sinnes, O lord, cleanse me, and from others spare thy seruauit. Yea the wise man giueth this Counsaile: Be not without feare about thy sinne forgiuenthee. And God to expresse the qualitie of his enquierie euen towards the iust, sayeth: I will search Hierusalem with lanterns: fire, and light, instruments of the bench: the one to discover, the other to punish. VVherevpon S. Bernard: If at shall in Babylon be safe, if in Hierusalem be made a seruantine: if the iust man shall cease be saved, where shall appeare the sinner? what will the planches doe, when the pillars shall shake? From this cogitation in the Catholike doth proceed a watchfull care to liue a vertuous life, beleueing that sentence shall passe on all according to their workes. And as the Aegyptians, as speaketh Rodiginus, knowing, that after their deathes question should be moued of their manners, and accordingly their bodyes either decentlie to be buried, or cast contemptible away vpon the donghill, endeouored to deserue by good actions their desired funerals, so we in contemplation of God his iudgement, and sequell therof, that is eyther damnation eternall, or euerslasting ioy, buckle our selues to all good endeauours, to gaine our expected beatitude. The Protestanter neither at this wil feare, it being ordinariie in his mouth, and thought, that God will not iudge him according to his workes, desertes, or defectes, but only according to his mercies apprehended by Christ in faith. For in vew of his workes, he confesseth, that no thing occurreth to his cogitation, but distrust, but desperation, but horror and perplexitie of a turmoyled conscience: But when once with faithes pearcing ey he looketh on Christe, then*

Feare in respect of our actions.

Basil orat de iudicio. de hom. dig.

Isa 38.

Psal. 14.

Psal. 18.

Ecclesiast. 5. Sophon. 1.

Bernard. ser. 55. in Cant.

Rodigin. lib. 2. cap. 1.

is he in securitie, in repose, in the hairest care for the barne of heauen: in that in Christe he hath kept the law, although broken it: in Christ he obtaineth iustification, and in the midst of millions of deadlie sinnes procureth that they be not impured. But we will cast a scruple or two in to the dish of our delicious banquetting Protestanter, who still singeth and carolleth in securitie, and trie how he can digest a litte horse bread, after his fine mancher. I can not imagin, that the Protestanter in the midst of his mirth expecteth saluation in heauen meetly by the mercyes of God and his promises without all respect to his owne deportement; for so their should appeare no reason why God should not as well saue all, as one, a Turcke, as a Protestanter; in that the mercies of God are generall to mankind. VWherevpon att the least the Protestanter must make his reckoninge in verue and qualitie of his faith apprehendingh the iustice of Christe. VWherefore in regarde of sole faith, in his account doth not the Protestanter finde and experience that there be many which pretende to haue the same faith he chalendgeth, and yet are vainly deceived, as the Anabap:ister, and others? And why then may he not feare, that when his faith shall be applied to the touchstone, cast into the balance of God his iudgement, it may be found counterfeit and too light? And if holy Iob, so replenished with inspirations from God, dreaded all his workes, may not a Protestanter feare his owne endeavour in the worke of faith? Moreouer the Protestanter is not ignorant, that partly the corruption of man his nature, and partly the malice of sathan doth assaile oftentimes this faith with distrust and infidelitie; and then what reuelation hath the Protestanter, that he in this respect hath absolutely performed his dutie, beleeued as he ought, and is requisite to iustification; neither that in his life he hath yelded to anie temptation of ineredulitie? Farthermore it is flat against holie writ, yea the verie nature of diuine prouidence, that men shall be iudged onlie for their faith, and not for their workes vniuersally. *Olord sayeth David iust art thou, and thou renderest to every one according to his workes.* And doth not our sauour tell vs, that those, which doe well, shall be saued, and those which haue done euill shall be damned? *saied for deedes of charitie, in giuinge to Christ in his members meat and drinke, in visitinge him; damned for neglect and refusall of such good offices: And those which haue done good deedes, shall proceed to resurrection of life: those which haue done euill to resurrection of iudgement.* Al o seing that faith maketh the sinnes of men the greater, and more odious to God, in that they be factes of those, which by faith know the wil of their eternall father, and yet breake and violate his lawes, and so worthy of manie stripes, it concerneth the prouidence of almighty God to chastice such offences, and that with eternall damnation, if not retracted and cancelled by repentance. For seing that God hath formished man his nature with diuers faculties as wel of body as soule, it appertaineth to him to take account of all their adions, yea as he sayeth, of euerie idle worde, and not onlie to discusse one sole office and function of the vnderstanding, to witt faith and infidelitie. Moreouer this hope Protestantish is flatt Epicurisme, Gnosticisme, Puritanisme, condemned so highly by antiquitie: for if only faith and infidelitie must appeare at the barre, what neede men care what els they doe? a theete in beleefe is quit before repentance in this sorte, a breaker of God his lawes in faith is his duetifull seruauant. But yf reckoninge be to be made according to our workes, that is temperance, iustice, continence, religion, mortification, charitie, penance, then presenteth it selfe nothinge to vs but feare, in that euery man neuer so faithfull sineth in all sortes of crimes to the violation of the whole decalogue; and therefore according to the Protestante, that a man may cast a side feare, also he may abandon all care of life and action O Brutish presumption of a loathsome hope! is this Christianitie, thus for grimed colliers to presume

Iob. 9.

Iosn 1.
Matth. 25.

Lnc. 11.

Luc. 11.

presume to aspire to the contr of heauen, and by only faith faceout the iustice of God, and presse among the troups of his saintes and innocentes! Fie filthie Prote-
fancie, sic.

7. But behold the Protestante thus argueth for his dripping pann, and beastly Puritanisme. *Fear is not in charitie*, as the text sayeth: therefore iuste and charitable personnes neither feare God, man, nor the deuill. An argument certes of a moste resolute and hardie Protestante, fit to bee captaine in the hottest warre: he feareth neither the power in heauen, nor the malice in hell: butt thincking on the bastonado, or gal lowes, he trembleth. A semblable argument: gould is not in siluer, therefore he that hath siluer hath no gould. Truth it is, that charitie in her acte and operation includeth not feare; in that it worcketh by a contrarie moriue for loue, and not in dread of anie paine: although yet in respect of the person, in whome is charitie, may with the same charitie consist feare: I meane a holy feare remaining for euer, as speaketh Dauid. And whereas the Apostle sayeth, that charitie expelleth feare, it is to be vnderstood, in re-
garde of the seruilitie and slaerie of feare: in that charitie maketh mā the child of God, and so not to worcke for feare of paine iute of an outward disposition, but in a fillall kinde of affectiō towards almightie God our soueraigne parent: yet who, all though in charitie, feareth not the dangers of this life, so propence and liable to sinne? who feareth not the malice and slight of Sathan so bente to seduce us by sinne? VVho feareth not the trecter, iust, and searcheing iudgements of Allmightie God, to proceede a-
gainst sinners, yf he haue but the common sense of Christianitie in his minde and soule? Calvin confesseth, that in man his conscience are so many secret corners, in them to be concealed so many couert designementes, that men in all respectes do not throu-
ghly know them selues: how then must feare be exiled, that retcheles mirth brought in by Antichrist, may by a banquet of a iustifying faith dissolue in an Epicurean de-
light the soule from God almightie, and the bodie from all ciuilitie? Patient Iob spea-
king of the wisdom of allmighty God, creating the worlde, maketh this demaunde: *who set the measure thereof? show I now: or who stretched out the line vpon it*, S. Gregorie
discourfing of the building of heauenlie Hierusalem, by occasion of that passage, thus
writeth: *hies no man presume of him selfe any thinge, whilst he dreadeth the seuer iudgements of*
God: but beholding aboute the incomprehensible measures and lines drawen oute, by so much the
more he is to remaine in the humilitie of feare, by how much the more cleaely he beholdeth all thin-
ges to depende on the power of the measurer. VVhereupon in this triall is made manifest, how
peruerse, audacious, and impure is the pretended hope Protestantish, so estranged and
strained from the feare of God, yea so in opposition and fighte against that suer defence
and munition of our good estate.

How feare is
not in chari-
tie
1. Iohn. 4.

Psal. 118.
1. Iohn. 4.

Rom 8.
Gall 4.

Iob 38.

Grego. in Iob
lib. 13. cap. 9.

*Catholick hope by contrition for sinnes committed, and all so by the loue
of God aboute all thinges, as due dispositions, expecteth the grace of
iustification: whereas the Protestanter by the qualitie of his iusti-
fying faith, disannulleth the necessitie of them, their vse or practice.*

CHAPLER. XX.

CONTRITION

Faith the cause of charitie.

Concil Trid.
Sess. 6. ca. 6.
Sess. 14. c. 4.

Ista scientia
bonæ spei ho-
minis se non
iactat, sed
lamentantem
facit Aug. de
Doctr. Christi
lib. 1. cap. 6.
VWhat is co-
nition.

VWhat is
Charitie.

Ioan. 5.

Contrition is
ioyned to the
loue of God.

Matth. 5.
Augnst. in.
Pla. 117.

Ezech. 3.

Theodore in
3. cap. Ezech.
Contrition
and charitie
dispositions
to iustificatio
Luc. 11.
Ezech. 12.

CONTRITION for sinnes, as offences against the diuine maiestie, and also loue of that infinite perfection and goodnes in allmightie God about allthings, haue their issue and origen from faith, diuerslie opening vnto vs the intelligence of heauenlie verities. For as teacheth vs the sacred Councell of Trent, when faith in a certayne knowledge of vnderstanding, layeth before the eyes of an offendar the turpitude and deformitie of sinne, as not onely a blemishe to nature, but also an iniurie against God, so beneficiall vnto the partie delinquent, a contempt of his vnpeakable kyndenes, in preferring some base and momentarie pleasure before his sacred will and commandement, then the mynde so informed, procureth that the hart in view of such a spectacle, as of the sacking and burning of Hierusalem, grieve, repent, and in earnest desire of recompence hate and detest all offences, as they be in opposition to God his mercies, and fullnes of all his one excellencie and soverantie. VVherefore by this contrition we entreate of, is not vnderstoode whatsoeuer hate and detestation of sinne, as if one shoule desie and dislike the same, as cause of some wordelie endamagement by infamie or penaltie, or as a meanes to fall into hell fier, but such a particular hatred and grieve rather, as detesteth sinne, in as much as contrary to the friendship with God, to this sanctitie, to that goodnes which aboundeth in his infinitie. By charitie towards God allmightie, we vnderstand that affection of spirit, the which embraceth God, the cheefest god and that for himselfe and therefore respectiuelie is it tearmed in holie scriptures, friendship betwixt God and man: wherupon exclude we from out the compasse of this vertue, such loue, as affecteth God onely as beneficiall vnto any, or as a meanes of an escape, to auoide thereby his iustice, and due punishments: accepting in this kynde Solelie of the pure and sincere loue of him, when he is beloued for himselfe, as the cheefest and superiour good. And although the ordinarie we destinguish the charitie by these two acts and functions, to wit contrition, and loue of God about all things, yet the schoole doth informe vs, that contrition, or true and perfect repentance, is properlie an act of charitie, and includeth in it selfe the loue also of allmightie God. An example is apparant in one, that lamenteth for anie losse or harme, that is chanced to his friend, bewailing the casualtie for his loue, in as much as contrary to that good of his friend, the which he dooth so deere lie tender: In which case a certaine mixture shoulde meete and occurre of sorrow and loue So likewise when anie offendour, repunting his trespassse displeasing and repugnant to God, and to that amiable goodnes in him, as he morneth in dolour for his one offence, so dooth he in loue embrace that highe perfection. In regard whereof S. Iohn, that famous preacher of repentance, was fede with wilde honye, wheare with the delight of liquour, was tempered the acerbittie of the sauge soile, in which it was founde. And as from the brackish seas haue race the sweete streames, so from the corrosiue of contrition, floweth the pleasure of loue and kynde affection: lust as the booke eaten by the Prophet Ezechiel conteyned the verse of Iubilie, and the signe or seriche of lamentation. VVich combination and temperature of grieve and delight, is proper to this estate of our lyues, in heauen being founde onely ioy withoute all sorrow, in hell for iouie entire deuoid of comforte, and in earth we participating of bothe in one repentance. *swete and mosse pleasant*, sayth Theodoretus, is the bewailing of sinnes That these two actions and endeouours, to wit contrition, and charitie, are due prepatements in the soule of a sinner, to obtayne the grace of iustificatio and perdon, the Scriptures doe euidentlie witness and approue: *Vnto you doe penance*, sayeth our Sauour, *you shall all perseue*. Then before repentance, the soule yet is in qualitie and estate of Damnation, and hath not attained the forgiveness of sinnes. VVhereunto appertayne all such passages of holie writte, as inuite sinners to mourning cheere and sorrowe, promising thereunto remittance of sinnes. *The wicked man, if he shall doe penance, shall be saved. Doe yee penance, and be*

emerie one of you baptised. This repentance, sayeth Tertullian, shall life thee oute of alse waters, and carrie thee to the haven of God his clemencie and mercie. As oft en, sayth S. Cyprian, as I see thee sighing before our Lord, so oft en doubt I not but that thou art inspired by the Holie ghost: vvhich I beholde thee weeping, I perceive God pardoning thy offence. Take holde stronglie, admonisheth S. Ambrose, on repentance, as having made shipwracke, cathe at repentance, as at a lorde floating; hooping thereby to be deliuered from the depth of perdition and hane: *Quem pauesit pericasse, pene est innocens.*

Who doth for sinne in hast lament,
From sinne departs halfe innocent.

Likewise that charitie and the loue of allmightie God is a disposition for iustification and remission of finnes, the same scriptures doe auouche. To Marie Magdalene were forgiven many finnes, because she loued much. If we are translated, sayeth Saint Iohn, from death to life, because we loue our brethren. Charitie sayeth Saint Augustine, the which the Apostle affirmed to be greater than faith, or hope, by how much it is in higher degree founded in any, by so much is he the better in whom it is founde. For when it is demanded, whether on be a good mā or no, it is not enquired whether he beleue, hopeth or no, but vvhich he loueth. For he that loueth aright, certainly beleueth and hopeth aright: but he that loueth not, doth beleue in vaine, although these things be true, the which he beleueth. To no purpose dooth he hope, although he vnderstand such things, as he hopeth for to appertayne to true felicitie, vntlesse he beleue and hope for that the which may be giuen him, demanding it to the end he may loue the same. S. Bernard also, declaring the greaues and excellencie of this vertue charitie, sayeth: The quantitie of merite in his soule, is to be esteemed according to the measure of charitie, which it hath: as for example, if it haue a greate deale of charitie, it is a greate soule, and that which hath a litle, a litle soule: that which hath none, according to the Apostle is nothing, if it haue not charitie, I am nothing. VVich thing importing the necessitie of repentance and charitie to obtaine the grace of iustification and pardon, is also euidentlie deduced from reason. The ologieall and from the verie natures of the things themselves. For in that sinne was committed first by act of will, choosing pleasure before almighty God, preferring one before the other in loue and affection; seeing moreover that the will is the seat and subiect of sinne, harouring the same, as a facultie principallie offending, therefore before pardon and justification, this will is to be reformed by repentance, by a contrarie loue, and so to satisfie for the former misdemeanure, that the soule may be iustified. VVich mutation of will in a sinner, the Angelicall Doctor excellentlie well repositeth in two things, that is, in a deuourure from sinne, and in an approaching to God. The will then departeth from hane, when it grieveth at the same, when by hate and detestation it dooth sequester and witheraway it self from so harmefull a deformitie and detriment: then it approacheth to God, when it conuerteth it self by charitie and affection vnto almighty God, as fountaine of all goodnes, mercie and beneuolence: which assured repentance, sayth S. Augustine, nothing dooth make, but the hate of sinne, and loue of God.

3. That faith, hope, charitie, and repentance, are due preparementes to the sacrifice of a sinfull soule by the grace of iustification, is verie properly signified by suche ceremonies which in the olde law by Allmightie God his appointment where specified: to wit when in the sacrifice of Aed covv of swt age, wherein is no blemish, and that hath the not caried yoke, shoulde be immolated; vvhich wood also of the cedar, and hyssope, and scarlett wyse died shall the vest caste into the flames that wasteth the covv. which wood of cedar, hyssop, and scarlett, by S. Gregorie most elegantly are thus vnderstode: that the purging hyssop signifieth a purifying humble faith according vnto the Apostle S. Peter: cedar our hope incorruptible, as speaketh the same Apostle: and scarlett our burning Charitie.

R

4. The

Ezech. 1. 1.
Act. 1.
Tertull. li. de
pen. cap. 4.
Cyprian de
caro.
Basi. ferm. de
vir. & vit.
Amb. exhort.
ad Lip.
Senec. Agem.
140.
Luc. 7.
Augustin. in
Enchie c. 117.
1. cont. Gre-
con. cap. 16.
lib. 2. de pec-
cator metie.
cap. 8. de gra-
Christica. 10.
tract. 7. in 10.
cap. 1. tract. 9.
c. 1. tract. 11.
c. 7. tract. 74.
c. 14.
Ber. ser. 17. in
Can. & 19.
1. Cor. 13.
VVhy is con-
trition, and
charitie ne-
cessarie to for-
giuenes of
finnes.
Men iustified
by Baptisme
may after be
incontinent.
1. Cor. 12.
Aug. ep. 108.
D. Thom. 1. 1.
q. 11. ar. 5.
Concil. Trid.
Sess. 6. ca. 6.
Aug. ser. 7. de
Temp.
Chry. de cor-
dis compun-
ctio. in Pla-
ro.
Dispositions
to iustificati-
on.
Num. 16.
Grego. li. 6. in
Job. cap. 35. in
cap. 5.
Act. 11.
1. Pet. 1.

The Protestants
in shew testifi-
cation.

Calu. 1. Inst.
cap. 3. sect. 5.
Barl. Conf.

Calui. 1. Inst.
cap. 3. sect. 7.

The Lutherā.
denyeth pen-
ance.
Scluiessel. ar.
de fide.

Geor. Abb. ad
Rat. D. Hill.
pag. 308.

Aug. De Fid.
& oper. ca. 15.
Abbot vwill
not vveare
the haire
cloth, nor the
Coate of S.
Benner.
Fructus autē
totus charitas
sine qua nihil
est homo,
quicquid ali-
ud habuerit.
Aug. tra. 7. in
Iohan.
A mā strange
lie Sauerd.
Ne sibi quis-
quā de fide,
quæ sine ope-
ribus mortua,

4. The Protestant, although by courte and bent of his mayne doctrine aboute faith onely iustifying, whilst it apprehendeth the iustice of Christ, doth abolishe all vse, seruice, or necessitie of contrition, repentance, and charitie, either to iustificatio or saluation; yet notwithstanding in that the holie Scriptures auouch the contrarie, preache, prescribe and exhort nothing offer, and more effectually then repentance, and charitie; and for that it seemeth likewise in all ouerture and apparence to bee turpitude of libertie and bestialitie in that opiniō, the which should directlie deny the practise of such vertues, in outward shew of wordes, seemeth to exact them bothe to iustification, and also saluation. So Caluine pronounceth, that to bee the *True conversion of mens lynes to God, the which ariseth from the sincere feare of God, the which is composed of mortification of our fleashe, and of the olde man, and vivification of the spirit.* To which purpose also, at the Conference in Hampton Court, when a certaine minister, of late superintending, declared to his maiestie his opinion; that he thought that haynous crimes did expulſe oute of the soule the grace of iustification, his maiestie approued the same, and added, that such sinnes were not after forgiven neither by onelie faith before repentance. Then for that the iust after iustification oftentimes fall in to sinnes, Caluine thus defineth of the feare of God in them, and of repentance. *When man beginneth*

to thincke, that God shall once mounte vp to his tribunall seate, there to take accounte of all his sayings and dedes, such cogitation vwill not suffer the wretched man to be quiet, nor to take breath for a moment of time but vwill rege him to purpose a new kinde of life, that secretly he may appeare before the iudgment seate. The Lutherā the Protestant, making no other reckoning of repentance, and charitie, than of the workes of the Law, holdeth that withoute them, and before them, one maye be iustified by onelie faith, and then also saued by vertue of sole faith, in want of them in the verie moment of death. And trulie this doctrine is euidentlie consequent frome that, which all Protestants holde of a iustifying faith, apprehending the promises of God, as hereafter shall be declared. No workes, sayth one, *before leuering hellpe to iustification.* If so Sir, then I pray you, what neede of charitie and repentance? Dooth your charitie and repentance goe before faith iustifying, or come after in a red coate? If before, then are they not auayleable to that purpose, by your own wordes: If after; then in that faith soleslie iustifieth, charitie and repentance are not needfull preparations to iustification. How then true, that ministers ordinarie say, that for one to be iustified from sinne, in this order concurre these vertues; first contrition, then faith in the Promises? So now we haue an Abbot, I pray God not a lubber, that will be iustified withoute repentance and charitie by a dead faith: will he be also stripped to his shirre, yea remayning as bare and poore as a shotten herring; withoute workes, withoute vertue, withoute honestie. withoute repentance, and charitie, arraine likewise to saluation? Marie will he, and buye that heauenlie pearle with his three farthings, or a flattering baubee after his pilgrimage: *Beleeving actually a man is repused iust before God; and that if he dye immediatly, hauing no time to vvorke, yet he by beleeving is iustified, if iustified, also saued.* How then is a man nothing according to S. Augustine withoute charitie?

5 The Catholike, whether he consider sinne committed as a thing contrarie to nature, or a trespasse against Allmightie God, ministreth to himself in contemplation abundant matter of griefe and contrition. Sinne he beholdeth as a deformitie, an odious stayne of natures perfection, and a meere imitation of brutish life in a reasonable soule, as remarke. Sainr Chrysostome, and Boetius: the making also of an Idole of some vile creature, thereunto in seruice to depure all endeauours of the life, and as it were the working in a milke, where man, as an horse, is at the commandrie of vile sensualitie, as telleth vs deuoute Paulinus. Against which harme of sinne, and for expulsion thereof

thereof, we haue the soueraigne remedie of repentance. Once the old Law, sayth S Ephre, had the sprinkling of ashes; but we now retayne the mortification of penance: Then where they purged by ashes, but we eating our bread as ashes, are deliuered from all offences. Moreouer we considering Allmightie God to detest sinne, to strue against it in vs by his holie inspirations, by his gracious Sacraments, by his diuine lawes, by his benefites of creation, of consecration, of iustification, of redemption, especiallie by the death of his onelie Sonne vpon the Crosse, by so many panges of bitter dolour, so many drops in agonie, so many teares of complainte, so much blood of cruell entreatie, must needes lament to haue offended so kynde a benefactour. VWherevpon we thinke of a sacrifice of the soule delinquent vpon the Altar of a contrite harte to be offered vp to God in satisfaction for the offence. Isaac must in vs endure a deadlie blow from repentance, and beare on his shoulders the fewell of his owne finnes. The Penitent must deuise a fornaice by whose flames he is to be purified from sinne; and the spices of good meditations must be prepared to burne the aged Phenix, that after ensuing life of grace may worke the repaire.

*Piclori cimeres, nullo Cogente moueri
Incipiunt; plumaque rudem vestire famillam.
The ashes dead or daynd for life,
Not moued, doe moue by natures force:
And cinders rude for flight make strife
Attired in plume, as lyuing corie.*

6. VWhereas contrariwise the Protestant hardeneth his hart, neither taking sinne for any offence, or his Redeemer notable injured there by. He reckoneth sinne, as a fact of naturall necessitie, and so not culpable, rather to be pittied by another, than deplored by our selues: a diseate and casualtie of a depressed soule through the fate and extremitie of euent by Adam his sinne. VWhy then shoulde he deeme nature disordered by such defaulte, or God iustlie offended, sihence the decree of God hath depouled mankynde of originall iustice, and left therein, yea cast thereon a poise and weight of offensualitie, disfurnished of all grace and possibilitie to the contrarie, and also conuerteth himself by his owne action and will to the fact of sinne? VWho will weepe at such a losse, but he that with the losse of vertue hath lost his witts? None certes in this tenour of conceite must mourne at Christian turtles, but fooles, in that sinne, if it be enforced vpon any by necessitie, and by the worke of God, is not dispraisable, is not damnable, or the partie offendant thereby is iustely to be reproched. Doubles the Protestant in his conuersation to almighty God after sinne rather resembleth the creaking croe, then the dolorouse Doue: for as noteth S. Augustin, the Doue sigheth in loue. Neither is it a thing of small moment, that the Holie Ghost doth teache vs to sigh; seeing we liue in pilgrimage and thereupon are taught to sigh for our countrie, and with desire of it, to sigh for wante thereof: But the Protestan: with hereticke for a done hathe the canon croe. The voice of the croe sayeth S. Augustin is clamorous, not dolorouse; and hereticke vaunte of themselves in greate voices: wherby it appeareth that they are croes not Doves.

7. Let vs now examine what roome and place the Protestant according to his owne principles of art, can afforde to contrition and repentance. If vnto this chatitable dolour he shall giue admittance, either he must graunt it to goe before his iustifying faith, or to follow the same, as the effect dooth the cause. If in regard of faith it haue the precedence, then is man iustified not by onelie faith, but also by his worke of repentance, by the law, in that such repentance is a disposition to iustification, and so the materiall cause thereof: as for example, in framing of man, the dispositions of nature are cause, why the bodie is after animated with a soule; against the bulke of their

promissum eternam vitam.
Augu. de Fid. & oper. ca. 15.
Necessitie of Repentance.
Chrys. ho. in illud Psalm.
Ne timueritis Boetius lib. 4.
Phil. Profa. 3. & Metro. 3.
Paulin epi. 4.
Ephrem. li. de pen.
Leuit. 6.
Psalm. 50.
Gen. 22.
Claud. in Phoe.
Rice. Num. 65.

sinne nor any matter of repentance by the Protestan.

Augu. tra. 6. in Iohan. cap. 1.

Repentance taken avay by the Protestant before faith iustifying.

Ezech. 18.
102. 11.

No repentance
after faith
by the Protestants.

Deuotion of
the Protestants.

1. Cor. 13.

owne faith and religion: denying in that sense anie to be iustified by their workes, because so graced by onelie faith, and that before suche, nothing therevnto is auaylable or requisite. Then if repentance goe before a iustifying faith, in that such repentance is the proper action of charitie, as hath beene declared, charitie shall goe before faith, which is moſte absurd, and also contrarie to the Scriptures, that ascribe iustification to the verie moment of an hartie contrition, and so it must iustifie before faith, and withoute it, if it enter the soule before the same. Moreover the Protestanter is of opinion, that all the workes of man are indeede mortall sinnes, and displeasing to Allmightie God: onelie adorned, and so not reputed, but rather taken as tighious, by the presence of the iustice of Christ apprehended by faith: the which alone, as Caluine sayth, imparteth a sweete odour vnto them, otherwise bad, vicious and damnable. VWherevpon doth it ensue, that if repentance and contrition be enterrayned in the soule before a iustifying faith, then is such contrition and repentance not onelie in fact a mortall and deadlie sinne, but also taken in that forme by Allmightie God, seeing that is in the soule before faith, the which iustifieth, and apprehendeth the iustice of Christ to pardon it and amend it. But it is extreme blasphemie to terme the action of charitie, a gift of the holie Ghoste, a deadlie sinne, and so by God esteemed; or to affirme, that God dooth exact of a sinner that endenour, which is a mortall sinne, and in that sense also is imputed, and to be iudged by him self not pardoned: then is there no place for repentance and contrition before faith by the Protestants owne Doctrine. After faith neither is there anie conueniencie for the enterraynement of repentance: first for that the holie Scriptures and Fathers aduertise vs, that repentance and contrition are necessarie dispositions requisite to the forgiuenes of sinnes, and so must not follow that faith, the which of it self doth iustifie, but rather is to haue the precedence. Then if repentance come after a iustifying faith, the cause and motiue to that dolour and griefe is thereby cleane abolished: for in that such faith worketh the pardon of sione, either while it is in act, or after; and seeing the Protestant moſte certaynly is assured by the same faith, that his sinnes are thereby allredie remitted, that he is iust, and that no offence or breache of God or natures law can worke him anie hurte, being a faithfull and a iustified person euen in the actuall offence and transgression of them; thereupon he knoweth, that it is bootles and vaine, to grieue at sinne, to weepe for the same, to feare anie thing after the conscience of what soeuer bad action, or to dread the iudgements of God, in that faith hath allredie exiled and remitted them, and procured that they neuer were imputed. VWhat good then, what commoditie, by repentance, by contrition? It aualeth not against sinnes committed, being otherwise alloiled by faith: It satisfieth not for anie temporall detriment remayning, as is confessed, it meriteth not a reward in heauen, as is acknowledged: Then is by the doctrine Protestantie auoyded with feare of God repentance, contrition, griefe and sorrowe, yea charitie it self, in that such contrition is a principall worke thereof. O strange faith of a Protestant, that eateth and beateth oute charitie, the primarie vertue of the Gospell, and of Christianitie! O deuoute faith, expelling the feare of God, disposed onely to mirth and securitie in the Lorde, and to elchue all corrosiue from a lamenting and mournefull bewayling in repentance! VWhy shoulde a Protestant repent, knowing by reuelation from faith, that he is before repentance the childe of God, that his sinnes are forgiuen him; that he neuer can by anie sinne for the time to come lose his iustice, and that if he shoulde dye now before repentance and charitie towards God and man, yet he shoulde be saued in heauen: and so of the three Christian vertues, faith, hope, and charitie, wanting this the principall, as defineth the Apostle, to be blessed, and in felicitie by a dead cation faith, separated from charitie, from actuall remouall of the will

from

from sinne, yea coupled to all manner of sinnes not imputed, to passe into heauen, and presse vp there to the crowne of glorie? Fy, fy, loathsome faith and religion, vnworthie to be beaten by the stile of anie learned writer. By the same argument the Protestant taketh away all occasions likewise and necessarie of charitie towards God or man, of reconciliation with his neighbour before he come to the Altar, in that onelie faith iustifieth one that hateth his brother, yea one who blasphemeth God, at leaste one that before hath committed such haynous crimes is iustified fro them by onelie faith, before due loue returned to God blasphemed, or his neighbor iniured: and if such a varlet shoulde decease withoute actuall charitie, yet so blasphemous a wretch, so cruell and inhumane a barbarian, is to be saued by his onely faith. Yea moreouer that charitie towards God and man, is not allwayes a necessarie effect of faith, the Protestant can not denie; in that as Dauid did, so doe many Protestants with their iustifying faith, respasse against charitie, and yet if they shoulde decease in that bad fact against charitie, surprised suddenlie by death, notwithstanding in vertue of a faith remaying, that therefore, that traitour, that varlet, that ribalde, that impious dog, shoulde mounte to heauen, and withoute his wedding gearment haue a place there at the table, in the supreme kyngdome of Almighty God. O vile, sacrilegious, barbarous, and loathsome faith Protestantist! So then it appeareth in consequence, that if shall be made of this difference betwixt the Catholike and the Protestant by the rule of the vertue of hoped charitie, in that the Catholike establisheth the same, and giueth it a conuenient place in the soule of man, ministereth manie fitt occasions to procure the same, contrariwise the Protestanter debarring it of it proper roome, and casting aside all due motives thereunto, is to be censured as an enemy of that vertue, and so of Christ Iesus and his Gospel; the perfection, consummation and end of christianitie butting vpon charitie, and so vpon all the vertues; in that charitie is the end of the lawe, and a vertue that fulfilleth the same. Diuersitie the Protestant dooth infect this eminent and sacred vertue of charitie: First against the same frameth he his confuted and helthie forceries, prescribing no other rule of faith, than the worde priuately by a spirit vnderstoode: VVhereupon do arise diuersities of opinions in sacred and mysticall affaires, euerie spirit in supremacie, not controuleable, expounding as it shall fancie. From hence hath ensuing dissensions, alienations of myndes, departures, and in fine hostilitie, fier and flames of rebellion, of warres, of blood and massacres, to the utter ruine of charitie and exclusion thereof. Then he rendereth fruitlesse and vnprofitable the charitie of contrition and repentance, the charitie of affection towards God and man, as hath bene entreated; not so much as exacting to the estate of iustification the presence of charitie, whilst he confesseth, that a iust man in act of sinne withoute repentance, is secured by faith from anye: that the childe of God through faith may with Dauid murder his brother or friend, and not onelie withoute charitie, but in armes and defiance against the same, yet iustified; and if in that case he should decease, to enioye heauen, as competent inheritor thereof. Vnder what coulour is perswaded and upheld this villanie against charitie? By this: in that they pretend the inward spirit and illumination of God, for their direction in matters of faith, and no humane supporte or warrantie that they accept no iustice of workes, of vertues, of contrition, of charitie, of satisfaction, but onelie the iustice of Christ apprehended by faith. This is the glose, the summe, the maske, *speciem quidem pietatis habentes, et agnoscunt a seorsum esse pietate*: But what is the illue and the euent? *Periculum autem eius obnequantes*: they deny in worke and violate all powre, veritie and substance of that heauenly vertue, whilst they auile charitie, debarring it from the place of a disposing qualitie to iustification, separating it from the grace of iustification; and so in charitie, murther of all the vertues, that keepeth the law, in

Mat. 7.

Matth. 22.

1. Tim. 1.

Hev the Protestant is enemy to charitie.

Colourable heresie and wickednes. Iud. 1.

charitie remarked, especialle by the Gospell, disanull all honestie, all integritie of life, all ornaments of action, sleeping in an idle securitie of a dughill and abhominable pretended faith; a faith I say, that is the baite and lure of the diuell to drawe men to all enormitie of impuritie, to make a Christian inferiour to a Turcke or infidell, yea worke than a beastie, and little better than a diuell.

The necessitie
of repentance
auouched kil
leth the life
of the Prote-
stantish Reli-
gion.

8. VVhich thing as it seemed to be discovered by his maiestie at a conference in Hampron courte aboute Religion, this question falling by chance into the altercation aboute other disputes, as concerning the necessitie of repentance, the forgiuenes of sinnes, pronounced first, that certaine grosse and greates sinnes doe expell from out the soule the grace of iustification: then that onely faith did not iustifie and purge a man from the guilt of such crimes before contrition and repentance: by which two positions he broke the verie bones and marrowe of the Protestantish religion, and killed the soule and life thereof: and in that allmoste all controuersies betwixt the Catholike and Protestant depend on the opinions of iustification, in them all he determined for vs against the Protestant; especiallie against Luther and Caluine, two enemies of vertue, two hellish heretikes, who by the worde of a Gospell, and a sayned faith seming to magnifie Christ, labour in deede to bring in Epicurisme among Christians; the olde filthy Gnosticisme of the Puritans: and in somme all excrements, either of a decayed nature, or of an ouglie and malicious feind. If iustice be lost by the more hay-nous trespasses, as by adulterie, by fornication, by robberie, then is there no such faith true and lawfull, whereby the Protestanter beleueth his sinnes not to be imputed, or crediteth the promises of God in the Gospell, and so falselie taketh himself by the same faith to be iustified, in that euerie such offender is not before his bad fact an Infidell, one that hath expell'd his iustifying faith, or in auersion from the Gospell, discrediting the promises therein conteyned, as common sense teacheth: for so none should sinne but infidels. VVherefore if a iustifying faith remaine, then is not iustice lost by such offences; or els as importeth the doctrine of his maiestie, there is no such faith that iustifieth, to witte that faith, the which beleueth Christs iustice to be imputed, and no sinne reputed by God as sinne to one that enterraineth such a credulitie. For in that this faith may abide with any sinne, it must still iustifie, or els remaining be a false faith, beleeuing sinne not to be imputed by God, when wickedness is imputed. Then if for remission of such sinne and iustification be necessarie repentance, first it followeth against the Protestant, that men are iustified by their workes; that is not by onelie faith, but also by repentance; when as to exclude iustification by workes, the Protestant ordinatilie affirmeth onely the worke of faith, and Christ his iustice to iustifie. After hercon may be inferred also, that it is a faith altogether false and vaine in the Protestant, whilst he beleueth his sinne not to be imputed, or that the iustice of Christ is to him imputed: for in that faith goeth before contrition and repentance, if faith beleeuing the sinne not to be imputed in that verie moment be not ioyned to iustification, it is a false faith, seeing it beleueth that, which is not true; that is, that sinne is not imputed, when in fact it is imputed still, vntill contrition, repentance and charitie be in presence and haue accessse. Then as onely faith dooth not iustifie, so that especiall faith of a Protestant is a false faith, and not to be admitted: the which notwithstanding is the verie life and soule of the Protestantes religion; and the cheefe engine erected vp by Luther and Caluine to impugne the Romane and Catholike be secte. Lastlie hereon doth it ensue, that man is not iustified by the iustice of Christ imputed to him, for so to that should suffice onely faith: but that he is iustified after contrition by some other qualitie, as inherent: for the iustice of Christ dooth not otherwise iustifie, as teach the Protestanters, but when it is apprehended by one as his owne; which apprehension,

The downe
fall of Prote-
stantie.

if

if there be anie such, must goe before repentance, and so iustifie without it; or if iustification be not vntil the instant of contrition, it can not be by the iustice of Christ apprehended, but by some other means. And so from Hampton Courte, let the Protestants knowe, that they haue receyued the cannasado, a deadlie blow, a batterrie of the verie bulke, corps, substance, center and hart of their Religion.

9. And surely here the Theologie of the Protestanter in the greates subtilitie thereof amaseth the worlde. They professe, that by the lawe of God and nature prouision is to be made for the good estate of bodie and soule: yet in the diuision they obserue no mathematicall proportion of equalitie. For to fattup and pamper the bodie, the elementes euerie where ransacked can scarce make purueiance for necessarie repast: to which purpose fasting dayes must be violated to enlardgie the shambles, that no thing entering in to the mouth hurte the soule. Enclosures of monasteries are to be broken downe, that the bodie may finde it praye and pleasure vpon euerie bancke. Lawes of restrainte are to be adiudged vnpossible, vnprofitable, to the ende, that the compulencie of the paunce encounter with no girdell of stinte or staye. But when he cometh to diet and feede the soule, alas his lardie is small and leane: and poore creature it must be content with a litell morsell of apprehensiuie faith, feeding on a crust beeing thanck full: onlie faith is meate and drinke. and so it becommeth in fine as fine and gaunte as a shotten hearing, or a litell deuill, as nimble as a schipiack flea, as subtile as the pointe of a nedell: and yet a massie borden of all vices is to be heaped vpon the back of this sterueling wretche! Is not this partition of pasture ingeniously verie phisicall, and metayfisicall? Doubles it is better to be acquainted with his Kitchin, then his chapell. A soule in a bodie as a nedell in a bottome of haye.

The phisick
and metaphi-
sick of a Pro-
testante.

Faith, the which is sufficient, in as much as is exalted to the true nature of faith, through the man his frailtie may be separated from charitie; althoughe the Protestant to make a colour for his iustificing faith, as if a faith charitable and holie, denyeth the possibilitie of such a separation. But indeede his drift is, to establish a faith of it self alone, deuoyde of charitie, yea accompanied with the opposite vices, as competent to iustification and saluation.

CHAPTER. XXI.

MORE certaine it is, that as faith is of necessitie a requisitie cause of charitie and contrition, without the which it can not in anie sort be produced, so also mooste assured, that it prouoketh much the soule of a man to the same vertue, and still eggerth it forwards to that perfection and consummation of a Christian profession, when as by view it layeth before our eyes the goodnes of Allmightie God, especiallie manifested and imparted vnto our kynde by the incarnation, death and Passion of our Sauour Christ: no other information of mynde by Philosophie, or otherwise, so effectualie solliciting vs thereunto, as this our Christiau faith and beleefe. VVhereupon the inflamed charitie towards Allmightie God, is verie properlie tearmed by the best diuines, the life and forme of faith: The life, in that faith worketh by charitie, the which among all other vertues, both by her peculiar act and likewise by her generall commandrie of all other good functions, is mooste operative and industrious. Also it is

Faith is cause
of charitie.

C6 Trid. Sels.
6. cap 6 c. 8. ff.
Cans. 8.

Bern. Ser. 1. de
Ascensib: Ser.
1 de R. ciuitatib:
D Tho 1. 1.
q. 4. ar. 2. 3. 4.

the

Tollet in cap.
12. Ioan.

Heb. 11.

Aug. de 5. ir.
& 1. Tract. 10.
in Ioan.
1. Tract. ca. 7.
Quid est ergo
credere in eu?
credendo a-
mare, crede-
do diligere.
ep. 105.

Faith may be
diuorced from
charitie.
Aug. lib. 1. de
Baptismo ca.
8. 9. 10. de Gra.
& lib. ar. ca. 7.
1 Tim. 1.
Colos. 3.

Bern ser. 1 de
de Refut.

Iacob. 5.

Bern ser. 73.
in Contic.
Aug. Tract. 6.
in Ioan. c. 1.
De peccato
origin. c. 25.
Ioan. 11.

Augu. Tra. 54.
in Ioan.
Tollet ibid.

Matth. 24.
Hier. in. 2. 11.
Matth.
Greg. ho. 3. 8.
in Euangel.
Tulgent. li. de
Inccar. cap. 1.
Aug. li. de ha-
pismo cap. 3.
c. 11. 1. con-
Crefcen. c. 19.

the forme of faith; not that it is anie way the essentiall and internall part thereof, se-
ing that faith is placed in the vnderstanding, and charitie in the will and affection: but
in that sense, wherein charitie is vnderstood to be the end of faith, and finall perfection
wherunto it tendeth: Faith being, as speaketh the Apostle, the foundation or substan-
ce of things hoped for, whilst it once settled in the soule, as ground worke of a spiri-
tuall edifice, according to Saint Augustine, supporteth and bringeth forth charitie, as
the rooffe and top of Christian complement, and so at last arriue to glorie, and beati-
tude in heauen. And withoute this charitie of repentance, and loue towards God and
man, faith auaieth not either to iustification or saluation, in that none can be ius-
tified by onelie faith, before the same charitie, as hath bene increased: but iustifi-
cation is then effected in a sinner, when he beleeueth loueth and repenteth; and in the
self same moment one is a penitent, and also a iustified person; althoughe according
to prioritie of cause and disposition, first is charitie and repentance, and then ensueth
iustification by infusion of grace, and entrie of the holie Ghoste.

1. Neuerthelesse it is a true the apparantlie auerred bothe by authoritie of sacred
writt, and also by a demonstratiue inference from reason Theologicall, that a suffi-
cient faith, in as much as is required in way of faith to iustification, may consist with
anie mortall and deadlie sinne, infidelitie onely excepted: and so that faith may be di-
uorced from charitie, that keepeth the law, from repentance, that putteth of the olde
man, and consequentie that it may remayne in that soule, which is actually in estate
of sinne and damnation, yea be so farre from iustifying one from his finnes, or impar-
ting to him righte couses, that rather it will increase the malice of his offences, and ag-
grauate in God his sighte the calamitie of such a miserable condition. True it is, that
affirmeth Saint Bernard, *The life of faith is charitie*, in that as operation is the effect and
signe of life, so is faith in life and endeavour by charitie, and withoute that charitie, in
any time or moment before the same, it is a dead faith, as sayth the Apostle, deuoid
of life. And the same deuoute doctour auoucheth, that charitie dooth conioyne and
marrie the soule of a sinner to Allmightie God, and so lastlie is a moste perfect disposi-
tion to iustification. *Ergo si perfecte diligit, nupit: wherefore if the soule loue perfectly, it is
thereby married.* But that this mariage of the soule with allmightie God, this life and
forme of faith, may be seuered from faith, partlie by negligence of the will, not con-
senting to the good instigation of faith, or holie inspiration thereon proceeding, and
partlie by the committing of some grieuous offence against charitie due to God and
man, holie Scriptures doe auouche; namely when the Gospell recounteth to vs, that
many of the Princes beleued in Christ, althoughe for feare and affectiō to the worlde,
they refused to professe their faith, or to embrace our Sauour by the charitie of a
christian life and profession, yea rather agreeing and consenting to persecute him,
euen vntill so cruell and reprochfull a death. In whome notwithstanding Saint Augu-
stine in his exposition acknowledgeth no defect of faith, as meete and answerable
to the grace of iustification. Moreover our Sauour in his Gospell proposeth a para-
ble of certaine persons invited to a banquet, and sitting at the Table, not inuested
in their wedding garments. In which narration was signified, that such guests wanted
not faith, in vertue thereof repaying to that place, and acknowledging the mariage
accomplished by the mysterie of the Incarnation betwixt our Sauour and his Chur-
che; but for that faith in one of them was not adioyned to charitie, therefore he wan-
ted his wedding garment, and vpon that default was sentenced to eternall damnation.
Finallie whereas the Scriptures teach, that charitie fulfilleth the lawe, these pronun-
ces consequentie the same charitie to be expelled by the greater offences, as aduersa-
ries vnto it; as by adulterie, fornication, robbrie, and such like. But that faith is all-
ways

wayes expelled by those crimes, they can not asstme; sithence that faithfull men in these frailtie, are subiect vnto them: so then from scriptures may be deduced as a conclusion, that faith may be parted from charitie, and that charitie continuallie is not a necessarie effect thereof. To which end also of prooffe, Theologicall reason it self, is moste pregnant and efficacious. For in that faith resideth in the vnderstanding, and finnes of euill affliction in the will, as adulterie, stealth and such like, the will may misde-meane it self allured by concupiscence of pleasure or wordlie aduantage, whilst the vnderstanding is rightlie enformed by faith, and enterteyneth not anie infidelitie. It is the force of concupiscence, the which transporteth the action of the will to pleasing vice, against iudgement, reason, and the law of faith in the offendour.

*Parte alia violentus aquis torrentibus amissis,
Transiit obuia repagula ripa;
Et vagus enersis late dominatur in agris.
The torrent breaking out on file,
Doeth passe in rage command of banke,
And streames abroad in conquerous pride
As lord of field, beyond his ranke.*

Precedit in
Hamam.

And seeing that vertue is excluded onely by the opposite vice, as light by darknes, heate by colde, life by death, in that faith in the mynde of man hath no opposition but to infidelitie, and contrariwise charitie, the which is employed generallie aboute the whole obseruance of the law, as well naturall as diuine, hath in opposition anie trespassse notable violating the same lawe, therefore can not at one time consist together with such breache and disloyaltie. VWhereupon excellendie well the schoole Doctour. *V*hat faith soeuer is repugnant to the pre. epts of God, manifeste is also repugnant to charitie. For in that a man by choyce of sinne, preferreth his offence before the friendship with Almighty God, the which friendship requirerth that we follow his will, it is a consequence, that by euery act of deadlie sinne, the habite of charitie is lost. To the same purpose commendable disputeth Valentia, a famous doctour of the Societie of Iesus.

3. The Protestar distinguishing betwixt iustification and saluatio, diuerfely thereof dooth define as concerning the necessitie of charitie and good workes. To iustification he maketh no reckoning of good workes, as if precedent thereunto; onelie attributing the same to faith, apprehending the promises of the Gospell. And whereas the Scriptures affirme, that workes doe iustifie, that charitie and repentance doe forgive sinne, he interpreteth them to that sense, in as much as they be the necessarie fruites, effects, and signes of faith, the which before hath allreadie remitted sinnes, and obtained the grace of iustification. Then as concerning saluation, he reputeth charitie and vertuous deedes, as necessarie in precedencie, in that a true iustifying faith, can not be without them, they being the necessarie effects of such a faith, as heate is of the blazing sunne. The which is auouched by the Protestanter, to auoide in some shew that silitie conceite framed by the olde condemned Puritanes, to witt, that faith, in all rursitude of life, and despoiled of all vertue, sufficed as to iustification, so also to saluation. But the Protestanter agreeing with that Puritane in the antecedent, that is that to iustification onelie faith serueth, before charitie and repentance, sheweth, himselfeicher simple and ignorant in disagreeing with him aboute the consequent, to witt that onely faith withoute uertue, is competent also to saluation, as shall be declared, or els a false dissembler, conspiring with him both in the one and the other, yet concealing or disproouing the latter, onelie to auoide reproche and refusal of the former, euen from a naturall modestie and shame of mankynde. Yet while they intend thus to grace their faith by charitie, inseparable issuing from the

Why sinne
expelleth cha-
ritie and not
faith.

D. Th. 2. 2. 2.
q. 27. art. 11.
Valent. 2. 2. 2.
c. disp. 34. p. 10.
to 4.
Howe wor-
kes doe iust-
fie according
to the Prote-
stant and are
required to
saluation.
Iacob 1.
Ezech. 18.
Isa. 8.
Psal. 6.
Cal. 1. In c. 2.
rhe sole acte
of faith is a
dead faith, ad
is in dentia.
Aug. de Fid. &
oper. c. 11.
So Schuffel.
Art. de fide &
bon. op. a Lu-
ther. arguing
against the
Protestanter
Caluian.
Ista quippe fi-
des est Chri-
stianorum an
Damonioru.
nam & damo-
nes credunt.
Aug. 271. 109.

Charitie de-
fecteth faith ac-
cording to
the Protestants.

same, no greater honestie or decencie they make out for their faith, in that they holde opinion, that charitie it self, repensance, and finally all other vertues commanded and prescribed by charitie, are deadlie and mortall finnes, defiled with originall guilt, even in the iust, worthe of damnation, and so as bad as adulterie, or any other fact of abhominacion; onelie not taken in that sense by allmightie God, by reason of faith apprehending Christ his iustice: so that will they, will they, their iustifying faith is impure and contaminated; and if it be necessarilie coupled to charitie, as necessarilie it is united to all iniquitie. Heare we now the triall by the rule of verue.

A feare by
faith to loose
charitie
through sin-
ne.

1. Mach. 1.

4. The Catholike as by faith he knoweth certainly the goodnes of Allmightie God through our Saniour Christ, and firme stedfastnes of his promises, so discovereth he his owne infirmities, frailties and casualties to doe and worke against conscience informed by faith, to yelde vnto vnlawfull pleasures, when faith seeketh to retire the will and affection from their baits; and so to be still in iopardie to loose charitie, the soule, life, and forme of faith: And hereupon he conceiveth a greates feare and dread to approche neere to the occasions of sinne, or to procure a diuorcement betwixt faith and charitie by the breache of the lawe: as if faith shoulde abhorre, that the Altar of the soule, consecrated to the diuine fire of charitie, shoulde be profaned, as once were Altars in Hierusalem, with a fire of brutish and torren concupiscence. The Protestanter in force of faith, is assured from this wholesome sence, knowing that his faith, once ingendered in mynde, neuer possible can be distracted from charitie by any misdeemeanure, and therefore if he onely provide to nourish faith by reading and hearing the worde, no frailties of his can rent and teare it awaie from charitie, from sanctitie. He is assured that he enioyeth a true iustifying faith, and thereby is acertaind, that also his charitie is correspondencie as diuine and sacred, and that it can not possible be lost. O vile sence of opinion, so contrarie to the feare of God, and perseverance against sinne! If a Protestant haue this certayne information of his charitie, as perpetuall and eternall, as not exposed to danger of ruine, in what securitie may he not loyter and tryumphe in iollitie, knowing that no Dalila, no Nero can allure or force this his charitie to forsake his soule, but that in all presentment of iniquitie, in all temptations, in banketting, in courtlie enticements, his charitie shall remayne inuolable, and still possesse the seate it hath, in his soule? Eye proude and filthie faith, a peacooke in plumme, and a swine in the soile.

Since the
grauer by rea-
son of faith.
Aug. de Gra.
& li. ar. c. 3 de
Eid. ope. c. 24.
Tra. 2. in 10-
han. cap. 10.
Epist. 111.
Sciens volun-
tate Domini
sui & faciens
indigna pla-
gis vapulabit
multis.
Luc. 12.
Matth. 18.
The puritie
of Charitie,
1 Ioan. 19.

5. VVe Catholikes esteeme with S. Augustin sinne the more detestable, in that it de-
spoilth the offender of charitie, persisting still the instruction of conscience by faith, the which doth aggravate the sinne, and so accounte this losse of charitie in a person
faithfull, and of the familie of Christ his Church, as more damageable, so more cul-
pable, in that it is a transgression of one, and a perseverance in the same, that knoweth
by faith remaying, the turpitude and vnlawfullnes of the fact, and thereby condem-
neth himself worthe of many stripes, in that acknowledging the will of God, yet vio-
laeth disloyallie the same, as witnesseth our Saniour. And as we attribute this qualitie
vnto the Christian faith reclaiming vs from offences, so also ascribe we to the vertue
Charitie that innocencie and puritie, the which can not consist with the enormities of
any grieuous breache of God his commandemens. For holie Scriptures aduertise vs,
that Charitie maketh friendship betwixt God and man, so that as one friend in valow
and efficacie of friendship agreeth to the others desire, conspiring as it were in one
thought, hate, & conuerfation, so likewise dissension, opposition, forsaking of either
partie, doth destroy and breake such linke of friendship and amitie: VWhereupon that
person, the which is endewed with charitie, as friend with Allmightie God, will for
his sake and loue obserue his commandemens, and in regard thereof forsake any
pleasure

pleasure or emolument, making or inuoluing to the contrarie: otherwise being impossible, as speaketh our blessed Saviour, yea a lye in spirit, to thinke, that one loveth God and keepeth not his ordinances. Therefore in the violation of any of the Ten commandments, as in consentment to adulterie, fornication, theft, robbery, and the rest, in which is implied a preferment of pleasure before God, a contempt of God, a misprissall and breach of his law, appeareth that wickednes and guilt of crime, the which can not abide with charitie, and vnion vnto Allmightie God. In which respect the Catholike iudgement is moſte pure, whereas it hateth sinne by faith the onely obſtacle againſt charitie, and that which giueth by priuation of the ſame a deadlie blow vnto the ſoule offendant, euen colde againe thereby to death, wanting the vitall heate of that beaueſtie vertue. But the Proteſtante making his charitie as not remoueable from faith, entertayneth thereby an abſurde and falſe charitie, an impure charitie, yea a charitie affording ſecuritie and innocencie to all treacherie contrarie to God and man. VVherefore againſt the charitie Proteſtantiſh, ſo vnſeparable from faith, I frame this argument: The iuſtifying faith of a Proteſtante is not repugnant to that fact which is a mortall ſinne, and a damnable breach of all the tenne commandments, nor with charitie it ſelf, in his accouſe a ſinne; therefore neither is it aduerſarie and oppoſite to the defect and want of charitie. The Antecedent is made goode by the Proteſtante, acknowledging that the iuſt and regenerate tranſgreſſe againſt all the commandments of God and nature, ſinne continuallye in concupiſcence worthe damnation; and affirming the iuſt to haue that charitie, which paſſing by the will of man, as water by a ſlithle ſincke or channell, is deſiled, and a dealie ſinne hatefull to God, and worthe eternall fier in hell. The conſequence is thus aſſured. The priuation and want of charitie by euill life, can be no worſe than thoſe ſinnes that ſtand with a iuſtifying faith, and are not imputed to a man in vertue thereof: in that all equallye deſerue eternall puniſhments, and are indifferentlie in God his ſighte deadlie and mortall ſinnes: Therefore if the crimes of concupiſcence, of charitie it ſelf, do conſiſt with a iuſtifying faith, and by grace thereof are not imputed, or hurte not the offender, ſo alſo may the want of charitie, and expulſion thereof by hatred of our neighbour, by murder and rapine remaine with a iuſtifying faith, and obtayne thereby pardon, remiſſion and forgiveness. VVhy then can not faith keepe holde in the ſoule withoute charitie, as if the puritie of faith coulde not admitt ſuch a defect? And if faith procure indulgence, and that one mortall ſinne be not imputed, why then to that effect can it not prouide as much for any treſpaſſe, or for loſſe of charitie? Secondlie thus I diſpute. The iuſtifying faith of a Proteſtante, may abide withoute the morall vertue of iuſtice, of continencie, of temperance, therefore alſo may it ſtand in ſequeſtration from charitie towards God and man. The Antecedent is admitted by the Proteſtante, granting to Dauid a iuſtifying faith, in the verie act of adulterie and murder, and to all the regenerate, the which continuallye treſpaſſe againſt the morall vertues by concupiſcence, yea againſt the whole Ten commandments, and are ſometimes blaſphemers, and men plunged in deſpayre. Moreover reaſon approueth the ſame, ſeeing there is no cauſe, why one ſhould be firſt an infidell diſcrediting the promiſes of Chriſt in his Goſpell, before that by frailtie and heate of nature, he yield conſent vnto luſt vnlawfull; for ſo none ſhould offend againſt temperance and continencie, but infidells, and men that belecue not in the Goſpell: the which is moſte falſe. The conſequence is thus putt into demonſtration: VVhere is deadlie ſinne oppoſite to charitie towards God, there can no charitie remaine; as continencie and temperance are not to be founde in perſons impare in drunkenneſſe and riotouſneſſe: For what agreement betwixt light and darkneſſe, Chriſt and Beſiall? Or can any man imagine the prodigall childe to haue bene chaſte and

Iohan. 4.

VVitaker 1 j.
de pec. or. c. 1.

The Proteſtantiſh faith deſpoiled of Charitie.

The faith of a Proteſtante may be in his loule withoute morall vertue, and ſo withoute Charitie.

1 Cor. 6.
Luc. 11.

and moderate, or in fact of lust, and void with the morall vertue of continencie? But all sinns, notoriouſlie violating the law of God, and iniuriyng our neighbour, are quite opposite to the Theologicall vertue Charitie, that obserueth the law, and that affecteth a neighbour in loue and good affection for the sake of God: therefore the faith of a Protestant may be founde in separation from charitie, and so charitie is neither requisite to iustification, nor to saluation. The former proposition needeth not anie prooffe, seeing experience and sense teache and allowe it. The minor neither can be denied: For how hath he charitie towards God, that by his bad fact cōtemneth him, loveth him not, but preferreth in the balance of his choice, some vile cōtēment before his infinite goodnes and excellencie, that placeth the last end of his will and desire in some creature disorderlie beloved, when it should end and settle in God Allmightie alone? Therefore a libidinous person, a profaner of God his holie name, retaineth no charitie toward his heavenly lorde. Likewise he that hateth his brother, he that consenteth in wish and will to hurte him in name, in bodie, and faculties, can not possesse anie charitie towards him, vnlesse a theefe, a murderer, a tūtethrore in the act of villanie and iniustice, by the accounte of a wise Protestant, may be sayd to be in charitie towards his brother and neighbour: or that David harboured charitie towards Vrias, procuring wickedlie his death. Then is it moste manifest, that a iustifying faith is not of necessitie still coupled to charitie, or produceth the same, or that true iustification is annexed to sanctification of life and action: but rather, that a iustified person by the Protestants reckoning, may remaine iust for some dayes and mōthes, yea years, in vertue of a vile faith, seuered from charitie, from honestie, and all other commendable qualities: statlie against the Euangelist, affirming, that he which loveth not his brother, abideth in death, that is, where charitie is deficient and not to be founde, there is resident the empire of sinne, and of due debt to eternall damnation. The same veritie is approved by our Saviour, recounting in a parable, one to be cast into outward darknes, for defect of the wedding garment, which is charitie, as the doctours doe commonlie expound that place. How then is their iustifying faith good, allowable, honest, that beleueueth such breache of charitie not to be imputed? Certes a villanous faith; It is a puritanicall glose to couer all filth of cariage, and to guild a dunghill of ordure, with the name of the lorde and of the Gospell. And that faith may be in separation from charitie, from repentance, is manifested also by experience; in that manie offend against charitie, and harbour euil purposes, knowing by faith that such consentments and proiects are naughtie, and not to be by any good person conceyued in deuite, or putt in practise of execution: then in that case dash remaine a faith voyde of charitie. Moreouer it is one thing to beleue the Gospell by faith, and an other to worke in charitie, as to ouercome temptations perswading to iniurie God or our neighbour: to which office of charitie, concurrerth in the mynde, not onely the act of beleefe, but a peculiar vocation and persuation to that purpose, inspired by the holie Ghost: so that as faith and such vocations are not of necessitie coupled together, no more are faith and charitie in such sorte conioyned. From hence may be concluded, that according to the doctrine Protestantisme, charitie, that is the workes of the vertues, obseruation of the law, or newnes of life, as they be not necessarie preparations to iustification, which they them selues confesse, so neither of necessitie are they conducent to saluation. To which assertion, I propose this argument: Charitie, repentance, and the rest of the morall vertues, are not necessarie to iustification, therefore neither to saluation. The Antecedent is declared as good by the aduersarie. The consequent I thus proue. Where iustification is founde, there is also innocencie, puritie, a childshippe with God, a worthines to heavenly blisse, as the Scriptures expressely affirme; therefore

1 Ioan 3.

Hic. in Mat. 21
Gre. hom. 38.
in Euan.

therefore if imputation of the iustice of Christ be a sufficient iustification, it is also a competent seede for glorie thereunto due, by the valew of that iustice imputed, and promises of God made vnto the same: wherevpon nothing els beside this faith is necessarie to saluation. For what goodnes or commendable qualite riseth from charitie following faith, is whollie deriued vnto it from the precedent faith, as Protestants define; otherwise charitie, and all the workes of the vertues, as they passe by man his will, are contaminated, and deadlie sinnes, therefore in the iustice of Christ apprehended by sole faith, is included onely that penyworth and guerdon to which is due the reward of saluation: then is not charitie necessarie to saluation; for from charitie the worker gaineth no betterance or commoditie, besides that which is employed in the iustice of Christ, before that charitie haue access, apprehended by sole faith. VWherefore the Protestant ought not to say, that charitie and repentance are necessarie to saluation, but onely that they bee necessarie effects of a iustifying faith, the which onely iustifieth and saueth. But it is proued against him, that neither in this sense, charitie or repentance are necessarie, in that faith may be separated from charitie by diuerse sinnes opposite vnto it. In which season of separation, be it for an howre, or a day, or a moneth, if one should departe out of this life, the Protestant will afforde vnto one, in vertue of his bare faith, beatitude in heauen: How then is charitie necessarie to saluation, some being salued withoute charitie and repentance, with hartes hardened, as Steele and adamant, as speake the Prophets, by a faith that is dead, which lyeth and moueth not by charitie?

6. From hence mayst thou gentle Reader receive intelligence of the Catholike truthe, in that it onely auoucheth the necessitie of charitie, as to iustification (as also to saluation); and as the grace of iustification is lost by greuous sinnes, faith still abiding, so is also thereby charitie expelled, the end of the law, and a vertue that obserueth the same: VWhereas the Protestant onely in worde and colour maketh resemblance, as if he were a friend to this charitie, and pronounceth it necessarie to saluation, although he not to iustification: VWhen indeede he reputed one iust by onely faith in absence of charitie, and in the act of anie wickednes, as Dauid in his adolterie and murder, S. Peter in his colde of bodie and spirit, denying for want of charitie, to know his dearest maister and Redemer: intending as purpose and finall end of Doctrine, although vile and brutish, although so shamefull, as the impudencie of a Protestant dare not expresse auouche it, to witte that onely faith apprehending the promises of God in the Gospell, withoute charitie and vertue, and all honestie iustifieth, saueth, maynteyneth a man from anie hurte by sinne and villanie, emboldeneth him to vse the libertie of his faith, and in vertue of a strong credulitie, to yield to all concupiscences that occurre, and enormities of nature so decayed, and bent to foule pleasures. This, this, is the drift of his preache and stile in seruice of Satan and Antichrist, onely graced with a glosse of faith, of the gospell, of the lorde, and of manie such fooleries, meelie to the couenage of the simple and euill disposed. But let the Politike magistrate hither turne his watchfull eye, and he shall see that no Protestant can be a good subiect to his Prince, or a good member of anie common wealth, in such sorte a professed enemy to charitie, and in it to all vertue, decencie and ciuilitie.

Charitie nec
essarie to
saluation by
the Protestants
Aug. l. de fide
& op. cap. 17.
Let no mania
deede promi
se to himself
eternall life
through faith
without
workes,
vvhich is de
ad. l. de Bapt.
e 8 tract. 6. iu
Iohan Noli
de fide glori
ari adhuc da
monibus co
parandes.
Zachar. 7.
Iaceb r.
Protestantene
mie to chari
tie.
1. Tim. r.
Gcor Abbat
pag 108.
Potest. ergo
saluare sine o
peribus fides
falsum dixit
quod dixit e
ius coaposto
lus Iacobus.
Falsum erit &
illud quod,
id e iple Pau
lus dixit: No
lite errare ne
que fornicato
res?
Aug enchir.
cap. 67.
The bō cou
rage of a Pro
testant.

Charitie aimed at by Hope, according to the Catholike accounts, is a worke of man his soule, proceeding from grace, and the inspiration of the holie Ghoste; good and laudable; althoughe the Protestanter enemies therunto, repute it as naught, bad, and defiled by originall sinne, in the verie regenerate children of Almighty God.

CHAPTER. XXII.

1. Cor. 13. 13.
The excellencie of Charitie.
Math. 22.
1. Cor. 13.

Calu. 3. Instit. 18. sect. 8.
Charitie preferred before morall vertues.
Aug. Tract 6. in 7. in Iohann. 6. 1. de Grat. Christ. c. 30.

Charitie preferred before faith & hope.
Quoniam est ergo charitas, quæ finis est, frustra habentur cetera, si ad finem recta habentur omnia; Aug. tra. 9. in Iohann. c. 2.
D. Thom. 2. 2. q. 17. ar. 6. 7. 8.

Iohn 13.

The authority of Charitie excels the vertues.

TH^E holie Apostle S. Paule, mentioning the three vertues Theologicall, Faith, Hope, and Charitie so available to iustification and saluation, pronounceth charitie to be the cheefest, and in perfection moste eminent and soveraigne. And our blessed Sauour termeth the precept of charitie, the first and greatest commandment: accordinglie his Apostle calleth it the moste excellent way or demeanure of man his action and connerisation, and an abridgement of all other precepts: which veritie is so manifest of it self, that Caluine comparing Charitie with faith and hope, affordeth charitie the primacie and principalitie. And if first we balance this vertue charitie together with morall vertues, charitie doubtlesse will appeare the moste noble, and transcendent; in that morall vertues respect not as object immediately any thing or quality in God, but some other creature, as to be squared and fashioned according to reason. So temperance regardeth meate and drinke, continencie carnall delights, iustice that which is to be surrendered to an other: But Charitie, in that it is a vertue Theologicall, leuellerh in action to God him self, and maketh man his soule in due proportion of the thing ruled to the rule, correspondent and agreeable therunto: that is to that infinite goodnes and perfection in Almighty God, beloued of person charitable disposed. Also if comparison be made betweene Charitie, Faith, and Hope, Charitie will haue the crowne, flowre, and dignitie: for althoughe in as much as all three be vertues Theologicall, they arriue in operation to God himself as object, yet Charitie in a more perfect manner thereunto carrieth man his deportment, than either faith or hope. Charitie aymeth at the goodnes of God, absolutelie in it self, as in that kynde infinite, and moste amiable, whereas faith and hope respect God, as in reference to man: to witt, faith beholdeth as object the truthe of God, in as much as revealing something vnto man: Hope fixeth the soule vpon God, in as much as beneficiall vnto man by grace and fauour: VVherefore seeing that an absolute qualitie is more diuine and eminent in Almighty God, than that which is relative and respectiue, in reckoning of the object of charitie, and of manner of working thereabout, the same obtrayneth the prime and cheefe, as excellentlie well concludeth the schoole Doctour Saint Thomas.

1. And assuredlie none can imagine a more perfect vnion of man with God, than by charitie, it being a mutuall coniunction of affection, a powring out as it were of mans loue in to the bosome of Almighty God, and so a perfect friendship betwixt him and the charitable person. And what degree of excellencie can be greater, than for man to be the friend of God, participating with him in communion of will and desire, to be alledged in God, as final end and period of all his endeours? Farthermore the vertue Charitie, not onelie in reason of her object, and manner the obserueth tending therunto, doth greaten the qualitie of that enterprise of loue in comparison of all the rest, but

but also the importeth an authority and empire included in her operation, over all other vertues, as well Theologicall, as morall, and intellectuall, to witte on abilitie to commande them, to referre them to their due end, which is God him self, and so to impart vnto them that ornament, which is to be moste desired, and is that, the which in them may be esteemed the vertie principall. The morall vertues, although they haue their proper and peculiar ends and objects in meete proportion to humane reason of them selues, yet they may be farther eleuated by charitie; as when charitie will fast for God his sake, giue almes, endure calamities, execute iustice, in view of the same motive: in which sense the Apostle S. Paule attributeth the actions of the morall vertues to charitie, as if they were the peculiar endeuous of the same: *Charitis impotent, charitie is gentle, charitie vntoth no wrong, charitie abideth all things.* And as concerning hope and faith, although they haue their cariage & issue of action in Allmightie God, yet they doe not respect anie thing in God, in formalitie of end, which is goodnes it self, and therefore are subiect likewise to the commandrie of Charitie, as when one beleueth and hopeth for the loue of God; by which externall reference they are not onely in subiection to charitie, but from the same receiue true life, meritt, valew; and that which is cheefe, to witte to be reposed in allmightie God as last end and finall terme.

3. To conclude, in that Charitie is more immediatelic, more coniunctlie vnited to iustification, as noteth S. Augustin, to puritie, to sanctitie of life, to remission of sinnes, than is either faith or hope, therefore charitie is the most noble and peerlesse. He which charitably embraceth God, and his neighbour, as friend to bothe, remayning in that estate, as occasion is presented obserueth the law of God, of nature, and of lawfull superiour, and can not abiding in charitie morallie or grieuouslie offend either. For if one by sinne should preferre either pleasure or comoditie before God, he should thereby loose his Charitie, and violate all friendship betwixt him and his diuine person offended. *He that remaineth in Charitie sinneth not*, as telleth vs S. Iohn. And the Apostle Saint Paule thus recounteth vnto vs the force and efficacie of Charitie. *He that loueth his neighbour, hath fulfilled the lawe: for, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not be concupiscent, & whatsoeuer other commandment, is in this worde summed up:* So that Charitie is a vertue, which produceth good abearance towards God & man, keepeth the lawe of God and nature, as witnesseth S. Augustin: & where is any notable violation of the lawe, either in respect of God or man, there is not charitie, and where is wanting charitie, there no vertue is of any moment to saluation of it self, but a man by want thereof is become nothing, as speaketh the Apostle, hauing lost his full and whole substance & possession, whatsoeuer vertue morall or Theologicall remayne behinde.

*Quid squat indomitos belis sedasse furor,
Et sanctum ritus percussibus omne receptum,
Si virtus sub pace cadit:*

*VVhat praise, if warlike force in field, dor hostile suites quell,
Yea all vice subdued, if peace domestike war in sarring wrath expell?*

VVhen as one endowed with faith and hope, such vertues persisting still in the soule, may yet breake the law of God and nature, by frailtie or malice, because there is not that contrarietie betwixt faith and adulterie, or stealth, as there is betwixt these offences and charity, that keepeth the law, and iniurieth not any. VVhere upon we Catholikes in this respect attribute iustification rather to charitie, than to faith or hope, as coming neerer therunto, and vnremoueable vnited to that pearle of heauen; sithence that in the same moment one is iustified, when he in charitie loueth God, or repenteth himself

D. Aug. l. do
virtutibus
charitatis.

1. Cor. 13.

Charitie vnited to puritie.
Anima tua sine Spiritu Sancto, id est sine charitate si fueris, mortua deputabitur Aug. Tract. 9 in Iohan. 2.

1. Iohan. 5.
1. Iohan. 2.
1. Iohan. 1.
Rom. 13.
Inseparabilis est quippe bona vita a fide, quae per dilectionem operatur: imo vero capla est bona vita Aug. de Fid. & Oper. c. 21.
1. Cor. 13.
Fruid. Physch.

himself of his finnes, although he this actually charitie be not the formall iustice, seruing onelie as disposition precedent vnto the same, yet both are together in the soule, and can not be seuered; when as from faith may be d shoyred grace of iustification, in that faith may consist with anie sinne, infidelitie onely excepted. VVherefore in respect of these reasons, Charitie is cheefe, and that which principallie concurrerth to iustification.

The precept
and degree
of Charitie.

Matth. 22.

Roffensis art.
23.

1. Cor. 16.

4 In consideration of which prerogative and principallitie in charitie, we shall fynde no vertue in holy writte, so strictlie commanded vs, as the vertue Charitie, both for the necessitie thereof, and also degree and qualitie of the same. The obiekt of this Charitie is that mayne sea of goodnes and perfection in Allmightie God, into the which we are counselled to due our selues as deepe as may be: It is a mounte of the hart through an a'piting heate, where in can be no excess: a dispence of the soule, in which can be founde no losse or prodigallitie; we being willed to loue God with all our hart, and all our soule; and with all our mynde: where the seruour of hart is to be employed, the spirituall vigor of soule to be occupied, and the intelligence of mynde to be applied. Truth it is, that by reason of natures decay, and bad inclination weakened by continuall concupiscence, we doe not, or cannot, arive to that hight and intensiō of loue, as is the end thereof to be performed in heauen: yet in the leaste degree that is of charitie, is there no sinne or breache of commandement, onely being allotted vnto vs and prescribed that degree of loue, which is contrarie to all other unlawfull loue of creature, implied in mortall sinne. And for that euerie degree of endeavour therein is amitie with God, placeth the last end of the soule in his goodnes best beloved, and pulleth it awaie from the disordered affection towards any creature in mortall sinne, therefore it is a loue sufficient to iustification, and so a loue of all the hart, of all the soule, and of all the mynde, a loue exceeding all other loves that may be reputed damnable in the sight of Allmightie God. Vpon which pointe excellentlie good and founde seemeth to me the doctrine of that famous Clearcke and blessed Martyr the Bishop of Rochester, who destinguisheth three sortes of men employed in workes of charitie: The first is of those which doe manie wrookes repugnant to charitie, as those that committ theft, adulterie or manslaughter, who are farre distant from Charitie. Another there is of those, the which performe the wrooke of charitie, but by negligence, which stil entereth by default, or humane frailtie, doe not endeavour so earnestlie as they mighte, if they bent themselues thereunto; And these also arive not to that degree of charitie, to the which they might haue attained, if in case they had bene more attentive to that busines: although not as the former altogether waruing from the whole compasse of charitie. The third kinde is of those, which by the assistance of grace, employ their whole force in the wrooke of charitie, in as much as they can by reason of the infirmities of the fleshe: Yet notwithstanding these attayne not to the fullness of charitie, although that defect be not to them voluntarie, but altogether accident against their willes. Amongst them all there is this difference, that the first manner of wroking, is mortall sinne, the second a veniall, the third neither mortall nor veniall, because not voluntarie procured. So this excellent Doctor. In the second forme of operation is remarked by him a veniall sinne; not that intrinsicallie such sinne is included in the act of charitie, for so the worke would not be good, conteyning in it anie defect, but in that such a veniall defect of negligence doth accompanie commonlie and follow the same. Therefore we must know, that the highest degree possible of charitie is the end of charitie, and nor commanded vs in this lyfe, so propens to vanitie, and so hindered from this sacred loue, and desired hight of affection. And that in charitie is included no sinne, but rather a worke, that pleaseeth God, the scriptures doe avouch: *Be watchfull you iusts, and looke you from not*: Then in charitie is there no sinne. *Performing these thinges, sayeth*

sayeth S. Peter, you shall not sinner at anie tyme. He that obserueth this worde, sayth S. Iohn, ^{1. Pet. 1.} truly in him is the perfect charitie of Allmightie God. And that men doe not sinne in not acting that which is impossible, the auncient fathers with apparant reason doe contest. ^{1. Pet. 1.} We detest the blasphemie of those, writeth Saint Hierom, that say God to haue commanded man anie thing impossible, or that euery one can not keepe his precepts. Neither could God, writeth S. Augustine, command anie impossibilitie, because he is iust, neither is he to condemne anie for that they could not auoyde, because he is mercifull.

5 This sacred and heauenlie vertue of charitie the heretike dooth mightilie maligne, as an ornament and dutie, that principallie standeth for the Catholike against his sect and faction: wherefore to the end he may worke the same the greater disgrace, in deepe hypocrisie and Antichristian deceite dissembleth his seate vnder the name and colour of faith, setting the Theologicall vertues at variance, and then battering one by the other. It is his faith, whereby he excludeth all necessitie and vse of charitie, as appertayning either to iustification or saluation, as hath beene entreated; and now by a feyned humilitie vpon acknowledgement of natures infirmitie, by faith endeuoreth he the ruine of so holie and singular a vertue. First sayth he, so are the faculties of man his soule not onely weakened, but polluted with originall sinne remayning yet in the iust and regenerate, that the verie effecting of man his charitie by the will, is sinnefull and odious vnto Allmightie God. Then on the one side considering the pitche and straine of commandie in holy writ, acknowledged by faith, prescribing vnto vs the degree of charitie, that is to loue God with all our harts, with all our soules, and with all our myndes, for that such an obseruance in that qualitie is impossible, therefore all men, inferreth he, in louing God, offend against that, which is commanded, and thereby doe sinne by an offence damnable and wicked: so labourerth he in charitie, as fountaine and mother vertue to poison all the streame of good workes, issuing from the same: that finally may be contriued in mens soules a contempt of vertue, of sanctitie, of ciuilitie, and indeede that the rudenes of barbarisme and confusio may be introduced.

6. The goodnes and excellencie of Charitie we Catholikes doe gather from the obiekt thereof, to wit from the perfection of God beloued thereby, and from the motion of the Holie Ghoste, cause efficient of the same; and so esteeme it, as pure, deuotie of sinne, yea adorned with the best floure, that groweth in the garden of vertue, or watered fro heauen by grace. Charitie is a flame of that fire, which so once vamped out of the sacred body and soule of our Sauour, hanging vpon the Crosse, and was pured out by him from aboue to fall vpon the harts of men; and therefore no fire of impuritie or of smoake concupiscence. And as it shoulde be a presumptuous insolence, and a greate iniurie against the Prince, for one to take holde of his person or purple with handes polluted or vnclane, so likewise an arrogant blasphemie is it in the Protestanter, to impute sinne to that act of charitie, which embraceth God, is perfect friendship betwixt him and vs, and a principall atcheuement in vs from the blood of Christ. And why Protestant is charitie a sinne? Because sayth he, it is adionyed to originall sinne. A false grounde to support a foule heresie: for Scriptures tell vs, that originall sinne by the blood of Christ is washed awaie, is expelled, or otherwise how are we redeemed, how purified, how iustified, how restored to that iustice we lost by Adam his fall? Moreouer admitte we, it remayne in all, yet can it not giue any stayne or odious brand to charitie. First for that it appertayneth not to charitie, as cause, obiekt, end, or circumstance; then for that charitie is effected and procured by the Holie Ghoste. In vertue of the former position, I frame this argument against the Protestanter: The sinne of adulterie, remayning in the iust, doth not infect with adulterie the worke of a

Hier. ep. ad Damas.

Aug. 1. de nat. & grat. ca. 69. The Protestant enemy of Conaue.

So the Protestants, as writeth Vind. Lir. cap. 34.

Math. 22.

Charitie most excellent.

Luc. 12.

1. Iohn. 16. Charitie can not be sinnefull by originall sinne. 1. Cor. 6. 1. Iohn. 3.

inlifying faith, the worke of iustice, or of almes deedes, therefore neither can charitie from originall sinne, receyue anie crime or guilt. The sinne of adulterie (uerlie is greater, and of a more malignant nature, than is originall offence, in that it is procured by a personall acte and libertie in the offender himselfe, ad so worthe of hell fire eternallie; whereas originall sinne is caused onelie by the free consent of Adā, and is not in powre of vs now to auoyde it: therefore if originall sinne doe cōtamine all workes of charitie and vertue, much more shall doe the like the actuall and personall sinne of adulterie. VWherefore if the Protestanter shall deny the antecedent, his deepe Theologie, or rather grosse affinitie must confesse, that the act of faith is adulterous: and taketh from it a touch in the same kynde, and held of God as worthe of eternall damnation, bicause defiled with adulterie; and yet is not anie acte of adulterie. Yea in that Protestants confesse the regenerate persons continuallie to sinne against all the commandments by concupiscence, and to be in act theues, murderers, and such fine ones, and fitte puritans for the hogstie, they must grant also, that the vertue of a iustifying faith, is polluted with adulterie, with robberie, with originall sinne, and to with all villanie imaginable. Is not this sweete stuffe, and a woorthie Theologie? I vpon admittance of the Antecedent, he denie the consequence, he shall deare his head to want reason, and shew, that the birdes of his nestle are flown towards the forest of fowles. For why should not adulterie infect charitie, as well as originall sinne? Yea he admitteth as much, and can not denie what he confesse by his owne mouthe: For he maketh originall sinne to consist in two things, first in the inclination of nature to vnlawfull pleasures, then in actuall concupiscence to the breaking of the tenne Commandments by sinnes opposite thereunto, as by adulterie, fornication, blasphemie, desperation: so that if originall sinne contaminate charitie, this charitie must be defiled with fornication, with a million of mortall sinnes, I ke sparkles continually flying out of the fornaie of concupiscence. This is the Protestanters persuasion to charitie and good workes. VWhereupon thus I argue. A man loving God offendeth him in as many sortes as he retayneth in his soule actuall sinnes of concupiscence therefore in omitting this loue seeing there can be but one sinne committed, it is better not to loue him, than to loue him. The Antecedent is approued by the Protestanters sinne of concupiscence, defiling the whole current of water, with as many sortes of ordoure and filthie fauours and smells, as are founde therein. The consequent is manifest: First, for that in equalitie the omitting of charitie is a sinne with the effecting of the same all one: then for that the producing of charitie, deriveth from the sinne all sinnes therein conteyned, and expotheth them to God his view, which dooth not the sole omission of charitie. Fie bale, lothsome and vile heresie Heere let him answer if he can, or sticketh vntill the acknowledgement of truthe haile him oute. As concerning the second, I assume it to be a mayne blasphemie of the Protestanter against the grace of Christ, ad against the holie Ghoste, to asseme, that the worke of charitie is a mortall sinne. And the Protestant considering the double cause of charitie, to witte the Holie Ghoste and will of man, then affirming, the same worke to be good, in as much as it proceedeth from the Holie Ghoste, and bad, as issuing from the will of man, declareth, with his impuritie his grosse and moste absurde heresie. First for that is impossible that one and the self same worke shoulde be good and bad, please God and displease him, seeing that all morall and Theologicall bonitie, dooth arise *ab integra causa*, from a good ground and cause not empeached with defect. Then to asseme, that he holie Ghoste doth honest, grace, and dignifie a mortall sinne, by his motion, besides the blasphemie, includeth an impossibilitie: for as this sacred spirit can not adorne with such a gift and qualitie the act of adulterie, or of anie breache of the commandments of God, so

VVitaker. Is
deprec. or. c. 1

Originall sinne
includeth
all sinnes by
the Protestants.

Dionys.

cā it extoll and beautifie the worke of charitie, if it be other wayes naughte, defiled, and a manifest breache of God his cōmandemēt, as the Protestāter doth accounte. Let the Protestāt tell me, why it cā not stand with the prouidence, wisdom, and goodnes of the holie Ghoste, to cōcurre with man to the act of adulterie, of cōcupiscence, to moue and incite him thereunto, and by the same moreouer render such bestialitie, gracious to Allmightie God, and vertuous? If he answer me, that it may so be brought so passe by that sacred spirit, he shall denounce a villanie moste horrible and intolerable, as if Allmightie God might not onelie cause sinne, but render sinne good, commandable, and inuested in the colours of heauen, sanctified with the breath of the Holie Ghoste. But if it be answered, that no such thing can be brought to passe, for that the act of adulterie and concupiscence is sinnefull, and so not capable of so precious an influence from the holie Ghoste, how then if Charitie be a sinne, corrupted with concupiscence, if it be an actuall violation of the precept of charitie, not aspiring to that pitche of degree it ought to doe, can it be occasioned, prouoked and sanctified by the Holy Ghoste? Auant foule and filthy heresie, that makes Charitie a sinne, that attributeth the ornament of a sinne to the Holie Ghoste, that taketh away from men all courage and disposition to charitie, and charitable acts, in that by his accounte, sinnefull, damnable, and stayned with all the sinnes, that may be committed against the tenne commandements: should men in any reason be incited and stirred vp to sinne, to wallow in a dunghill, to displease God? O Doctrine detestable, and a fitt crye for the swineheard of the diuell, for a slaue of that greates beaste Antichrist!

7. But assuredlie it seemeth to be a verie monster of Protestantish madnes, to condemn the act of charitie in man as a deadlie sinne, because in the frailtie of this life it arriueth not to the moste eminent and ardent degree to be imagined. First I say, a monster it is of conceite, yea a verie blasphemie to affirme God by his law to bynde vs vnder sinne to such a taske, which to vs is impossible; and we affirme the cogitation thereof to depraue God his prouidence, to make it vniust and vnreasonable; as wrōgly also to censure and adudge man, taking him guiltie of a crime, the which he could not auoide; yea the which he was obliged not to eschew; in that euerie one is bounde to loue God as he may, and so should be tied and constrained by precept to a defect, which is mortall sinne: so to define of God, is a vile and moite wicked determination. And whereas S. Augustine affirmeth, that in this life perfectlie we can not obserue the commandement of charitie, he vnderstandeth the end of charitie, and perfection thereof, whereunto it tendeth and directeth; not that a man doth sinne mortallie in louing God, for not rayling his act to that degree, which to him is impossible, being onely obliged, as he sayeth, to endenour to fullfill *qualicumque modo*, as we may, the which absolutely we can not performe. And whereas we are commanded to loue God with all our hart, with all our soule, and with all our mynde, is not thereby vnderstood, that we be tyed vnder sinne to performe an act of will, either infinite in degree, or that which is greatest imaginable, in that the first absolutely is impossible, the second neither in heauen is performed. For who doubteth, but the charitie of anie Saint there might increase; or acknowledgeth not, that one Sainte loueth God more intensuelie than another? but onely we are bounde first to loue God, as expoundeth the diuine law S. Thomas, by vertue of the fowre faculties in man his soule, that is by the vnderstanding by the will, by the appetite sensitiue, and by the senses, when an external worke of charitie is excited. Moreouer we haue in charge to beare that loue towards Allmightie God, the which excludeth all other loue: not that it must needes be more intente, ardent and strong than anie loue, the which is not vnlawfull, but that it exceede in appreciation all other loue, that it permitte not to reigne or domineere in

Charitie no
sinne to vnder
of the highest
degree.

Aug. de perf.
luct. c. 8.

D Th 1. 2. 2.
q. 49. ar. 4. & c.

the soule anie loue as mortall sinne, reposing and allodging man his will vnlawfullie and distoyallie in anie creature contrarie to God his law, but rather rearing vp the same to God, as finall end of our life, action, soule, vnderstanding, and bodie.

By the vertue
of Charitie
the Protestants
is refused.

Faith is a vvorke
of man, as
well as Charitie.
Aug. tra. 15. in
in Iohan. c. 6.
Ipsam fidem
Apostolus dixit
esse opus.

8. Hereupon may the Christian reader by rule of vertue perceiue, how the Catholike perswadeth this supreme vertue of charitie, and how the Protestanter endeouereth the disgrace thereof, and to withdraw the affections of men from the exercise, studie and vse of so excellent a worke. The Catholike admitteth Charitie a necessarie preparation for iustification, the Protestant yieldeth no roome thereunto, satisfying himself to that effect with onelie faith. The Catholike giueth the principalitie to Charitie before all the other vertues: the Protestanter will needes aduance faith to that superiouritie, contrarie to the Scriptures, and all good intelligence. For although he doe equalise faith and charitie in this, that both of them be mortall sinnes; yet for that faith iustifieth immediatly, as soileth and sanctifieth the sinne of it self, and charitie is remitted by faith, apprehending first the iustice of Christ, faith must needs be the cheefe, as moste sacred, and neere attayning to the iustice of Christ. Last, whereas we make charitie, a gift of the holie Ghoste, and so good, laudable, and heauenlie; the Protestanter to hinder mens indeuors from that vertue, will needes perswade the worlde, that charitie is a mortall sinne, a mortall sinne contaminated with originall sinne: the which, as defineth the Protestanter, is a continuall breache of all the tenne commandements: and so charitie is guiltie of all the sinnes possible to be committed by man his frailtie or malice. O heynous sense against so soueraigne a vertue, when as hereby it is manifest, that it is better to omitte charitie with one offence, than to bring it forth with so manie crimes begrimed and defiled? And dooth God then commande that, or bynde vs to performe that, the which implieth all manner of sinnes, and is as odious and detestable in his sight, as is originall sinne, that is concupiscence, breaking forth into the sinnes of the fleshe and of the spirit? Lothing and disdayne enforceth heere a Period. And that men should not busie themselves to obserue the lawe of Charitie, they be aduertised from the Protestanter, that it is impossible, and so allwayes deficient and culpable, and thereupon a mortall sinne, and breache of God his commandement. Doe then Protestants, in the verie act of charitie and friendship with God, violate the precepts of charitie? VVhat more can doe they who hate God & man? VVhat esteeme maketh the Protestanter then of charitie, the princeesse of the vertues, the origine, source, and roote of them, of all goodnes finallie, and integritie of life? Also in regard of ciuilitie the spirit and humour of the Protestanter in this respect, is harsh, rude, and full of cruditie. For who knoweth not that Charitie and mutuall loue is that vertue, which principallie ciuileth mens manners, that conserueth societie, louing friendship, commandrie and obedience amongst them? And therefore if Charitie be not necessarie to iustification or saluation, if it be a worke of the lawe, a deadlie sinne, an imperfect monster, as the Protestanter maketh it, what cause is there that men should care for it, or labour against concupiscence to enterrayne it and increase it in their soules, but rather ayming at priuate pleasure and commoditie make choice of violence, of collusions and couenages, and of what other distemperature is to be founde in barbarisme?

Vyhat mixture of loue and griefe the Catholike conceynerh and nourisheth in his soule by the meditation of our Sauour hanging vpon the Crosse, the Protestanter improuslie and presumptuouslie impugneth, hindereth, and endeuoreth to abolishe, as wayne, superstitious, and of no spirituall importe or commoditie.

CHAPTER. XXIII.

DOVBTESSE as our Sauour Christ suffering vpon the Crosse, did there shew The Charitie of his deere sonne did beare and declare to mankynde, so assuredlie did he there- by exhibite to our cogitations for vs a spectacle, a direction, and incitement to the perfection of Christianitie, as an especiall procurement to attayne vnto that, the which by his holie Gospell was remarked, and by his whole iconomie in life and death especiallie intended. Once a Cherubine at the gates of Paradise, brandishing a fierie sworde, Gen. 3. The proper spirit of grace is signified by the fighting doue. Gen. 1. aut colubz in amore Au. Tra. 6 in Iohā ex 1. as instrument of God his diuine iustice, was a greate terrour to our first parents; and in them vnto all mankynde: V Where as now we haue a Seraphine vpon the Crosse, at the porte of Paradise of his Church, all burning in charitie for our comforte, for our inuitement and encouragement to enter and enioie the beatitude of such a place of entertaynement. Then moste filtie was a Cherubine, so for knowledge surnamed, Christa Seraphine and a Cherubine. vsed in fire of reuenge, in that it concerned the prouidence of Allmightie God, to take notice of our trespasse, to lay it before our eyes, and balance out the weight thereof with his iudgement of seueritie. But now in the time of the Gospell, when charitie, loue and mercie beare the sway, haue we a Seraphine glowing hotte with affection to resoluē the worlde into the moisture of repentance, to exile throughe heate the frost and coulde of sinne and infidelitie. Notwithstanding so excellent and admirable is our Redeemer, that he in his owne person representeth the qualitie both of a Cherubine, and also of a Seraphine: Of a Cherubine, being the worde, the lighte, the vnderstanding of his diuine Father, and of the worlde; of a Seraphine likewise enfolded in our humane nature, and lying vpon the Altar of the Crosse for sacrifice, in the flames and coles of his owne loue and beneuolence. Yet this difference may be discovered, that our blessed Sauour his humilitie hath diuerslie soughte to dissemble as it were, and to conceale the splendour of his Cherubines intelligence, as once sleeping on shipborde *Turbantibus aquora ventis*; as if not attending to the distressed of his Church, sleeping the lions sleepe, that sleepeth with eyes open and vncovered, that is sleeping in bodie yet vigilant in hart and mynde: *accubuit vt leo*; couched asleepe like to the lion: and also when he suffered his eyes to be veiled in despitious sorte by the misereant lewes; scorned with these termes, *Prophecie vnto vs*, *who is wasthae* (moteshee): Yet that, which was in him Seraphicall, ardent and charitable, he neuer did hide or keepe in couerture, still manifesting his loue to the worlde in lyue and effectuall meanes, especially by his death vpon the Crosse, whereon hanging, he was for his Church in her Num. 11. Pelgrimage by night, throughe the wildernes of this worlde, a fierie pillar, both to shine by aduertisement and wiledome, and also to burne in loue and desire of our good and beatitude.

And as the thing suffered and endured by our Sauour, was extremelie payn-

Charitie of
Christ to
ward his ene-
mies.

paynfull, damageable and reprochfull, and so required greate charitie to be endured; so likewise the qualitie of those considered, for whom he undertooke such penaltie and losse, it doth the wnto vs the excessive highte, and incomparable degree of charitie in him, taking vpon him for our sakes, to recouer vs by his death and passion. Generallic were we all contaminated with that greate and capitall sinne imparted vnto vs by our first parents transgression: many actual and per sonall crimes had also maintayned warre a long time in our soules againe heaven, and all holies therein; and finally that sacrilegious trespasse in the massacring of this diuine person, was moste horrible and huge; he being one of such excellencie both of nature and grace; of grace as well in habitt as in action, and yet to dye vpon the Crosse, for the redempcion of all such offenders, and for their lyues, that sought, wroughte and contriued his so ignominious and cruell a death! Was not this vnkynednes, this disloyaltie, this outrage of ours against God, sufficient to quench the flames of his loue, to beate backe the course of his beneuolence, and make the sunne to withdraw the beames of his gracious and mercifull influence? O force of charitie that ouerflowed with breathing flames, all such impediments and trauersing trenches! O might of the sunne, that pierced by beames, so harde, grosse and rude a cloude of our sinne and ingratitude!

Catholikeme
ditation of
the Crosse.

2. VWhereupon as the fire purged by winde from ashes, and increased by nourishment, yieldeth the greater heate, so doe the Catholikes seeke out to discusse in particular the measure of charitie shewed by Christ vpon the Crosse, yea and curiously ponder, what degree of griefe and dolour, he there endured, to the end that they maie from thence receyue the greater seruour of mutuall loue, of tendernes, compunction, pietie, deuotion, to maynteyne in them selues in some sorte answer to that excess of charitie, founde out in so beneficial a Priest and sacrifice of himself. S. Bernard thus deciphereth the panges of our Redeemer in his passion. Now follovveth the day of the passion, in the which as our Saviour Christ hath saved the whole man, so of all himselfe he hath framed a saving hoste: as vvhen he exposed his bodie to so manie, to so greate torments and iniuries, his soule to a double affliction of a moste proper and kinde sufferance: on this side considering the vncomfortable griefes of the holie vvomen, then the desperation and dispercion of his disciples, The Crosse of Christ seemeth to consist on these fowre things: he hath suffered them all for vs, vvho vvish so greate charitie had compassion of vs. Again: In this passion brethren vvve are to consider three things especiallie; the vvorke, the manner of it, and the cause. In the vvorke patience is commended, in the manner humilitie, and in the cause charitie. Yea so desirous was this our redeeming Champion to purchase our lyues by his death, that as noteth S. Athanasius, he gaue occasion vnto the diuell, more fiercely to assault himself: no other vvise than of one espying in his aduersarie feare to fighte, should sayne himselfe vvraie, that he might draw him to battell. And therefore a litle befove his death, he began to be perplexed, to be heauie, to desire that the chalice of death might depart from him: he tried that his spirit vvvas readie, but his flesh vsforme, to the end that our enemy aduenturing vpon him as man, should meete vvith the forces of his diuinitie. Yet neuertheles he knew that he was to encounter with these harmes recounted by the schoole doctour S. Thomas, and willinglie for our sakes made acceptance to endure and undertake the all. Our Saviour hath suffered all manner of humane passio, the vvich may be considered in three sortes. First in regarde of the parties, of vvhome he suffered. For he suffered of the Gentiles, of the Iewes, of men, and vvomen, as is manifest of the mayde that accused S. Peter. Farther more he suffered of the princes and of their seruants, of the people, according to that of the Psalme, vvhy haue the people bene in iurie? Also he suffered by familiar friends and acquaintance, as in Iudas it appeareth manifest betraying him, and in S. Peter denying him. Secondly the same may be considered in regard of those things, vvich a man may suffer in. Christ suffered through the misfriends forsaking him; he suffered in his fame by blasphemies vttered against him

Bern. Tom. 1.
in Do. Palm.

Bern. Sen. fer.
16. in fer. 6.
Patafceu.
Bern. fer. de
Pass.

Athan. fer. de
Pass.

D. Tho. 3. par.
q. 46. art. 5.

Psal. 2.

him; in his honour and glory by moles and cornuities: in his necessities, as in that he was despoiled of his vesture cloathes. He suffered in his soule by sorrow in joyntes, and feare; in his bodie by wounds and stripes. Thru the same may be become according unto the partes of his bodie in which he suffered. In his head he suffered the pricking of thornes; in his hands and feet the piercing nails; in his face blowes and stripes; in all his bodie stripes. Moreover he hath suffered according to all the senses of his bodie; in the sense of touching in being wrapt and nayled; in his taste through the gall and vinegar; in his smelling, crucified in a lothy place of dead mens sculles; the mount Caluarie; in his hearing manured with blasphemous speeches and mockeries; in his sight, beholding his mother and his disciples, with some helpe, weeping. All which afflictions as they were of them selves greates and extreme, so in regard of the person which suffered them, especiallie of his soule and bodie, they were most exceeding and surpassing all other afflictions of mortall men. For in respect of his soule, the most senseless, as teacheth the Romane Catechisme, that therein he suffered most grievous doleour, and therefore he sayd, *my soule is sorrowfull even unto death*. Neither did the divinitie give that succour to the humanitie it might have donne, in freeing it from annoyce, or in diminishing any which the sharpe corrective thereof: for it as he offered the acerbite of his Passion, as if there had bene no such commutation of divinitie with his humanitie. Yea the soule neither was permitted to help it selfe: for as sayth the schoole Doctour; in other men that are afflicted, the inward griefe mitigated, and also the outward penaltie, by reasons consideration, comfort being derived from the superior forces to the inferior; the which happened not in Christ, suffering in such sorte, as he left everie facultie to worke that which was proper unto it, as teacheth *S. Damascene*. To this if we adioyne the delicacie of complexion in the bodie of our Saviour, as moste painfull and sensitive, the innocencie of his person, deserving all good, as rather honour and love in place of these haimes he endured, the greates charitie he bore toward his enemies and tormenters, may be verified that of the Prophet Hieremie, That there never was such doleour in any one, as in our Saviour Christ. These things, doings and pangs of affliction doe we recollect diligently in pious meditation, to the end we may willinglie suffer with Christ, that hath suffered them for vs, that we may hate and detest sinne, inflicting such indignities vpon so holie and diuine a Redeemer: finally loue him, that so wept, did sweate blood, and died for vs.

Whereupon although euerie action and sufferance of our Saviour Christ, were of infinite vertue and prife, in reckoning of the persō, by whome it was performed, and so a competent, yea a superabundant ranfome and price to satisfie for all man kynde, yet in that his holie Passion was the end of all his travels to that effect, the moste singular and remarkable thing by him accomplished, as in itselfe of greatest diffculty, and an emprise of his moste surpassing charitie, therefore we according to holie writte, a scribe our redemption, our expiation, and deliuerie from sinne to that sacred passion and death of his vpon the Crosse; taking from thence Iacobs blessing, the Patriarchs handes then crossed, to prefigure this our benefite: and what liqueur we haue to resrefhe and make fertile our ioules, scorched so with concupiscence, we receive it from this rocke twice beaten and broken with the rodd of the holie Crosse. And as our blessed Saviour hanging vpon the Crosse, is to vs a glasse, therein to consider and behold the purratures and formes of all the vertues, as teacheth *S. Athanasius*, so in particular in his so greates and bitter sufferance, he instructed vs to patience, to fortitude in the practise of vertue. For in that death vpon the Crosse was moste ignominious, deuisedlie to be inflicted onlie vpon slaues, and base offenders, hereupon as speaketh *S. Leo*, he gaue vs to vnderstand that no manner of death is to be dreaded of man, the which he did shew by his owne death vpon the Crosse. Also *S. Augustine*: That *the woode wherewith he was nayled the members of Christ suffering, was the chaire of himselfe teaching.*

The paines of Christ his passion in regard of his person. Catech. exp. 4. art. Symbol.

D. Tho. 3. par. q. 46. art. 6. Christe the pacheall. 158e. roste at the feet of tribulation, not so inuener of any consolation. Ex. 11. Dam. 1. 3. c. Iust. Marti in dialogo. Tryphone. Thren. 1. Redemptie effect of the Passion. Rom. 4. 1. Cor. 15. Apoc. 1. Concil. Trid. Sess. 6. cap. 7. D. Tho. 3. par. q. 46. art. 1. Gra. in Sym. Gen. 48. Num. 20. Christe on the crosse abunche of life. tied with a redd ribb to the cedar stick. Athanas. ho. de Cruce, Leo. terra. de Pass. Aug. Tra. 119. in loan.

Athan. ser. de
Passione.

D. Tho. 18. de
verit. cap. 10

The harme of
faith in a Pro-
testant.

The Protestan-
te in steade

of a douche ha-
the a croce.

Vox enim co-
ni clamosa

est, non gemit
bunda. Augu-

Tra. 6. in Iohā
ca. 1.

No contritiō
of commodi-
tie vwith the

Protestant.

A Protestant is
sure belcuing

Christe to bee
his Christe:

thatis, Christe
his paines &

mortificatiō
to be his: his

greefe to be
his: by vwith,

as riche enou-
gh, he ta-
keth as super-

fluous his one
personal and

actuall paines
mortificatiō,

dolour, yea as
inuriouse to

those in Chri-
ste. Yf Christ

his hone-
sty be his all-

so, what ne-
deeth a Protes-

tant actuall
honesty?

Luther! deli-
bert. Christ.

Luther his
croce.

Exultant in
grandis vocibus,

reapparuit quicquid
fuit, non columba.

Augu-
Tra. 6. in Iohā

Luthers caritā-

ching. The effects of which passion, thus dooth summe vp S. Athanas. *Vv*hilst he so hang'd vpon the Croffe, he purged the ayre stretching forth husbands, and the earth he redeemed vwith his blood, and washed it vwith the liquor of his owne side. The schoole Doctour S. Thomas thus teacheth: *O*ur sauour Christ by his passion overcame the diuell, vvhome he bound; conquered hell, the vvhich he payled; answered the flesh, the vvhich he subdued; subverted the vvorld, the vvhich he contemned; exceeded his tormentes, the vvhich he endured; and gayned heauen the vvhich he opened.

4. *V*Wonderfull is it to consider, how the Protestantish opinion of a iustifying faith, infecteth with errour the whole censure and esteeme alimoste of all the Articles of Christian beleefe; in that nothing now in controuersie is denied by the Protestanter, as auouched by the Catholike, but hath issue and colour from this wicked faith, to which they attribute iustification. And as a poysoned liquour once admitted into the stomake, after conueyeth contagion by the vitall spirits and current of blood to all members of the bodie, so Antichrist possessing the Protestants mynde with this sense of a iustifying faith, thereby empeacheth and striketh to death the whole corps and bulke of Christianitie. In particular, in this onelie faith, apprehending the iustice of Christ, he reposeth the grace and compasse of the Gospell, affording no other place to the vvorkes of vertue, as to charitie, to repentance, to teares of greefe and compassion, than what may be iudged solemie meete for the lawe, and killing letter thereof: which if it be true, why should a Protestant beholding Christ vpon the Croffe, exceede the limits and boundes of grace, of the Gospell, not be content with onelie faith apprehending his righteousness, but thereunto adioyne the penaltie, the acerbities of the lawe, griefe and gryping pangs of dolour and compassion? Must the Iew be in our reckoning of esteeme after the Croffe of Christ? Then in that this sole faith dooth iustifie, looking vpon the Croffe, what vve or necessarie effect of charitie, of repentance, of commiseration: and after gathered flowres, what iudgement to graspe the thornie bushe? Luther well possessed this sugred sense of doctrine, and applied his iustificatorie faith accordinglie to mirth, to securitie, to ioye, to the delights of a pleasant conscience, and refused to yield his hart to the law, thereby to be strooken with a pensive and mournfull contemplation of Christ his Passion, or to lend thereto his eyes, to become fountaynes of brackish teares, or his brest to serue for a fornace vamping oute the throbs & sighes of an aggrieved conscience. No, he restayned the Croffe to the gospell, and disdain'd to applie it to the law, to the smart and ragout of the same. Heare then vnder the Croffe what Theologie he vittereth, & how he mourneth as the Turtle hauing lost her mate, how he sealoneth his mirth with the tart myre, how sharpe and bitter is the Croffe to the brest of a faithfull stout Germanicall Protestanter. Now *v*ayd sayeth he, *v*ay to be founde not a terr, the vvhich is that purpose preache Christ, and read the Gospell, that they may moue humane affections, as to condole vwith Christ, to be angrie vwith the lawes, and to procure such childish and womanish teares. Luther then a good stout Germane, fortified in faith, as I see, and in drinke, will not weepe or mourne with the doue of Christ viewing the Crucifix, or hate the crime of the Crucifiers, leaste he shoulde be accounted a childe or a woman. Doubtlesse a resolute fellow, if he were in squadrons to march against the greate Turke. But what must a man doe then? what conceites is he to frame, that beholdeeth the Crucifix? Christ, sayth he, to that end ought to be preached, that faith in him be promoted, that Christ be not onely Christ to himself, but be Christ to thee and to me. Heere Luther his faith smiles and laughs, lauing hand on the Crucifix: permitting his croce to seafe on carion, and crieth oute, all is myne. But assuredlie the Martin buildeth his nest in the mire: and the croce is gorged with corruption. Could the Cyprian eyes of Caluine abide to afforde one dolorouse glance toward the

the Crosse. In the death of Christ, sayth he, nothing occurresh to me but a spectacle of desperation. So then the Crosse of Christ is redie to make a Caluistifer and a diuell to runne madd, and to shroude them selues in hell for feare. I confesse speaketh Beza, that wish all my hart I desest the image of the Crosse, the which is an image of the crucifix of the Ierues against Christ, and therefore I can not abide it. O deuoute Geneuian, that hath no better eyes to beholde Christ on the Crosse, or more tender affection to embrace so kynde a Redeemer! Lastlie if a man will contemplate Christ redeeming the worlde, he must descend to hell, according to the Protestant, he muste in pilgrimage with the Puritane depart from the Crosse on Caluarie, and there see Christ subiect to the diuell, suffering hellish torments, despayring, repynning at God, blaspheming, and so with a blacke sanctus recouereth the worlde. The pietie of a Protestant then is so massie and heauie, that it must needs descend as low as hell and caue of the diuell. But let the trial make issue for truth.

It is admirable to consider the spirit of the Catholike Church in her busie recognition and memoriall she hath allwayes made and now dooth, of that greate benefite which mankynde receyued from the Crosse; hoping hereby, besides the pietie and charitie surrendred to our Saniour, as remarketh S. Cyrill of Alexandria, also to the imitation of Moyses praying, and exhibiting the forme of a Crosse, Abimslech to be vanquished, the ghostlie enemye of our soules. This vertue and conquest of ours against all enemies, the Fathers deeme prefigured and prefigured by the conquest of Abraham archeeouer ouer certayne Idolatrous Princes, ouerthrowing their forces, and surprising their persons by the number of three hundred & eightene onelie of his souldiours. Those, sayth S. Ambrose, the Patriarch made choice of, the which he imaged vnto the number of the faithfull, which were to beleue in the Passion of our Saniour Christ: For the Greeke letter T. Tau: Doth signifie three hundred, the somme of eightene doe expresse these characters I. N. Likewise S. Pauline. Abraham did ouerthrow those princes his aduersaries, not in power of his legions, but then in the Sacrament of mystrie of the Crosse, the which number of his three hundred men, is declared by the Greeke letter T. Tau. In the vertue of which mystrie also once the Arke, or deyned to escape the deluge, being made of the length of three hundred Cubits, did float above, as now the Church dooth saile ouer the billowes of the worlde. Hereupon the Catholike Church in her prime and puritie tooke all occasions to draw out the picture of the Crosse, to vse the pious ceremonie thereof, as a trophie of Christ his victorie, and a protestation to the worlde of her deuotion. The Crosse, sayth S. Chrysostome, we place aboute our bed, we carrie wher we ether we goe. And as ordinarie souldiours doe not dyne withoute their armes, nor sleepe, so doe we now, hauing aboute our bed, the Crosse as a sword, vpon the dore as a barre, in euery part of the house, as a wall and a defence thereof, the inward and outward parts with the Crosse doe vnto shield and guard. S. Cyrill of Hierusalem thus recounteth the Catholike vnto and practise. Let vs not now be ashamed to confesse Christ crucified, but rather confidently draw we oute the same with our fingers vpon our foreheads, and in all parts els lest the Crosse be made; as vpon the bread we eate, vpon the cuppe we drinke, in our going forth, at our retourne, reposing our selues to sleepe, and rising: thereby is a custodie of greates strength giuen too poore men, and to infirme withoute their labour, in that by Gods ordinance, this grace is a signe of the faithfull, and the terrour of the diuell: for by this signe did he triumph. Boldely therfore is ouer then, for when they find shall see the Crosse, they will call to mynde the person crucified. Hereupon proceedeth the deuotion of the Primitiue Church towards the Crosse of Christ, as instrument of our redemption, as to the ladder of Iacob, the sting and sword of Dauid, the palme tree in Helim, the wood of Elzeus, the Altar of God; in that as a preseruatiue against corporall infirmirie, as reporteth Plinie, they faithfull wore in secrete a peece thereof aboute their neckes, or

Calu in c. 17.
Mat.
Beza Colloq.
pag. 418
So did also
Potius de
brais, burning
crucifix as re-
cordeth S.
Bern. Ep. 140.

Catholike vse
of the Crosse
Moluit stelli-
esse in fronte
Udelis signa-
tum, sed cru-
cem suam.
Aug. tra. 1 in
Iohan. cap. 1.
Cyr. l. 1. de In-
Amb. lib. 3. de
Abr. c. 1.

Paul. ep. 1. ad
Stuor.

Chrys. ho. de
Cruc. ad or.

Ciril. Care. 11.
& 4. illam.

Gen. 18.
1. Reg. 17.
Exod. 15.
2. Reg. 10.
Plin. ep. ad
Traian.

Cic. Catec. 12.
& 4. Illam 3

Tertul. l. 1. ad
vixorem ca. 4.

Lib. 3. con Iu
deos. cont
Marrion.
Cyp. ep. 56. de
lap.
Euseb. l. 1. Hi
Prudent. Can.
de pot. Crucis
Chryso. ho. 3.
de pen.
Hom. 1. ad
pop.

Hier. ep. ad
Lec.

Ruf. l. 2. ca. 28.
Protestants
enemie of
the Crosse.
Alan. Cop.
Dial. 4. cap. 3.

Theo. Phil. in
cap. 19. Ioan.

Dem. 21.
Chry. ho. 24.
into 2. l. quod
Christ. sit
Deus.

Bern. ep. 140.

a parcell of one of the nayles lapped in lumbaste. Of which dispersion, or rather multiplication of certayne small parcells of the Crosse, through the world, thus writeth S. Ciriill. *The wood of the Crosse is vntouched by vs at this day remayning with vs, and with others, who according to their faith retayne some quantitie thereof; whereupon in a manner this Crosse now hath filled the world.* And for a protestation and acknowledgement of the benefit receiued by the Crosse, Christians ordinarily imprinte the figure thereof in their foreheads, as in an eminent place, not ashamed to professe the precious, the glorious ignominie thereof; Christians thereby, as sayth Tertullian, according to the prophetic of Ezechiell, being marked with the signe of Tau, *Let this head be defended*, sayth S. Cyprian, *that the signe of God be kept without diminution.* Also Constantine and his followers, bore as cognizances of Christianitie, Crosses vpon their helmets, & waged warre vnder a principall standard of the Crosse, as record Eusebius, Prudentius, and others. Heretofore, sayth S. Chrysostome, *Kings were once impious persecutors, but now their pietie mounteth to heauen, when as entering into the church, they depose their diadems, & draw forth on their foreheads the Crosse of Christ; namely Theodosius the father, & the sonne of Theodosius, both for religio & pietie admirable princes.* This was the countell of the same good Doctour: *Going oute of the house say, I renounce thee sathā, & then crosse thy self in the forehead: for so neither man nor diuill meeting with thee, can hurte thee, appearing thereby armed & defended.* It becaue the the signe and badge of a Christian was the Crosse, therefore in that Serapis, the Egyptian god, was marked therewith vpon his brestplate, Saint Hierome sayd; *Now the Egyptian Serapis is become a Christian.* But is not Antichrist in the Protestanter cleane aduerse and opposite to this Christian and Catholike pietie, abolishing as superstitious this religious vie and ceremonie of the Crosse, not erecting it in places of frequentation, not signing their bodies or houses with the same, but rather endeavoring as enemies of the Crosse, to exclude all custome and memorie thereof from the eyes and myndes of Christians? Yea Luther affirmed, that if he had all the particles of the holie Crosse in his hand, he would cast them thither, where no man should euer discover them, as telleth vs Alan Cope. Is not this furie of impietie a way and meanes to exclude from our cogitations the Crosse of Christ, and all his payne endured thereon? Doubtles it is; and so a fit preparation for misprisall of the Crosse, and finallite for Antichristian infidelitie. Yea by this Protestantish contempt and obliuion of the Crosse, is auoyded in the behalfe of Paganes and Ethinkes, a greate argument, wherewith the Fathers in the Primitiue Church proved Christ to be God and man: in that no lesse than diuine powre could bring it to passe, that the Crosse otherwise so base and infamous, could be vsed so ordinatilie in mens actions, so stately on Princes diadems, so sacredlie in rites of religion, vnlesse Christ true God, and true man, had sanctified it; and brought it to that exchange and perfection. Once it was to a few a thing abominable to touch a Crosse, the instrument of an accursed death, but after Christ Passion, as sayeth Saint Chrysostome; *All men are more adored with crosses, than they with diadems bejewelled with precious stones; And: is not onely euerie where drawne forth, but it is desired, it is beloved, all men are carefull of it, euerie where it shyneth on the walles of houses, in roofes, in bookelets, in cities and villages in places which are inhabited and not inhabited.* Therefore I would know of a Pagan, *how the signe of accursed death and punishment, is so desired of all, if the vertue of him crucified be not greate?* See then how the Protestanth impietie handling warre and defiance against the Crosse, fighteth Antichristianlie for infidelitie, and for the disgrace and neglect of our Saviour Christ. Petrus de Bruse, an infamous and condemned heretike by S. Bernard, and the whole Church, was a Protestant; who vpon pretence that the Crosse was an instrument of the Iewish malice against Christ, burned as manie Crosses, as he could gett, roasted flesh at the fire in despite, and sent it to his friends

friends for a repast. An heretick: he was of the humour of a Protestant, odious and execrable to all Christians, and worthilie burned aliuie after for his sacrilegious iniurie against the Crosse.

6. And as there is frequent vse of the Sacraments in the Catholike Church, so therein oftentimes is vsed the ceremonie of the Crosse: partlie to call to our mindes the passion of our Lorde; and partlie to declare, that all efficacy and working of sanctitie by the Sacraments, are caused by the price of the Crosse, issuing from thence, as founteyne and principall occasion. *Unless the signe of the Crosse, sayeth Saint Augustine, be vsed, as impressed on the foreheads of the beleaguers, or in the water, by which they are regenerated, or on the oile, with which they are anointed, or vpon the sacrifice, by which they are nourished, nothing of them so orderlie is performed.* So also S. Chrysostome. *By the Crosse are perfected such mysteries, as are performed by vs, or appertayne vnto vs: As if one be baptized, the Crosse is at hand, if the mysticall food be to be eaten, when one is to take holie Orders of the Clergie, or at any other diuine affaire, the Crosse is vsed. For which cause we make the Crosse in houses, vpon the wallles, vpon the doores, and vpon our foreheads most studiously.* VVhereupon the Crosse is termed a scale or a signe, for that all testaments and statutes we receiue, we scale vpon with the same, as with the Princes ring or signet, so that thereunto no harme dare approche. If we order any of the laitie, and consecrate him Priest, after many prayers calling vpon assistance of the Holie Ghost; we scale him vpon with the signe of the Crosse, as it were shutting vp in a safe place the heavenly gift to him imparted. And in proceesse of discourse, he cōpareth the Crosse caried before the Bishoppe and Priests in their sacred functions, to a whippe or to a sticklers straffe, that frighteth away the diuells and their temptations. VVich ceremonie of crossing, and of bearing the Crosse, we gather to be approved by Allmightie God, and to haue bene inspired to the Church from the Holie Ghost, for that many miracles from heauen haue bene wroughte thereby, and for the allowance thereof. So Constantine beheld the Crosse as a covenant betwixt him and God, in promise that he should vanquish his enemies, as recordeth Eusebius: *In this signe shalt thou ouercome.* The which signe of the Crosse, as meane of his victorie, he publickly after erected in Rome, and made it the trophie of his christianitie. Also Eusebius reporteth, how that miraculously one was sheld in fight against the flying darts of the enemy, carrying the ensigne of the Crosse. Lactantius, Ruffin, and Epiphanius recorde, that the signe of the Crosse, hath made the oracles, and diuells in them mute, and to haue broken the enchantments of euill spirits. Yea Saint Cyprian, S. Athanasius, challenge the Pagan infidells, to come and experience the same when they will; *and they shall see, that by force of the Crosse, the diuells flye away, south sayings crafteth, coniuations and witchcrafts lie astraid.* Like wise Saint Chrysostom relateth how that this signe of the Crosse, broke open certayne gates in his fathers dayes, auoyded poisons, and cured men bitten with wilde beastes. So then as the signe of the Crosse, was a token of saluation & happiness, as writeth Socrates with the Egyptians; so now among Christians it is most effectually a cognisance of truthe, of religion, of preservation both of bodie and soule. To this consideration and practise, how in deuotion may be equiualent the Protestants contempt of the Crosse, and exclusion of it from oure all rite of religion, deeming it superstitious to display the same vpon the foreheads of those, that be baptized? *Inimici Christi: Enemies of the Crosse of Christ?*

7. And althoughe our vse of the Crosse be in this sorte frequent, and thereof daylie ceremonie made in our deuotions, yet allott we peculiarly to piggie to wards the Passion of Christ, the yearely season of that time, wherein our Saviour suffered his bitter Passion, as in that weeke especially before Ester, called vulgarlie the Holy weeke, recommended by S. Augustin and others to our deuotion. From hence also proceeded the

vse of the Crosse in the Sacraments.

August tract. 18. in Ioan. l. 11. Ciu. c. 8. Chrys. hom. de ado. Cruce

Euseb. l. 1. de vita Constant cap. 27. H. l. 1. 9. ca. 8. L. de vita Constant. 2. c. 78. Lact. l. 1. c. 16. Ruf. l. 1. ca. 8. Epi. neres. 10. Cypri ad Demet Athanas. l. de human. votib. Chrys. ho. 1. cont. Iud. Socrat. lib. 7. Hist. Romanus laborum finis laboris, an ende of labor Phil. 1. The holie weeke. S. Aug. epist. 119. cap. 14. Attende ieiunium Sacramentum triduum Crucis. S. Epi. neres 78. collect. 1. 46. unaniam paschana.

Rupert l. 6. de
dinia off. c. 1.
Tertul. 2. con.
Pras. sup. 14.
Augu. ep. 8. 6.

Orig. bom. 10
in Leuit.

Epi. Haref. 75.

The Sacrifice
of the Masse a
memoriall of
the Crosse.

Cyp. ll. 2. ep. 3.

Iud. 7.

Charitie of
the Catholike
towards
Christ on the
Crosse.

ordinarie fast of Friday, sometimes profane, by dedication of it to *Venus*, as *Rupertus* with others Doth consider, and now sacred and deuoted by religious austeritie to the passion of our Redeemer: the which the Primitiue church did consecrate with fasting, & *Stationibus*, as sayeth *Tertullian*, pilgrimages or stations. *No man doubteth*, writeth *Sainte Augustine*, [but that our Saviour suffered on a fridaie: The which day therefore firstlie is deputed to fasting.] And as the Iewes on this day prouided necessaries for the ensuing Saboth, wherein they rested, so this life of ours is as it were a friday, to gather the fructs of the Crosse, and to cause our eternall saboth and repose in heauē. But of the holy weeke maketh mention *Saint Epiphanius*. [By the space of six dayes before Ester, all the people vseth onely drie meates, at night eating bred and salte & drinking water.] To which austeritie and band of tradition opposed them selues certayne heretikes euen in those dayes [VWhen we Catholikes, sayth he, lye vpon the grounde, vso temperance, afflictions, drie meates, prayers, washings and fastings, and by holie mortifications procure health of the soule, they from the morning till night glut them selues, laughing with scorn at those, who accomplish this sacred practise of the holie weeke.] So *Aetius* an arch heretike derided such penall compassion with our Saviour dying vpon the Crosse, as superstitious, and iniurious to the libertie of his gospell, imputing no season to this fast, but as prescribed his fancie, especially on Sunday choosing to abstayne. VWherefore seeing the Protestants abolish that strict obseruance, and rigor of pietie on the holie weeke, on friday, and in the lent, so in vre with vs, how doe they keepe in memorie equallie the Passion of our Saviour, or procure in them selues the like charitie towards so greate a benefitt of the Crosse?

8. Finallie the verie summe and pith of our religion being the dreadfull sacrifice of the Altar, daylie celebrated in our churches is a most lyuely, fresh, and efficacious remembrance of the Passion of our Saviour Christ: when as the people acknowledge that sacrifice in reall presence of the same hoste, to signifie vnto them his death vpon the Crosse. The diuine bodie of Christ, reposed vpon the Altar, and his sacred blood conueyned in the chalice in our ward shew and signification of the wordes of consecration, as it were one beeing according to place separate from the other, crie vnto vs, that Christ died for vs, and shedd his precious blood vpon the Altar of the Crosse for our Redemption. Is not Christ himself more than a picture of himself, and so present vpon the Altar in oblation, fitt to recall to our myndes his one death and passion vpon the Crosse? For the Priest, as speaketh *Saint Cyprian*, [in imitation of Christ dooth sacrifice vpon the Altar a sacrifice true and full to God the Father, so offering as before he saw Christ to offer him self.] Can the Geneuian bread and drinke equalise this forcible & strong representatiō of Christ? It can not nor. VWhy then, with what face doe these men inculcate vnto vs the passion of Christ, his redemption, and satisfaction, so abolishing and raising oute all memorie and deuotion thereof? In deepe they haue *speciem pietatis* a colour of religion to that purpose. And why? that they may deceiue the more potentie: yet in effect, *virtutem eius abrogant*, they breake and deny all efficacy of the same: and as Antichrist prescribed, they doe endeuor to burie in obliuion the sacrifice of the Crosse, to conculcare the Crosse: and onely when necessitie of opposition from the Catholike vrgeth to mention the same in wordes, or vpon an hypocriticall shew to seeme not whollie impious, to turne vp the white of the eye towards the welkine, as it were an outward signe, that their soules mounte to heauen, there to apprehend the passion and mediation of our Redeemer. Let vs trie now, which partie in contrition of hart, and also amorous affect of will dooth moste regard Christ vpon the Crosse, working there our redemption.

9. Euen as the greater fier heateth moste, so that immensitie of loue, which vpon the Crosse

Crosse did shew towards our kynde Christ Iesus, dooth admirablie inflame any well disposed hart, with the like heate, the which attendeth still in mynde seriouse contemplating the same. This crosse by Hierusalem vpon mount of Caluarie exhibid Christ, as moſte beneficiall to vs, ſo alſo moſte amiable; when as the tunne couered in a ſackcloth ſhyneth the cleerer, Iacob attired in rouge ſkinnes, breatheth oute a moſte ſweete and odiferous ſmell; and if euer this our Abſalon was beautifull, now he is in the higheſt degree amiable, hanging by the hayres of his loue, vpon the tree of the Crosse: his beautie a perfect mixture of white & red: white in virginall puritie by nature, red in his owne blood, by giſt and affectiō. In which diſpenſe of gooddoes ſee our ſuffering Redeemer, we doe not beholde the ſeaue years ſeruiſe of Iacob for the mariage of Rachell, nor the kyndenes of Ionathas towards Dauid, with haſard of looſing his king fathers good will, nor the inflamed deſire of Moïſes to ſaue his contriemen the Iewes by his owne accuſe of himſelf, but aboue all theſe, the redernes of pietie in our Sauour Christ God & mā towards vs for our ſakes, not expecting anie commoditie. expoſing his ſame to ſuch diſhonours, & his perſon to ſuch cruell pangs of horrible death. Naked with Iob he entered the worlde, & naked deſpoiled of all ornaments, yea neceſſaries, was he forced to abandō the ſame. But if the iniurious worlde had bereaued him of no more thā it gaue him, the loſſe had bene more tollerable: but to deſpoile him of that ſoule, which God the Father beſtowed on him, of that lyuing body fashioned by the Holy Ghoſt, & by his mother the virgin, ſaue aboue the worldes abilitie, exceede all meaſure & conceite of iniquitie. Baſe miſcreants hale him boūde to the iudgemēt ſeate, of the ſame qualitie others ſtrike him, ſpitt vpon him, reate him as a laſour with whips, caſt him vpon the dunghill of mens contempt, naile him to the Crosse & kill him! Neuertheles it was not the force of the Philſtines that ſo enfeebled our Sāpſon, that extinguiſhed his eyes of liſe, nor any cunning ſecrecie of policie, wrought him this deſpight, but his owne loue was his owne enemy, his tyrant, his executioner, his Iewe, his Dalila, and bloudie Gentile, his beare and his lion, he permitting all ſuch damages & penalties, for the loue of our eaſe, lyues, and recourſe. Once in mournfull tune he lamented and complained, that the foxes had holes to throwde them ſelues in by retract frō trauelle or harmefull purſuite: that likewiſe the birds of the aire enioyed neaſtes for their ſecurities; & yet that he, prince of all, poſſeſſed no houſe, wherein to couer his dolefull head: and now hath charitie made him inferior to the fox or bird, taking frō him ſight to ſaue himſelf, and clypping his wings otherwiſe able to eſcape what nett on earth might be diſplayed by malice or ſubtiltie of mans machination. Yea this loue ſo ſtrongly breathed a mayne vampe out of his ſacred breaſt, that it made him forgett his owne eſtate, and to turne his cogitations wholly to worke good to his diſtreſſed Apoſtles. V Wherevpon moſte effectually he recommended the to his eternall Father, praying: *I doe not aſke thee, that thou ſaueſt thou out of the world, but that thou doe preſerue theſe ſoules.* But thou moſte loving Redeemer, for their & our ſakes wiſheſt of thy Father, to encounter with death, to quitte this worlde, to looſe thy owne delights, which were ſometimes to conuerſe with the ſonnes of me: thiſting after the baptiſme of thy owne blood, afflicted, ſtraytened with the eager deſire thereof, and ſpedie occurrence with the Crosse: And as if the Iew & Gentile had not bene ſufficiēt to procure thee afflictiō, thou dooſt permitt one parte of thy ſelf, to wiet the appetite ſeruiue to abhorre death; the other as reaſonable to chooſe it, and ſo to meete in aduerſe forces, that at the ioyning of contrary armes, they cauſe in conſiſt, thy ſacred body to ſweate water & blood; I meane thoſe drops of liquour, as precious ſtreames worthe of a million of worldes. Like as the harte chaſed & fore embolled, neere the fall, is ſayd to weepe pearles & precious ſtones. Yet amidſt all theſe waues & agonies, muſt not by the be forgotten. Saint Peter his fall, the hauing a care with the baſiliſke, looking vpon him, to kill ſinne in his ſoule, to melt his hart with repentāce,

Ex hac deformitate Redemptoris nostri manauit precium decoris vestri.
Aug. de Bono viduit. cap. 19.
1. Reg. 18.
Gen. 27.
Can. 5.
Gen. 29.
1. Reg. 18.

Exod. 32.

Iob 1.
Matth. 17.

Christ died for loue.

Luc. 9.

Charitie of Christ.
Ioan 7.

Prou. 8.
Luc. 12.

Marc. 14.

and cause his holy affection of amendment to gush out of his eyes. Hereupon Saint Bernard considering the dignie of person in our Saviour, the dying-Phoenix, and also the extremitie of miserie he endured for our lowes, exclaimeth. [O Christ most low, and most high, O most humble, and stately, O the contempt of man, and glorie of the Angels!] Therefore the meditation of Christ his passion stirreth vs up to charitie, and to the loue of God, we synding in the carcasie of a dead lion the sweete honey combe of comfort, of affection, and in him dead we dwelling with the bee, making her allodgement in the combe past by the Holy Ghoste. How can we be colde and frosen in hardnes of hart towards God, sit hence that we beholde our Christ, as it were in the firebushe of the Crosse, so inflamed with loue towards vs? How may depart fro our cogitations his paines on the Crosse, his streames of pure and innocent blood, his agonie of death, and expiration of his sacred soule! No, doubtlesse the Catholike will be still reposed at the foote of the Crosse, inflamed with the fierie light thereof, as of a pillar shyning in this our passage to heauen. VWhereupon surprised and amaistered with a louing charitie, we in our selues resemble his sacrifice of affection, and heare him willingly sing his swans song and melodie, thus playing vpon his harpe of stretched and well tuned strings.

Isaiah. Carm
de Passi.

*Ellece genu; lignumque crucis venerabile adora
Flebilis, innocuo terramque cruore madentem
Ore petens humili, lachrymis suffunde subortis;
Et me nonnunquam deuoto in corde, meoque
Per monitus, sectare mea vestigia vita.
With bended knee to sacred Crosse,
To grounde bedewed With guilelesse blood,
Thinke honour of thy teares no losse,
To sprinkle that place where groweth thy good.
Let hart in mylde deuotion bent,
Beare me and my prescribed laue,
That life according to good intent,
My footsteps may still holde in awe.*

Annal. Baro.
An. 1187. pag.
987.

Can. L.

The Iew mourned from the hart, vnderstanding of the losse of the Arke, and spoile of their temple: and shall not we make dole in view of Christ on the Crosse, especiallie when our owne sinnes and hands haue effected so vile and vnderworthe a treacherie against our kyndest Lorde and Redeemer! Commendable & renowned was the deuotion of the Cardinalls of Rome, who hearing that the holie land was surprised by Saladin, king of Babilon, the Crosse of Christ to be gayned among other spoiles, & vsed by the Tyrant in mockage of our religio, made a vowe neuer to mount on horsebacke in state, vntill that native soile of Christ was recovered: and that for greefe at the losse: which vowe they kept for the space of Twentie and seauen yeares: This, this is our Catholike spirit, and the proper tune of a faithfull doue. To which efficacy of charitie giueth great hinderance the Protestantish manner of iustification, in that it deemeth for expiation and forgiuenes of sinne, Christ not to be exposed to our affection and loue, but onely to our faith; the which solely iustifying maketh needlesse the accessse of charitie, withoute the which he thinketh a mans sinnes to be forgiuen him, and perfect iustice attained. V What vse the of charitie, of the fierie beames of such a vertue: It being no better then a mortall sinne excusable by faith, & of no necessitie to iustification;

tion; saluation, or for any reward.

10. Neither dooth the Catholike in contemplation of the Crosse meere lie endenor
to heare himself in loue toward so bountifull a Redeemer, and his franke benelence
therupon, but also becometh thereby a turtle dove to mourne and lament at the view
of these our sinnes, the which gaue occasion to such cruell entreatie towards our Sa-
uiour Christ. For as once the brethren of Ioseph sprinkled his garment with blood,
so did our sinnes make purple the blessed bodie of our Redeemer with his owne blood,
ioyned to the losse of his life, although his diuine nature escaped vnouched, as Ioseph
did in person: and Isaac before, redeemed by the death of a ramme taken in the thornes.
[Let vs all come,] sayth deuoute Ephrem the Syrian Deacon, [and wash our bodies
with sobbing teares, for that our Lord the king of glorie was delivered to death for our
impieties.] VVhose funeralles in dole did solemnise nature itself, to cause in vs the
greater griefe thereat: as the sunne cladd in darknes, the earth trembling, the pillars
rent and torne. Embrace we his thornes to gore in vs the vicer and apostome of vnlaw-
full concupiscence, and so by repentance to make issue for the corruption. Whereupon
S. Pauline, [Better vnto me are the woundes of my freend, the which Christ receyued
that he mighte heale me, thā the desired kisses of myne enemy, by which the deceitfull
slefte dooth flatter me with her delighes; indeede my enemy rather, as a Iudas, by
a treacherous kisse endeavoring to draw me into captiuitie.] Lament we that our of-
fences haue wroughte so greate an iniurie and despite against Christ, as to haue bro-
ken the cristall box of his humanitie, receptacle of the diuinitie, that they haue slayne
the Physicion of the worlde, dishonoured the mirrour of Angells, and murdered the
heire of the heauenlie vineyard. VVhen the Patriarch Iacob was to part with his ten-
der and yong sonne Benjamin, thus he spoke to his elder children, who were to con-
uey him in to Egypt: [If any aduersitie befall him in that countrie, to which you tra-
uell, you will bring my gray haire with griefe to hell.] In like sort let our moste gra-
ue and mature considerations descend as low as hell, and then we will grieue, that our
sinnes from thence haue called vp Sathan to contriue the death and passion of our bo-
nantisfull Redeemer. And not onely our sinnes were they which inflicted vpon his fa-
uored person these calamities and indignities, patientlie and willinglie borne by himself,
but also he hath pardoned them in vs by his death, and sealed the quittance with his di-
uine blood. VVhereupon iust cause haue we to bewaile our offences, so iniurious,
yea so outrageous against him. To which contrition and compunction of hart at the
spectacle of the Crucifix, is opposite the iustifying faith of a Protestanter, ordayned
for mirth, not for myrre and dolour, for ioy and securitie, nor for teares and dread,
hauing already possessed in a precedent faith all good in Christ, by him being pardo-
ned all sinnes, and he made a beleeuers iost, & childe of God. VVhereupō consequently
Luther and Caluine make no accounte of our Catholike contrition or repentance, co-
sisting of a griefe for our sinnes; and auouche that their iustified person hath no reason
to lament, being already in so good an estate, and placed in that freedome of the chil-
dren of God: but admitt repentance onely, the which consisteth in a purpose for
the ensuing time to abstayne from sinne: so loth is Antichrist in the Protestanter that
Christians should mourne, or rent their hartes for their offences. The ioy then of their
iustifying faith disdayneth to weepe or grieue in meditation of the Crosse. Before such
dole, the Protestant by faith is assured that his sinnes are remitted, and so needeth no
teares or shoure of diuine waters to washe them out of his soule; Christ apprehended
abundantie sufficing in him to that effect.

11. Moreouer the Catholike viewing Christ on the Crosse by faith, dooth not onely
lament his owne euill facts, the which crucified him, but also seeketh by mortifica-

Contritiō &
griefe in the
Catholike in
meditating
vpon the Pas-
can. 1.

Gemunt in
amore colū-
bz Aug. Tra.
6 in Iohā. c. 1.
Gen. 22.

Ephrem. de
Pass.
Matth. 17.

Paulin. ep. 1.
ad Seuer.

Matth. 12.

Gen. 42.

The Protestā-
t vill not
mourne.

Mortificatiō
of the Catho-
like at the
meditatiō of
the Crosse.

tion and conformitie to his sufferings, to chastise sensualitie, to liue in aueritie and restraint. Once nature was so well furnished that the earth of itself in Paradise, through a natue Fountaine, abounded with all manner of fruits, but after by sinne changed became vnto vs beneficiall onely through the paines of tillage, raine from cloudes, and mens toile some endeuors: so in vs during the flowre of originall iustice vertue was practised with ease, isshewing from the same, as from an enioyed spring head, but since the losse thereof, aueritie and paines must soke and drie vp the ouer flowing humour of wanton concupiscence, and we are to become white in innocencie with the linnen cloth by stroke of a penitentiall life. To which good purpose moste effectually serueth our blessed Sauour displayed vpon the Crosse; who as it were the serpent erected by Moises, through a faithfull aspect in vs, is to giue vs recourse. That serpent in subtiltie no serpent, but a resemblance thereof; so Christ on the Crosse in shew seemeth a malefactor, a man of sinne, yet moste pure and innocent. The serpent was hurtfull to the Iewes and odious vnto them, yet raised aloft in figure of brasie; became amiable and healthfull: so the first man Adam was once damageable vnto vs, and also sufferances of persecution hatefull and disprisable, yet now in Christ the second Adam, the same nature is soueraine, and amaritude in his person highlie prised and recommended. VVherefore if we beholde all vnlawfull pleasure punished in him, and by his Crosse reprehended, how may we entertayne the same, and beare by choice thereof defiance to his penalties and satisfactions? Plutarch dooth reporte, that Licurgus hauing enacted moste rigid and seuerelawes for the Lacedemonians, by a certayn yong man, whose delights thereby were restrayned, was stricken vpon the face with a staffe, and one of his eyes beaten oute with the blowe. But he presently did shew his visage so embued in blood, and his eye lost, to the people; whereupon the Citizens were much incensed, and beside the chastisement of the offender, enacted a decree, that fro that time in solemne meetings there should be no vice of any strait, in detestation of the forenamed fact. Much more are we forbidden to make shew of the arrogancie of our sense and flesh in any manner of action, the which hath so direfullie by torments and death entreated our Sauour Christ: as teacheth Saint Ambrose, all vertues appearing in our Sauour vpon the Crosse; reprehending and dissuading any vice that may reigne in our flesh. If any man will come after me, sayth our Sauour, lett him deny himselfe daylie take vp his Crosse and follow me. It is the desire of Christ, that by compassion, by mortification we conforme willinglie our selues to his sufferances vpon the Crosse. Also S. Peter. Christ hath suffered for vs, leauing to you an example, that you follow his footsteps: And therefore Saint Augultine affirmeth that copious sweate of blood issuing from the sacred bodie of our Sauour in the garden, to haue signified the diuerse martyrdomes in Church, his mysticall bodie, to ensue. To which example conuenientlie likewise, the Apostle S. Paule bore in his bodie the markes of Christ his sufferances, and supplied in his owne fleshe, that which was wanting to the sufferings of Christ. And as all sorts of Christian people are to signify this conformitie of compassion, so especiallie those it behooueth of the cleargie: in regard whereof the holy Curche hath ordained sundrie things thereunto appertayning: as that such persons and Christian Nazarites should goe weeded in blacke in side garments; profess the glorie of Christ his Crosse with Saint Peter, bearing a crowne framed vpon the head, by cutting of the haire from thence. The which marke and note the profane Sacracens in Spaine were wonte in our Priests and others to deride & soome, as reporteth Lucas Tudenfis: and also so did the impiause heretikes in the East called Imagebreakers. But certaine, true, and gratefull vnto us Catholikes is this saying of Saint Gregorie: By the Crosse are all redeemed, and is remayneth, that all, which will with Christ be redeemed, endeuor to waite with him, that they be crucified. *Gaudetque moris festinus in ortum.*

Num. 31.

Plut. in vita
Licurg.

Ambr. ser. 55.

Ioan. 12.

Aug lib. Sen.
Sen. 68.1. Cor. 9.
Col. 1.
The Cleargie
is to be con-
formed to
the Passion of
Christ.Baron. rom. 9
pag. 11.

Concil. Nic. 2.

act. vlt.

Gre. in cap. 9.

Job.

The Catho-
lick Phoenix
and dove.

The

*The Phoenix sayeth to dye,
Forth with by birth to flye.*

Claudian. de
Phœnice.

The Protestie
enemie of
mortification.

Vnto which doctrine of mortification, as the effect of faith regarding Christ on the Crosse, is utterlie opposite a Protestantish belefe of iustification. For why should such rigor be vsed, if onely faith doe iustifie, and these acerbities and mortifications? If iustice can not be lost or increased, to what end serueth the penaltie of the Crosse, and the hard vsage of the fleshe? And therefore in that we attribute more to this myrche of mortification, the Protestantes pronounce, that we know not how to looke vpon the Crosse, how to gaine commoditie by meditation thereof, in that onely faith iustifieth, a thing refused by vs; not penance or sufferance with Christ. And hereupon Illiricus, that his contrieman Saint Hierome practising to the example of Glau. auouched Illiricus, that Christ crucified to great restraynte of his fleshe and punishment thereof, I not to haue knowne the vse of the Crosse, the benefitt thereof, or redemption by Christ. VVe, say they, beholde the Lord on the Crosse in libertie of spirit, not in a womanish affection of sorow, of commiseration, of mortification, but in ioy of hart, deeming that Christ his teares, his sorrowes may serue; and we in him are to be merrie, as assured of our saluation. And to this end of delighte dooth he expose him self on the Crosse to our vewes, to apprehend him and his penalties by faith as our haruest, riches and iubilie. The gospell, the gospell is preached from the Crosse, not the lawe. Assuredlie the Protestant taketh for the Crosse the profane Idole of Venus, placed where the Crosse was before erected, by the appoyntment of Adrian the Emperour, to abolishe the memorie thereof by the worship of wanton venerie, as record Rufinus and Seuerus Sulpitius. Heere is the Protestantish laughter, although he mortall to the soule, as that of the Sardonians: this is the sugar of his Crosse, and the delights of their pleasing faith to apprehend Christ, and no more a doe. Alas, they be enemies of the Crosse, slaues to their owne bellies, louers of worldly carnalities, and runne in brutish race to their end of destruction, as auoucheth the Apostle. VVe beholde Christ on the Crosse, to weepe and lament for our sinnes, to punish the sinnes in our selues, to abhorre sinnes, as occasions of so greate adishonour and smart to Christ, to deriue grace from the Crosse, to keepe the commandements, to the desire of mortification: The Protestanter applieth the Crosse to wickednes, as a lure for iniquitie, and a warrantie for all intemperance; he apprehending all that is in Christ as his owne by faith, is sure before repentance, with out compassion and mortification, and beleeuing in him obedience, he obserueth the commandements, when he violateth them, he keepeth them in Christ, when in his owne person he offendeth bestiallie against them: finally secured of his iustice, that it will neuer be lost, remaineth at the sorte of the Crosse buried in a sleepe, retchelesse disolute and wholly defiled.

Illir. 1. par.

Ruff. l. 1. Hist
cap. 7.
Seuer. l. 2. Hi.
pag. 152. 149.

Phil. 3.

Luther lib. de
libert. Chriſt.

Hope leueling course to the benefitt of iustification, acknowledged by the Catholike, as consisting of a gracious qualitie in hearing in the soule, aimeth at a purpose worthie it self, and Allmightie God: contrariwise the Protestantish reputation of this grace is not so seruiceable to so such a good affection towards our heauenlie benefactor.

CHAPTER. XXIIII.

Grace of iusti-
fication a grea-
te grace.

Tit. 3.

Concil. Taid.
Sess. 6a c. 6.
Iustification
described.

Ioan. 14.
Tit. 3.

Ioan. ep. 1. c. 4.
Ioan. 14.
1. Ioan. 3.
1. Cor. 1.
Rom. 8.

Tit. 3.
August. lib. de
Baptism.

1. Pet. 1.

Rom. 8.
The fathers
avouch iusti-
fication inher-
ent.
Dion. de ecc.
hier. cap. 2.
Chrysost. de
baptismo apud
Aug. 1. 1. cont.
Iul.

HAVING hitherto disputed of such virtuous dispositions as are requisite to the grace of iustification, it remaineth we enterate of this grace itself, and so make a new reckoning of the value and worth thereof, for exercising of our Hope to wards Allmightie God, giuer and author of the same. Doublesse we are to esteeme of this grace, it being the moste principall perfection in man from God, as making him his childe, participiant of the diuine nature, washed from sinne, and a mansion place of the Holie Ghoste, as a thing of greates worth and deere accounte. Thus therefore doe we accept of the grace of iustification, according to the verditte of the sacred Councell of Trent, that we deeme it not to be onely Remission of sinnes, but morrower sanctification and renovation of the inward man by a voluntarie acceptance or receiving of grace and holie gifts: where by a man of one vnrighteous, is made iust, of an enemy of God, a friend vnto him, that according to hope he may be an inheritor of euerlasting life. In which description we place the forme of iustice not in anie worke of man, in anie obseruance of the law, naturall, diuine, or positieue, but meerlie and precise in an habituall grace or qualitie infused into a prepared soule by the Holie Ghoste, in price and desert of the passion of our Sauiour Christ. This point of Catholike doctrine is proued by all such places of Scripture, as pronounce in the iustification of a sinner the Holie Ghoste to be giuen, to dwell and reside in man, to be poured into his hart, to walke, cleanse and purifie it to signe and marke it by a diuine impression. All which phrased and formes of speeche doe demonstrate some qualitie in a iustified person, bestowed on him, residing in him, and inherently perfecting the Image of God in his soule. He hath giuen vs of his oryenne spirit: we will come to him, sayeth Christ, and we will make our abode with him. The seede of God is in him: God hath signed vs, and giuen a pledge of the spirit in our hearts. You haue receiued the spirit of adoption of the sonnes of God, in which we cry Abba, father: You haue bene sinners, but you are washed, but you are sanctified, in the name of our Lord Iesus Christ, and in the spirit of our God. In regard whereof baptisme is called the lauer of regeneration, in that it purifieth by an infused gift of a iustifying grace all duly baptized, yea children, as avoucheth S. Augustine against Pelagius: in whome can not be any actuaill faith apprehending the externe iustice of Christ, and therefore from baptisme they receive inherent iustice, as teacheth the same Doctour. Also this veritie is contested and assured by all such passages of Scripture as report, man by the grace of iustification to be translated from the estate of iniquitie to iustice, from darknes to light, from Beliall to Christ, and to be as sayeth Saint Peter, Consortes of the diuine nature: In that God hath bestowed on them moste greates and precious promises. VVhich mutation in man and arriuall to so highe a qualitie dooth import some renouation, and alteration inherent in him; for that all outward iustice imputed hath no contrarietie with sinne, neither dooth in deede and act perfect any whitt mans nature, as shall hereafter be declared. In respect whereof Saint Paule counterposeth iustice by Christ, to originall sinne by Adam: For as manie are become sinners by the disobedience of one, so by the obedience of one manie are made iust. No doubt, but the seate of sinne through Adam his fall, is man his soule and will, and therefore the same was to be freed by Christ from such haime, and in that self same place was to reigne and command the iustice of Christ, through his gift inherently affecting and adorning it.

2. To this tenor of beleefe the Fathers generally haue written: namely Saint Dionyse, calling iustification *statum* an estate of the soule by a moste secret and ineffable operation of God: which estate and permanencie of qualitie he affirmeth to be acquired in Baptisme and so must needs be inherent therein & resident in the soule through information of forme and perfectio. We baptise infants, sayth Saint Chrysostome, that vnto them, being not contaminated with sinne, may be giuen sanctitie, iustice, adoption, inher-

ance

sance to be brethren of Christ and his members. The which can not be vnderstood of an actual grace in children, but onely of an habituall and abiding benefite imparted in baptisme, and by the same. Saint Cirill teacheth iustification to be a certaine framing or fashioning of Christ in a iustified soule, by a perfection of beautie and comelines therein reforming the image of God: *The holie Ghoste reforming vs by sanctification in him self.* Saint Augustine is moite plentifull and pregnant to approue the same. He auoucheth children in baptisme to receiue *occultissimam, a secret grace, the which the Holy Ghoste, latenter infundit, mysticallie poureth in them,* and so their iustice is inherent. And generally he affirmeth, that God *iustificationem nostram etiam intrinsecus operatur, dooth effect intrinsecallie our iustification.* He also compareth a iustified soule vnto a torche lightened by God, according to the Psalmist: *Thou shalt enlighten my lampe: VVhereupon thus he dooth interpret these wordes of the Prophet: Iudge me O Lord according to my iustice: It is sayd, according to my iustice, and my innocencie which is vpon me; as if a burning or lighted lampe should say: Iudge me according vnto the flame which is vpon me, that is, not by which I am, but by which I shine kyndled by Allmghtie God.* Then is iustice inherent, against the Protestanter, because in euerie one that is iuste: it is also a gift gracious aboute nature from God, against the Pelagians, in that it is not the abilitie of nature, by which man is, but by the mercifull operation of God. Moreouer the same Doctour dooth expounde in what sense, our iustice is the iustice of Christ, and his grace against Pelagius; in that it is an effect and a benefite graciouslie proceeding from the iustice of Christ: in which meaning manie times the holie Scriptures and fathers, call our iustice the iustice of Christ in contraposition to the iustice of free will, by workees, without faith in Christ, and his especiall grace. *It is sayd the charitie of God is poured into our hearts; not that charitie by which he loueth vs, but by which he maketh vs his louers; as that iustice by which through his gift we are iust is termed the iustice of God.* Then as charitie is inherent, so is also iustice; and as our charitie is the charitie of God, because an effect thereof, affecting the soule of man, so is our inherent iustice the iustice of Christ, not the iustice of nature, the iustice of free will, or of the law, for that it is the effect of faith in Christ, and of his grace freebie bestowed. To the same purpote thus also writeth S. Gregorie. *That is sayd to be our iustice, not that which is oures of our owne, but that, which is made oures by deuine gift: as we saye in our lordes prayer: Geue vs to day our daily bread. Beholde we say it to be our bread, and yet pray that it be geuen vs. It is made oures when it is receiued, which all so is of God, because taken from him. So then it is both God his by beneuolence, and is made truly oures by acceptance. In like manner in this place we geue iustice to a beleuer, not that which he hath of himselfe, but that which being created he receiued, in which, being fallen, he vould not perseuer.*

Ciril. li. 4. 18. cons. 2.

Aug. ep. 55. ad Colcutinum.

Aug. in Ps. 17. li. 2. contra parmen. cap. 14. Tract. 14. in Iohan. cap. 3. How Christ is our iustice,

Aug. de. Spir. & lit. cap. 12.

Greg. l. 14. in 10b. cap. 7.

Protestantis iustice.

Calu. l. 3. Instit. cap. 11. Sect. 9.

Calu. 3. Instit. cap. 11. Sect. 9.

Sect. 7.

3. The Protestanter pretending a resemblance to magnifie and extoll the meritts of Christ acknowledgeth no other iustice, than that which is formall in Christ, imputed outwardlie vnto a beleuer by God the Father, traducing inherent iustice of workees, as iustice of fleshe and bloud, iustice of the law, and not of grace by a franke gift of Allmightie God. Some there be of this crew aspiring so highe, that they beleue themselves iustified by the eternall and essentiall iustice of God imputed vnto them: although the Caluine dislike and reprove such a conceite. Others repute them selues iuste, the children of God, and pardoned from all sinnes, by the iustice of Christ, beleeuing that God the Father imputeth it vnto them. VVhereupon Caluine likeneth faith to a vessel apprehending the promises of God, and the iustice of Christ: so that faith is not iustice of itselfe formallie, but onely a meanes to take holde of iustice in Christ. *We compare faith to a vessel, by which vnlesse we be emptied, and wish open mouth doe desire the grace of Christ, we be not capable of him.* Colour for this opinion is made from holie Scriptures,

that terme Christ to be our wisdom, our iustice and redemption: as if in vs were no formalitie of iustice, of wisdom, of redemption, but onely in the iustice of Christ apprehended by faith, and imputed vnto vs as ours, we possessing what good is in Christ. The triall shall detest this paynted falsitie, and confirme the Catholike veritie.

Inherent iustice true iustice and a greater grace than iustice imputative: 1. Tim. 1.

Luc. 11.

Can a Protestant deny the Saints in heaven vvhether is no faith to be inherentlie iust?

Aug in Pl. 17.

Iustice in heaven is defamed by the Protestant.

Inherent iustice is the iustice of the Gospel.

4 I propose this argument: That beleefe the which affordeth the more argument and reason vnto man why he should by charitie loue Christ for his benefits bestowed, is the principall: But faith crediting iustice inherent, in comparison to the other faith, agnizing iustice onely imputed, doth render greater cause of charitie towards our Redeemer, more extolling his grace; therefore such a beleefe is moſte true and to be preferred. The first Proposition can not be denied, in that charitie is the end of the lawe, the perfection of Christianitie, and a vertue of greatest esteeme: and therefore if the Catholike beleefe auale more thereunto, than that of the Protestant, it is rather to be embraced, as more subtreable to the gospell, and coming of Christ, which was to powrer fier of charitie vpon the earth. The Minor thus I proue: Iustice inherent is verilie and trulie iustice of a person thereby iustified by Christ, and so to be named in proprietic offpeache: But iustice imputative is no iustice at all in veritie of fact, nor to be signed by anie proprietic of worde as iustice: therefore if charitie proceede according to the qualitie of the gift and grace from the Crosse of Christ, our Catholike faith serueth to the same effectualtie, and nothing at all to such purpose that of the Protestant. That inherent iustice is in veritie of deede and forme iustice; and so in proprietic offspeache to be declared, is manifest. First example proueth it, in that the Angels were created in iustice inherent, and now are iust by a grace inherent in heaven: So also were our first parents sanctified in the beginning of their creation by a qualitie of iustice inherent, before any faith in Christ in them directed to the expectation of a Redeemer: the reuelation whereof vnto them presupposing their sinne and fall: therefore inherent iustice is trulie and properlie iustice. Also reason doth euidentlie shew the same: for inherencie of qualitie is onely the proper ground of a true and substantiall denomination: as a wall is trulie white, because whitenes therein is inherent: a man is deemed wicked, for his euill action inherent in his will. Neither to this effect is there any hinderance in that our iustice is the grace and gift of God: for a man is trulie and properlie chaste and continent, who receueth inherencie from God that grace: trulie and properlie wise, as noteth S. Augustine, the which in his vnderstanding by inherencie of forme retaineth the gift of wisdom: trulie and properly charitable, as louing God, and beleeuing his promises, when as by inherencie the soule entertaineth from God his beneuolence the seruour of charitie, and the light of faith. Then may one be trulie and properlie iust and acceptable to God inherentlie, although he take it as a free gift from Allmightie God. Truth it is, answereth the Protestant, that inherent iustice is true and proper iustice, if there could be found anie such qualitie of that moment and force in mans soule: But what soeuer is inherent, as iustice of man, is a iustice of workes, a iustice of the lawe, prescribe against by the Apostle as flat Perlagianisme, therefore no such inherent iustice is to be thought of, but onelie the outward iustice of Christ, accepted of God for all beleeuers, if it be apprehended by faith: otherwise all inherent iustice not including the formall iustice of Christ for iustice, is inurious to the iustice of Christ, as the iustice of man, and an abandoning of that in Christ, who is our sole iustice and redemption. In this euasion suerlie is no substance of iudgement or learning, although to the simple and ignorant somewhat colourable and hypocriticall. For that there is such a qualitie in mans soule, proportionable in worke framed to the effect of iustification through the merit of Christ, and workmanſhip of the

Tit. 3.
Rom. 8.
10. 14.
Act. 15.

Rom. 6.

Aug. de Spirit.
& lit. cap. 29.

Abb. defence
pag. 68.
His absurd
Chimericall
faith.

Onely faith
doeth not
iustifie ac-
cording to
the Protestants.

the Holie Ghoste, we know by the stile and phraes of holie scriptures, calling iustification a cleansing, a washing of the hart, a dwelling of God in man, an infusion of sanctitie, which declare some inhering qualitie bestowed on man. Neither hath the Protestant anie reason to call such inherent iustice the iustice of the lawe, the iustice of workes, or the iustice of the Iewes, reproved by S. Paule. For either it is so be esteemed, for that it is inherent, or for that it is attained vnto by faith, hope, and charitie, as disposing workes of men. If the former cause be alledged, then the iustice of the Angells, and that of the blessed, being inherent, is Iudaicall, and iustice of the lawe; yea the iustice of our Sauour, the which is inherent is of the like condition. True it is, that the Iewes endeouored to archeeue an inherent iustice, but it was a iustice of workes obseruing the law of Moises, and of nature, withoute faith in Christ, and so they sought for their owne iustice, and not for that of Christ, as well concludeth of them the Apostle. But our inherent iustice is acquired by faith in Christ, although not by onely faith, but also by charitie, by repentance, and the feare of God: then is not inherent iustice in this respect Iudaicall. Neither can the Protestants iudge it Iudaicall, for that it is obtained by workes of faith, hope, & charitie, as preparaments thereunto: for so if man were formally iust by the iustice of Christ, and yet before the obtaining of that iustice, he was to dispose himself by faith, hope, and charitie, such iustice of Christ also should be Iudaicall, and the iustice of the lawe, which is moste absurd. Moreover in this sense the Protestant can not deny his iustice to be the iustice of the lawe, for that to none is imputed the iustice of Christ, vnlesse first he exercise the worke of faith, to witt a worke of the vnderstanding, and also of the will and affection, as he granteth himself, and so is he preparatiuelie iustified by his workes. [True and vnfeyned faith, which the scripture commendeth for iustification, is a mixt action of the vnderstanding and will. The action of the will implieth an affecting, desiring, embracing, seeking of that which it beleueth.] Then is the iustice of a Protestant a iustice of workes, that is a iustice which is effect of a worke in the vnderstanding, and of many workes in the will and affection, as of desire, loue, ioy, feeling, and the rest; which are different operations in number, kynde and nature. But heere in this Doctrine is first an absurditie, then an hereticall falsitie. Moste absurde is it, vnheard in any learned schoole, nor vttered cuer by person of iudgement, that one vertue should consist of so many actions in diuerse faculties of the soule, as in the vnderstanding, & in the will, and hauing different objects sorted into sondrie specifications and qualities, should be remassed and vnited into one vertue in substance and definition; and that to the vertue of faith, whose essence is reposed in assente of the mynde and intelligence. Good God, what base ignorance is it to say, that one and the same vertue beleueth for authoritie sake, loueth, ioyleth, desireth, embraceth, as the sweete of goodnes apprehended! If all these actions be not included in the definition and naturall essence of faith, but be effects onely thereof, as they be indeede, what ignorance is it to define the cause by the effect, and to pronounce that faith is a mixt action essentiallie importing such effects from them so distinguished? Or if the workes of the affection be externall to faith, and ver are necessarie to iustification, onely faith dooth not iustifie; but also loue, desire, feeling, ioying, embracing, and such affections of the will, contrarie to their owne position, that onely faith iustifieth. And if he grant, that faith iustifieth, because from faith issueth the leue of God, and of his righteousness, and then man to be iustified, we accorde with him. But why then is our iustice the iustice of workes, of the lawe, and Iudaicall? His heresie consisteth in this, that he putteth no distinction betwene faith, charitie, or hope; for if faith be a mixt action, importing an affect of the mynde, & also a desire and loue of God and his commandements, and that essentiallie; faith shall not be distinguished

The triall of Christian truth, for the discoverie

from hope and charitie, contrarie to the Apostile: *Now these three remaine, faith, hope, and charitie; the greater of them is charitie.* And that his faith is necessarily conioyned to charitie, or to the desire of God his iustice, I haue proued it false, and shall more effectually perforce it hereafter. May not sir, a faithfull man sinne in concupiscence, and desire that which is contrarie to the object of faith? VVher is then the holie seeing, desire, and embracement of iustice? Yea he will confesse in a beaustlie Theologie, that the Princes of the Iewes, yea the Apostles abandoning Christ, which loued the praise of men, more than the glorie of God, aduersarielie to the commandment of God and nature, yet that they were faithfull men, and loued God, although they had a weake faith, and a weake love, yet sufficientlie were furnished thereby to iustification. Lo the large raynes of an imputatiue iustice! Thus let it remayne proued, that inherent iustice is true iustice, according to the thing it self, and also propriete of speeche; and that it is not a iustice of workes, of the lawe or Iudaicall: Yet it is a iustice, say they, fauoring the heresie of Pelagius. Let it be examined.

5. It can not be denied, but the heresie of Pelagius was opposit to the grace of Christ, both actuall and also habituall, to witte against that grace which the Catholike auoucheth as necessarie to keepe the commandements, to liue a christian life, and also against the inherent grace, which we repute as the forme and life of iustification. As concerning the former, he taught that mans free will without all inspired succours of grace might beleue, hope, and loue, as is requisite to saluation: and what grace in this kynde was bestowed mercifullie by God vpon man, he sayd it was merited by workes of naturall abilitie; the which two positions we condemne in him as impious and hereticall. As concerning the other grace of iustification, the Protestant is ignorantly malicious, ascribing to vs his error, sitence that statlie in expresse termes as Pelagius denied all grace of necessitie, so also habituall grace of iustification, reposing the same in the workes of the vertues wrought by the forces of mans his naturall facultie; whereupon Saint Augustine thus dooth worthilie charge him with his heresie, and free vs from the Protestantish calumnation, and impeacheth the credt of the Protestants themselves. *This grace by which we are iustified, that is where by the charitie of God is powred into our hearts by the holie Ghost, which is giuen vnto vs, could I neuer fynde in the writings of Pelagius and Celestinus confessed as it ought to be.* Thus Saint Augustine repositeth iustification in habituall charitie formallie inhering in mans soule, affirming Pelagius to haue denied the same; and so by this testimonie are we opposit to Pelagius, acknowledging inherent iustice, and the Protestants themselves are proued to be Pelagians, with him disallowing of the same iustice inherent. And that to this charitie habituall infused and inherent, S. Augustine dooth attribute iustification, is manifest otherwise by his wordes, saying. *Perfect charitie is perfect iustice: VVhen charitie is powred into the hart, it is the law of faith, and by loue quickning the spirit:* adding that the office of this grace, is to adorne the Image of God in vs, and that sinne therein is to be cured. In this sense he interpreteth the Apostile affirming good Christians to haue the law of God written in their hearts, to witte habituall charitie there inherent, as the grace of true iustification. In the olde law, sayth he, *iustice was engrauen in tables of stone, whereby wicked men should be afrighted, hence the law is giuen internallie, that they may be iustified. That was written without the man for his error, this is written in man, that internallie it may iustifie him.* He also affirmeth the finger of God so wryting, to be the spirit of God, and the law writtē, which is iustice, to be charitie powred into our hearts, man made thereby, *Dilector per viuificantem spiritum, a louer of God throughe the quickening spirit, which is iustice and righteousnes inherent.* Remayne it therefore proued, that iustice inherent after the Catholike

Catholike inherent iustice against Pelagius. Aug. lib. de Grat. Christi cap. 30.

Cō. Trid. Sess. 5. 6. cap. 6.

Aug. 1 de gra. Christi. cap. 31.

De peccator. merit. c. 9. 10.

Men are iustified by an hidden communication and inspiration of a spirituall grace. vvich iustice is not that vvhereby God is iust, but that vvich is in man by God.

De gra. & lib. art. cap. 12.

Tract. 16. in Iohan. cap. 6.

Aug. 1 de nat. & grat. ca. 71.

De spir. & lit. 17. cap. 16.

Epi. 110. ca. 30.

Iustitia, qua Dei numero iusti sumus, significatur in Psalmo.

Cap. 17.

Cap. 10.

Cap. 25.

cholyke rite is true, reall, and proper iustice in fact and deede, and also according to ordinarie sense of speeche, nothing appertnyng to the iustice of workes, or of the lawe, condemned by the Apostle, neither to be any rthing defiled with the heresie of Pelagius, it importing iustice inherent a free gift of Allmightie God, through Iesus Christ, not deserued or merited by anie precedent endeuor of man, as defineth the sacred Councell of Trent. The which Doctrin highlie aduanceth and extolleth also the merits of Christ our Sauour, that from thence it accepteth of a true, reall, and proper iustice, and such a iustice, as we must needes confesse God to haue effected in any, whome he should perfectlie iustifie, as he did in his owne sonne Christ Iesus, in the Angells, and in our first parents, who all were iustified inherently by the qualitie of habituall grace, or charitie. For what more noble and absolute forme and manner of iustification can be imagined, than such a gift inherent, whose formall effect is to make the subiect thereof iust and gracious to God, as heare in the fire inherent rendereth it hote, lighte in the sunne brighte and shyning, wisdom in the mynde sage & prudent? And as in this our esteeme the benefitt through our Redeemer is the greater, more absolute, and excellent, so dooth our charitie for so highe a degree of benefitt and redemption, retourne the greater loue and more efficacious acknowledgement of such a grace and fauour, magnifying the Redeemer his meritt in so notorious and goodlie and effect and impression, as is the iustification of a sinner by a qualitie inherent and permanent in his soule. *If the sonne of God, sayth our Sauour to the Iewes, hath deliuered you, vere liberatus, you are trulie deliuered.* It refresheth now we make demonstration, that the iustification Protestantisme by an imputatiue iustice to be at all no benefitt or commoditie by Christ, but rather a profanation of his Crosse, and abuse of his grace to vanitie and turpitude. Proceede we.

6. It is impossible, contrarie to the nature of things, & not conceiuable by the vnderstanding of God, in that false in object, and repugnant to all nature, that man should trulie and in deede, remayning a sinner either in act, or estate of sinne, be iust by the outward iustice of Christ, or thereby made gracious or acceptable vnto Allmightie God: therefore such Protestantish iustice is not true and diuine, but rather erroneous, hereticall, and Antichristian. For the intelligence of the antecedent, we must distinguish the three sorts of iustice in our Sauour Christ; the first concerneth the personall vnion, the which the Greeke Fathers call the sacred oile of diuinitie, peculiar to Christ, as perferred thereby before all his brethren and participants, according to the Psalmist: the second is grace habituall and inherent, such as Catholikes in an inferiour degree maynteine to be founde in all persons iust and sanctified: the last is conteyned in his actions, as in his charitie, obedience, humilitie, continence, mercie, and penaltie for vs vpon the Crosse. Now examine we whether all these three kyndes of iustice, or any of them can be imputed to a sinnefull man, or make in truth and veritie him iust, honest and innocent. First therefore it is impossible, incredible, and moste absurde, that the vnion hypostaticall and personall should be imputed to any, or iudged by Allmightie God to imparte vnto man in trueth and veritie any formall effect or denomination. For in respect of this vnion, if imputation were sufficient, as the Protestantes maketh it in case of iustification, then in vertue of such an imputation might euerie one to whome that imputation is made, be in deede and name the naturall childe of God, substantially and personallie vnited to the diuinitie, as is founde in Christ; be also powrable to worke miracles, to institute Sacraments, to redeeme the worlde, which to conceite is moste monstrous and exorbitant. Then farther thus I argue: If the personall vnion in our Sauour Christ, his infinite wisdom, his knowledge, his powre of excellencie, can not be imputed to any, and perforce that the partie to whome such

Council. Trid.
Sess 6. cap. 6.
Iustice inher-
ent commeth
with the me-
rits of Christ.

Iouan. 8.

Iustice imputa-
tiue cannot
be conceiued
true iustice.

VVhat iustice
of Christ may
be imputed.
Heb. in 6.
c. Exod. Dam.
lib. 4.
Psal. 44.

Vnion hypo-
staticall can
not be impu-
ted.

impu-

imputation is granted be trulie the sonne of God, wise, intelligent and redemptiue, neither can any iustice in Christ, onely in him inherent, be so imputed to man external-
 lie, as that in veritie it render him iust and holie; in that the reason for impossibilitie
 of the former imputation is grounded vpon the distraction of the forme from the
 subiect, to which the forren imputation dooth appertayne; as for that the personall
 vnion in Christ, his infinite powre and wisdom being onely inherente in this
 one person, can not indeede render a man participant of their formall effects: the-
 refore in that the iustice of Christ is solely in Christ, and not inherent in man, it can
 neither by any imputation in truthe and deede cause him to be iust, or that the iudge-
 ment of God should deeme him iust. VVe must therefore suppose, that the iugement of
 God dooth not efficientlie make a man iust, but bicause rather that man is iust, and a
 true obiekt of that iudgement, therefore Allmightie God iudgeth him iuste. As when
 Allmightie God iudgeth one to be a sinner and damnable, he is not made of that qua-
 lity by the iudgement of God, but bicause so it is in the thing it self, therefore is it so
 iudged by his diuine vnderstanding. Likewise when he iudgeth an Angell or man to
 be perfect, beautifull, and of good vnderstanding, the iudgement dooth not effect the-
 se properties, but presuppose their truthe, otherwise caused by his worke of creation
 and providence; no more than in regard of man, snow is white, bicause so iudged by
 him, but for that in fact and realitie of forme whitenes inhereth in snow, true it is, that
 snow is white, and therefore is it so adiudged: vpon which Doctrin I make this infe-
 rence: But the external iustice of Christ is not in realitie of fact and deede the iustice
 of man, or he thereby in truthe of thing and obiekt, before (as we speake according to
 humane conceits) the iudgement of God haue access, is rendered iust and holie, seeing
 that truthe of any proposition affirming one thing as forme of an other subiect, thereof
 can not arise withoute inherencie of one in the other, and so by a formall combinatiō
 of them bothe: for example, in vertue of fact and deede, an ignorant man can not be
 learned; vnlesse he haue learning inherent in his soule: Yea it were blasphemie to at-
 tribute a iugement to Allmightie God of falsitie, which is what the thing it self is other-
 wise than it is iudged by the act of the vnderstanding; therefore seeing that in veritie
 of deede and fact an ignorant person is not learned by the learning of an other, with-
 oute all erudition in his owne soule; and it should be an erroneous iudgement to iud-
 ge a rusticke as learned and wise as Aristotle; so also in that according to fact and deede
 a sinnefull man and one offending in act damnable, can not be iust and righteous,
 deuoid of it in his owne soule, by the outward iustice of an other, the Protestanter
 is not onelie false, but also blasphemous, making God to iudge an offendant in act iust,
 being not in deede and fact of thing so qualified. Farthermore when the holie scrip-
 tures denounce a beleeuing and a penitent person iust, holy, amiable to God, I inquire
 whether in the letter be proprietie of speche, together with truthe in the obiekt and
 thing signified, or no? To say that the text transgresseth in proprietie of speache, were
 to empaire the authoritie of the holie Ghoste, as a recorder onely seruing to decieve &
 abuse our intelligences; and to affirme that in the thing it self there were no such ve-
 ritie, is blasphemie, making the scriptures to affirme that, which is not a *pariteris* in the
 thing it self. Then must he grant, that man is iust indeede, in vertie of fact; with as
 greate truthe and proprietie as the snow is white, the sunne resplendent, and therefore
 that truthe being auouched by scriptures, in the with veritie, is also founde proprietie
 of wordes and speache. But I haue proued, that withoute full inherencie there can be
 no truthe a *pariteris* in the thing it self, and for that cause trulie and in deede no man is
 capable of denomination from the vnion hypostaticall, from the infinite wisdom
 and powre in our Sauour Christ: and for example a *pariteris* in the thing it self a cole
 is not

No man iust;
 in fact & truthe
 according to
 the Protestants.

is not as white as the snow, or hell a pattern so glorious as heaven by any imputation: therefore the Protestanter, inducing an imputative iustice without veritie and substance of forme, attributeth falsitie together to the wordes of Allmightie God, also to his diuine iudgement, who erroneously writeth and iudgeth that man is iustice, holie and innocent. Heere beyond the pride of Pelagius is transported the Protestanter to the disgrace of Christ his merits, acknowledging no iustice in man, or that man is trulie iust *a parte rei* with veritie of object and substance: man to be no more iust by Christ than the diuell is, if to him the innocencie of Christ were imputed; no more iust than was Lais continent, to her imputed the chastitie of Susanna; no more iust, than Absalon was dutifull, to him being imputed the seruice of Ioab; no more iust than a blacke Moore is white, to him being imputed the hue of a Germane. O monstrous doctrine of Antichrist, thus to reduce the price of the Crosse, iustification, to a shadow, to a vanitie, to nothing, to a chimera, yea to a falsitie and delusion!

1 Reg. 18.

7. Now as concerning the habituall iustice of Christ, neither can it be imputed to man, or be cause of his iustice in any veritie of fact or deede: which thus may be proved: The vnion hypostaticall in Christ, or his infinite wisdom and powre can not be imputed to man, or exhibite him the naturall childe of God, wise and vertuous, as hath bene entreated, therefore neither can any habituall grace by imputation serue to the like effect of iustification. The consequence is equallie allowable with the antecedent, in that the formes imputed are in like sort externall, and not inherent, and therefore semblable not fit to worke any veritie of fact, or true denomination in man, to whome they are imputed. Neither can it be imagined, that a qualitie inherent, for example sake in Iohn, can render Peter trulie endued or qualified by the same, especially when in Peter are founde qualities of cleane opposite and contrarie natures. As if Peter be ignorant, he can not be learned by the habituall learning in Iohn, in that an habit is a peculiar grace and perfection onely of that facultie, wherein it is inherent, and by whose actes and employments it is acquired. Then seeing that all men by the Protestants confessions are actuallie and habituallie sinners, worthe of damnation, & so in opposition to the iustice of Christ, it is impossible that thereby any man should be iust and innocent in truth and in fact: for otherwise the one and self same subiect should be a seate of extreme contrarieties: as one man at the self same time to be habituallie vniust and habituallie iust. And who can thinke that either in substance of the thing it self, or in any propertie of speache one in the estate and habit of adulterie, can be continent, or so named by the habit of that vertue residing in another?

Habituall iustice in Christ not imputable to man.

VVintaker l. 1. de peccat. or. cap. 1.

8. Come we now to the actuall iustice of Christ, importing the price of our redemption, and trie we also whether by imputation thereof man in qualitie of an actuall sinne, can be iustified and made thereby trulie acceptable vnto Allmightie God. Thus I argue: The actuall iustice of Christ, as his obedience, his humilitie, his patience, his fortitude, his charitie, his virginall integritie, as they are infinite in worth and value, so are they the peculiar perfections of his owne person, & of those faculties, by which they were produced; therefore by no imputation can they make any man trulie and indeede actuallie obedient, actuallie humble, actuallie patient, actuallie courageous, actuallie charitable, or actuallie chaste and continent. The Antecedent is manifestlie true, in that there is a relation betwixt the facultie and the vitall operation thereof, the one limited to the other; as the actuall vision of this man his eye, is onely a vision of himself, and can not make another actuallie by the same vision to see the same thing: The actuall knowledge of Aristotle, can not make actuallie an ignorant person Philosophicall or intelligent. The consequent as trulie deduced, so true in it self, and to be admitted. Moreouer to the same issue of conclusion thus I dispute. In all men iustified by

Christ actuall iustice not imputable to man.

VVhatker i. a
depec. or. c. 2.

fixed by Christ are extant actual sinnes, cleane opposite to those actual vertues in Christ, as acknowledgeth the Protestant, making the iust man continually to sinne in concupiscence, to the violation of the whole decalog; as actual incontinencie, actual disobedience, and the like, therefore to them can not be imputed the actual continence and obedience of Christ, as thereby they mighte indeede, and according to the iudgement of Allmightie God, be rendered actualle continent and obedient. The Antecedent is admitted by the Protestant: for as the iust doe actualle sinne, so offend they in opposite vices to the actual vertues in our Saviour. The consequent may thus be proued. This man actualle trespassing against iustice and chastitie, can not be a iust, honest and continent man, if to him were imputed the actual iustice and chastitie of some other good person: for so a knaue should be a knaue, and yet an honest man, vertuous and vicious in deede, chaste, and in deede adulterous, in fact a theefe, and in truth an vpright dealer, the which to imagine is moste absurd and monstrous. And according to the contrarie sense, if imputation be so strong, as the Protestant woulde, then the most honest man in the worlde in act of vertue, might be as sinfull in act and detestable to God, as the diuell himself, if to him were imputed his offences: and contrariwise the diuell actualle blaspheming might be a deuoute person, if the actual pietie of Christ or of some other good Christian were to him imputed. O vile conceit of an hereticall brayne! where then in the imputatiue iustice of the Protestanter, is there either truthe of fact and deede, or propertie of speeche, yea any veritie? Is an actual offender actualle iust by the actual iustice in Christ? auant insolent pride and brainsicke falsitie. Is it not extreme and more then Pelagian pride to pronounce of himself, as euerie Protestant doeth, that he is as iust actually, not onlie by Pelagian possibilitie, as Christ is, and consequentlie infinite iust, as he is; as amiable to God the Father, as he is, as well deserving as he, and finalle as precious and holie as the Prince of all holies? To auoide which inconuenience a Protestantish minister entereth ranke with the Turke, and denyeth the actual iustice of Christ imputed to a beleener to be infinite in valew & esteeme, *because it is the righteousness of a finite creature, which is not capable of that, that is infinite*: V Where first he denyeth the redemption of mā kynde and full satisfaction for our sinnes, in that no other ransom could condignelie deserue grace for man, but onely that which is infinite: otherwise a pure creature mighte haue redeemed man as rigorously and iustlie as Christ did, in that there is no repugancie, why anie finite desert might not be founde in a pure creature by the grace and gift of God; which to auouche is blasphemie & an Antichristian heresie against the blood of Christ and his Incarnation. Then he playeth the Turke and denyeth Christ to haue beene the naturall and substantiall Sonne of God by personall vnion of two natures in one person or subsistence: for if he had granted this vnion, then had he admitted infinite of actual iustice and merit in Christ, for that actions be *suppositum*, that is of persons, according to the Philosopher; and so the infinite of worthines in the person working must needes imparte to the worke an infinite price and valew: therefore the minister denying this infinite in Christ, thereby denyeth him to be the sonne of God, or personallie God, calling his workes the workes of a *finite creature*, as if Christ were a pure creature, and no otherwise God, than by a fauour or accidentall gift of grace, as Nestorius once defined, and now the Turke countereth. This is he that will needes brand the Bishop of Rome with the note and name of Antichrist, while he himself disgraceth Christ in the highest degree, and that in his diuine person, in the purple robes of our humanitie, and in the moment and worthe of his blood and passion. The impious and blasphemous minister thus refused, I retourne for conclusion to the argument: No mortall man can be infinite iust, or equall to Christ

Protestantes
exceed Pelagians in arrogancie, they making the felues in possibilitie as iuste as be the Angels.
Aug. l. 3. cont. 2. epi. Pel. c. 7.
Rob. Ab. def. pag. 43r.
Is the Pope Antichrist be leeing Christ to be God? the vvhath is Rob. Ab. denying it?
Au. Enc. c. 40.
Non gratia filio, sed natura in vnitate personarum modo mirabiliter ineffabiliter adiunctus & concretus.
Arist. lib. 1.
Metaph. ca. 1.

in iustice, therefore may he not be iust by the actuall iustice of Christ to him imputed.

9. Lastlie against this iustice imputatiue I propose this argument. The Catholike iustice inherent taketh away sinnes, is repugnant to sinne, deterrcth from sinne; whereas the iustice imputatiue of a Protestant, abideth with anie sinne either actuall or habituall, emboldeneth to sinne, therefore that is Christian iustice, and this Antichristian heresie. That Christian iustice is to abolishe sinne, we gather by the phrascs of holie scriptures calling iustification a washing, a cleaſing, and purifying of mens soules. Also that the same Christian iustice is not to consist as copesmate with sinne, we collect oute of the same places, and also from others, making an opposition betwixt sinne and iustice, as betwixt light and darknes, the seede of God, and the diuell. But if iustice be externall in Christ, not inherent in man, not teneuing inherenlie his spirit, it can not cleane exclude from thence sinnes, as darknes dooth not expell lighte, vnlesse it affect the same subiect which light did before. VWhereupon seeing that the iustification Protestantish dooth not exclude sinne from out the soule, it may be demanded how a man then is trulie iustified from them? They answer, that man is iust, not alter the formall manner of qualitie inherent, but in course of law and iudgement, in that God the Father taketh the iustice of Christ for the iustice of an offendant man; as in law one is iust & pardoned by the Prince, exempted fro penaltie, not liable to anie action and processe of accusation, withoute farther mutation. But this answer implieth an absurditie, and a blasphemie. Absurd it is, that God should accept the knowledge of Christ for excuse and expiation of culpable ignorance in an other, for so all sinnes and villanies might by onely faith be pardoned withoute charitie, repentance, amendment, and honestie. Then how can a luxurious person be accounted iust by God throughe the chastitie in Christ; VWhen as Almighty God seeth that such iustice can not make him iust, or an honest man actuallie offending against chastitie? The blasphemie consisteth in this, that he compareth iustification by the sacred blood of Christ, to the forgiveness of a trespassse by the Prince or magistrate towards a transgressor. For the Prince may by his roiall powre exempt a traitor, a theefe, from processe in law against him, or from punishment, yet the partie trespasssing being thereby not rendered any whitte the better, or the honeste man, or in deede iust. So then if man be onely so iustified, in that God decreeth not to punishe an adulterer, well he may free him from paine hereby, yet notwithstanding in fact is he not iust, in that he remayneth actuallie and habituallie a transgressor, a villaine, a knave, and well worthie the gallows. Is then Christian iustice in forme of law no better, but a bare immunitie from paine, without all adicyned perfection to the person so iustified, he remayning still in act and habit vniust, vngodlie, vnrighteous, onelie deliuered from the rigor of law and paine due to such a transgressor? Is not heere freedome of sinne with this lawlesse manner of iustification, when a man actuallie sinning in disobedience is iustified from that crime by the obedience of Christ? O Christ, hath Antichrist in the Protestanter wrought thy iustice, the price of thy Crosse, to this shadowe and falsitie! Are Christians iustified, bicause onelie excused from paine or terrour of iudgement, otherwise plunged in act and habit in all wickednes: As the Prince dooth iustifie somerimes a knaue remayning in estate or act of knauerie? Dooth God throughe Christ iustifie a sinner after no better a fashion, but that indeede he is still vniust, wicked, and iust onely in freedome from chastisement? And how is a wicked man in act of mortall sinne free from punishment, seeing that according to scripture, the reward of sinne is deathe, and he that sinneth is the childe of the diuell? No, no, we Catholikes against the vile, base, and Antichristian heresie of the Protestanter, put a difference betwixt iustification by a Prince,

Quamlibet
cum homi-
nes sanctos
propollean,
nondū sunt
equales Ange-
lis Dei. Aug.
lib. De Dono
Petrū. cap. 9.
Imputatiue
iusticie tunc
reeth sinne a-
gainst the me-
rit of Christ.
Tit. 1.
Rom. 8.
1. Cor. 6.
1. Ioan. 1.
Protestantish
iusticie of
law exami-
ned.
Rob. Ab. def.
p. 25. 433.

Rom. 6.
1. Ioan. 1.

and that by God through the merits of Christ: that the Prince iustificyng an offender, maketh him neuer a whitte the better, or the honestest man, but that still after such iustification he may remayne a knaue: VWhereas contrariwise iustification from God altereth the partie offendant, causeth him to be iust in deede, and gracious to himself, it washeth him in the blood of the lambe, it purifieth him and imparteth vnto him of his owne spirit, tendereth him a new creatre of regeneration and adaption to childethip with himself, and towards the inheritance of his heauenlie kyngdome. If God should exempt the diuells persisting in actuall blasphemie fro punishment, were they good Protestant, iust indeede, and as Christianlie iust, as is the best Protestant: O Christianitie auiled & extenuated to a lewde fancie of a fowle imagination! Is Antichrist at Rome, and not rather in the braines of the ministers!

How is Ad
his sinne im
puted to all.

10. Neuertheles they fall to obiections from a typical place of similitude, and say, If Adam his offence be imputed to euerie one in particular of his race as guiltie thereof, why may not in like sort to eache beleeuere be imputed the iustice of Christ? But this opposition that it may be clearelie solued in the vnderstanding of the Protestanter, is needfull onely some explication, and a litle learning, to be by him in mynde comprised. Let him therefore know, that after two manner of meanes, one may suppose imputation of Adam his offence to all of his posteritie: the first by efficiencie, in regard of the will and cause, the which produced the same: then in respect of denomination, such offence truly & indeede making man a sinner, to whome it is imputed. And accordingly as we define of imputation by efficiencie, must we thinke of the other by denomination, that being the former and ground of this the later and consequent. Therefore Adam his sinne is imputed to euerie one of his posteritie according to efficiencie, not that euerie one in his proper and singular person is cause of that sinne, as is euident, in that the sinne was committed long before our conceptions and natiuities; but in that Adam was a publike person, the head of our mankynde, receiued grace not onely for himself, but condicionallie also for all his posteritie, we hauing a debt and obligation together with possibilitie in him to persist in grace & fauour with allmightie God, sinned in him, as he disobeyed personallie, and as speaketh the Apostle *in whome all haue offended*: that is the efficient cause of sinne was Adam his will, as a generall & a capitall will, in which we had sufficiencie and obligation not to haue transgressed. So then as Adams sinne was ours in efficiencie, not of our particular persons, but in regard of his generalitie, we are denominated sinners by the same sinne, not in our owne persons, but in the person of Adam in whome we were, as in our head and toumaine of all humane nature: VVe sinned in him, and are named sinners in him, being neither the one nor the other in our singular & proper persons. For if the offence of Adam should be imputed personallie vnto vs, then were our originall sinne actuall sinne, not originall, and worthe of hell fier, not onely of *papa damus* of the want of the vision of Allmightie God, contrarie to the definition of the diuines, and consent of the fathers. But the Protestant must admitte, that the actuall obedience & charitie of our Sauour Christ is imputed to eache one in particular, which beleueth, as his proper and personall iustice, and so the comparison is defectiue, and therein is a fallacie colourable deduced from a veritie: whereas the Scriptures doe not barely say, that men are iust in Christ, but that they absolutelie are iust, are sanctified and purified by the holie Ghost imparted vnto them, auouching expresselie on the other side in respect of Adam his transgression, men to haue sinned in him, *In whome all haue sinned*, as expoundeth this place S. Augustine.

Rom. 5.
Aug. 16. Ciui.
c. 17.
Rob. Abb.
Defen. p. 401.

11. Then entereth in an other similitude moste false, execrable and blasphemous. *Christ not being a sinner, yet was reputed as a sinner for our sakes, and*

for

for the sinne, that is in vs: so we not being in our selues iust and righteous, yet are reputed iust and righteous for his sake, and for the righteousness that is in him. We must grant vnto the minister, that according to the phrase of Scriptures our sinnes were imputed to Christ: sith in that our Saviour sometimes taketh vpon him the person of a sinner, and speake: h of himself in our behalfe as a sinner: *My god, my god, why hast thou forsaken me? far from my health are the wordes of my sinnes*: Then for that he sustayned the paines of death due to our sinnes. in similitude of sinnefull fleshe bearing our sinnes in our place, that is by paines inflicted vpon his sacred and diuine bodie dew to our sinnes. According to which sense thus speaketh S. Augustin: *God therefore vnto whom we are reconciled, made him sinne for vs, that is a sacrifice, by which our sinnes are forgiven: because sacrifices for sinnes are called sinnes*. But moste abhominable is it to affirme, that our sinnes made him formallie a sinner, either according to truthe of speache, or veritie of fact and deede: and in that all men are iust and trulie iust by some forme either imputed or inherent, the comparison hath in the parts no proportion or resemblance. Men are iust and holie in veritie of the thing it self, otherwise that iudgement should be false, which should esteeme them iust: they are also amiable to God, worthie to be his children, and his coheires. Therefore if Christ in the same guise was a sinner and vniust in veritie of fact and in deede, he was also odious to God the Father, reputed by him as worthie of eternall damnation, the which to write or conceite my soule and hand trembleth. VWhereupon thus I retorte the argument, and retourne his blasphemie vpon his owne face. Our Saviour Christ was not a sinner in adulterie by man his adulterie, nor thereby odious to his eternall Father: therefore neither now is man iust by his iustice, and gracious to the eyes of Allmightie God. The Antecedent is thus proued: The will of Christ neither in his owne person committed sinne, nor in vs as generall heads of his nature, as we make reckoning of Adam: therefore as he in no sorte sinned actualle or originallie, so neither was he in any manner a sinner in veritie of thing and fact. Yet they say, to make him a sinner sole imputation was sufficient. It is moste false: for if to one employed in actualle chastitie should be imputed the loosenes of an other badlie demeaned, were that chaste person sinnefull thereby through the will of the imputatour, withoute all ground or cause in the things themselves? Lothsome absurditie! VWhereupon sithence that in our Saviour Christ did abounde all manner of actualle vertues and iustice, the contrarie vices of wicked persons could not be imputed to him, or he made thereby sinnefull, odious to God, or worthie of eternall damnation. Then the consequent is manifest, in that the minister placed a similitude betwixt the sinnes of the worlde imputed to Christ, and his iustice imputed to man; and so none are trulie iust, trulie gracious to God, trulie worthie of heauen. Moreouer thus I argue: Christ was onelie a sinner enduring the paines of sinne, and so indede no sinner: for an honest man in way and act of honestie may satisfie for a knaue, therefore men are no otherwise iust than remayning in act and habit moste vniust, yet for Christ his sake are exempted from paines due vnto offenders. The antecedent perhaps will scarce haue free passage with the minister, in that he compareth Christ to one that by promise taketh vpon him to discharge an other mans debt: making Christ to haue vndertaken to satisfie for our sinnes, and to beare our sinnes vpon himself not onely in their penaltie, but in their guilt and crime. For as the vndertaker or suertie is trulie and formallie a debter, the obligation deriued fro his fidelitie in promise and couenant, so as, by this accounte, Christ for vs a sinner with debt and dignitie of sinne, worthie and obliged to answer for vs suffering death: and in this sense is auouched by the minister outrageous blasphemie against Christ, pretending like a false broker for Antichrist, to extoll and magnifie his deserts. Truthe it

How Christ
is a sinner.
Matth. 27.
Psal. 22.
Rom. 8.
1. Pet. 2.
Ose. cap. 4.
Cicill. lib. de
peccat. meric.
c. 21. l. 3. cont.
2. Epi. pel. c. 6.
Epi. 110. ca. 30.

Apoc. 3.

Cicill. Alex.
Epi. 19.

is, that one man may become a debtor in place of another in vertue of some promise, contract, or inheritance; and so our Sauour bee a debtor to God his Father, in that he vowed and accepted personallie to satisfie for vs to his death and passion. For example, if Robert contracted a debt of an hundred pounce by his fact which was his sinne, as by s monie, or such like, his friend Richard being innocent and an honest man, might take vpon him the debt, but not the sinne, in that a debt might arise in him by obligation or promise: but whereas sinne groweth from a voluntarie action contrarie to reason, the honestie of Richard will not suffer him to be a sinner: so Adam contracted a debt for himselfe and vs all, of eternall damnation by his sinne: cometh Christ to discharge and satisfie both for the one and the other, not that he is sinnefull, but onelie oblig'd to satisfie when he promised for our ransome as sacrifice according to S. Augustinn for sin, to dye vpon the Crosse, and to surrender a thing to his Father more precious and amiable then was Adams sinne dishonourable. But let him tell vs, how Christ discharged our debt of paine, he dying onelie a temporall death vpon the Crosse, and we worthie of eternall damnation in hell, especiallie sihen the minister maketh the valew of his charitie and deiert onelie finite and included in a certaine compassse of worth and valew. Then if the minister will auoide blasphemie, he must grant, that Christ was a sinner, and a debtor in no other sense, than in that he endured tormētts and death due vnto sinnes, promising his eternall Father so to doo; and then to mayntaine the proportion of his similitude, also must he admitte, that Christian iustification is nothing els but a bare remittance and acquittance from all paine of hell and damnation; so that men are iust, bicause not punishable by the beneuolence of Allmightie God; iust after the law fashion; the which indeede is no iustification, in that a man may be exempted from paine, and yet be a moste greuous offender in act; how then iust indeede, if in fact moste vniust, wicked and abhominable? Moreover it is against the sacred and iust providence of Allmightie God, thus to iustifie transgressors after the Protestantish rite; yea it is blasphemie to say, that God dooth iustifie one that is in act of robberie, of villanie, in the same moment of time, in which the sinne is committed, in that such a one is of the diuell, hatefull to God, who dooth not iustifie the wicked, as he in scripture exprobrateth against the Iewes saying good to be bad, and light darknes. Thus endeureth Antiehrisť for the enlargement of vice and empire of Satan, to debilitate, yea to make voide all Christian iustice, to render it nothing worth, or of anie remarkable accounte.

11. Seeing therefore that the measure of our Hope and charitie towards our sauour Christ ariseth from the esteemed degree of his mercies and beneuolence, the Catholike agnizing iustification in an inward renewing of the spirit, in a washing and cleansing it from sinne, in a formalitie of fact and deede, the Protestanter onely acknowledging the same in a forren imputatiō, without all true effect & denomination, to the mayntenance of sinne, and misprision of the Crosse, therefore by the rules of Hope and Charitie, our doctrine is sounde & christian, attributing more to Christ: the other of the Protestants, aduerse, impious, sacrilegious, and extremely iniurious against Christ, and his sacred grace of iustification. VVe beholde Christ in opposition to Adam and the serpent, beleeuing that by his merit iustice is inherētie procured in our soules, as was sinne by their misdemeanures: and pray vnto Christ with the Christian Poet:

*Sed famulis redde tuis quod perdidit Adam,
Quodque tuis primum vitata stirpis origo,
Ortu restituat per te pia vita secundo.
Reflere O Lord, what Adam lost,*

Christum pro
nobis pecca-
tū tecit Deus,
cui recon-
liandi sumus:
Hoc est sacri-
ficiū pro pec-
catis per quod
reconciliari
valeamus.
Aug in Ench.
2.41.

1. Ioan. 3.

Isai. 30.
Ecch. 34.

Ad Tit. 3.
Ioan. 3.

Alcuin.
Aut. lib. 3. de
Sent. Del.

*What poisoned roots did take away:
Retourne to vs on thyne owne cost
By life a second lying day.*

The benefit of a iustifying grace remitting and pardoning in vs originall sinne, Catholikelie esteemed, maketh much for the vvorsh of christian Hope: contrariwise what in this affaire is defined by the Protestanter, is, as hurtfull to the same confidence, so derogatiue also to the Passion and merits of our Redeemer.

CHAPTER. XXV.

ORIGINALL sinne we acknowledge in euerie one contraſted, descended from Adam by way of carnall propagation, personallie in all inherent, although he not personallie committed. For ſithence that our first parent received grace and originall iustice not onely for himself, but also for vs, consequentlie he lost it not onelie in himself, but procured that we should be conceiued and borne in guilt of originall crime, to witt in the want or priuation of shabituall grace and iustice. The which defect we also beleue to be a sinne in proprietic of forme, as making vs by nature the children of wrath, as sayeth the Apostle. If children of wrath, then sinnefull and odious to Allmightie God, if children of wrath by nature, then is it not deriued to vs by personall act, but by naturall propagation, supposall made of Adam his fall inuested with those conditions, in which he for him self and for vs also, accepted and receiued originall grace. By the disobedience of one man many are made sinners, as ſittmeth S. Paule. The which he approueth by death the punishment of sinne, to which all are liable; by the grauitie also of such a detrimēt arguing of the qualitie of originall sinne: And so vnto all men death did passe, in vvhome all haue sinned. To which veritie opposed them selues Pelagius, Celestinus, Rufinus, Cassianus, auouching Adams misfariage to haue onely hurte his owne person, and no bodie els; but were refuted and condemned in the Milenitan Councell, Auroſicane, and lately in the Tridentine. *Dare anse mansay*, as speaketh S. Auguſtine, *Christ not to be a ſauour and Redeemer of infants? But how hath he ſaued them, if in them was no maladie of sinne?*

2. VVherefore ſeeing that originall sinne inherent in euerie one in the first moment of conception, can not arise by anie actnall misdeameure of the partie, yet deprived of reason and iudgement, and is founde in those *qui non peccauerunt*, which haue not actuallie trespassed, as teacheth the Apostle, it must needs consist in some habituall and permanent estate of badnes and deformitie: and therefore is termed an habit by the schoole doctour S. Thomas: not that it importeth anie reall qualitie, commonlie signified by the name of an habite, but for that it is remanent in the soule, when no act is exercised, after the manner of an habite in that respect: *Originall sinne then is the priuation of a iustifying grace, caused by propagation from Adam offending: VVhich want and priuation is culpable, damnable, and hatefull vnto Allmightie God. By reason of which defect in the the soule, as from cause and origine, doe descend and are propagated in our humane nature other calamities as penalties inſicted by God vpon vs for the same; to witt in the ſensitiue part of the soule a propension to lustfull and vnlawfull desires, a distemperature and disorder of perturbations and affections, troubling*

Originall sinne in euerie one personallie inherent, is a sinne in proprietic.

Rom. 6.

Rom. 7.

1. Cor. 5.

Augu. li. 1. d. 8. pec. meria. ca. 23. l. 1. ad Simplicia.

Originall sinne is an habituall priuation of iustice. Rom. 5. D. Thom. 1. 2. 2. 2. 9. 8. ar. 1. Lib. 1. cont. Gent. ca. 7.

reason

reason and bending the will to the manifest breache of God his commandements, a dulnes and blyndnes in the mynde, a fountaine of maladies in the bodie. The which bad inclination and poise of nature in vs depraved, is not formalie originall sinne, but an effect thereof, a punishment of it, and therefore termed by Saint Thomas, *the materiall part of originall sinne*: for bicause the superiour part of man his soule once refused in our first parents to be obsequious and obedient to the law and empire of Allmightie God, therefore worthilie now this superior part is to endure the rebellion from his inferiour sense for molestation of it, for harder practise and inurement in the cariage of vertue, and vsing the principalitie of reasons commandrie. For in that christian iustice is an inherent qualitie & perfection in the soule, making it gratefull and amiable vnto Allmightie God, originall sinne, or iniustice is consequentlie feared in the self same subiect, and is the expulsion or want of that grace, the which in fauour and friendship exposeth the soule vnto Allmightie God his affection and beneuolence gracious and praisable.

D. Thom. 1. 2.
1. 2. q. 81. ar. 3.

D. Thom. 1. 2.
par. 9. 95. ar. 1.
1. Cor. 15.
Originall sinne
not takē away
by Christian
iustice.
Aug. 1. 1. cont.
Iulian cap. 5.
Ench. cap.
15. & 16.

Ioan. 1.

Exo. 34.
Psal. 50.
Michcz. ca. 7.
Tit. 3.
Rom. 6.
Ioan. 3.
Nihil aliud
mors Chr. sicut
crucifixi nisi
remissionis
peccati similitudo:
& que admodum in
illo uera mors
facta est, sic in
nobis uerare
missio peccatorum.
Aug. in Ench.
cap. 52.
Zyving. li. de
Baptismo.
VWhat is originall
sinne
by the Protestants
accents.

3. But as according to the Apostle Christ as sauour and second man, stood in opposition to the first Adam, so is his grace, his deſer. alſo in contrarietie to his sinne and iniquitie: whereupon is to be inferred, that as Adam by guilt of crime defaced the image of God in our ſoules, ſo Chriſt our Sauour by his grace and redemption hath recovered nature from that ſtaine and bane of ſinne, and alſo hath illuſtrated the ſame by his ſanctitie, and gift of an internall beautie and renouation: ſo that our redemption implied is in theſe two things, to wittin abolishing ſinne, induced by Adam; and in adorning the ſubiect thereof, man his ſoule, with the precious endowment of iuſtification. And for that originall ſinne is the capital ſinne, the firſt and generall ruine of all humane nature, and gulfe as it were from whence iſſueth all other actual offences, therefore the Croſſe of Chriſt and his diuine merit was eſpecially directed againſt ſuch a calamitie he being a lambe to take away the ſinne of the worlde, according to the Greeke edition, that is originall and primarie ſinne. That ſuch an abolishment of originall ſinne is procured by the blood of Chriſt and his iuſtice, the holic ſcriptures doe directlie affirme: namely when Moyses thus recommended the goodnes of Allmightie God: *Thou haſt taken a way iniquitie, crimes and ſinnes: According to the multitude of thy mercies, prayeth David, take away myne iniquitie: Thou ſhalt waſh me, and I ſhall become more white than ſnow. He ſhall, ſayth the Prophet Michzas, caſt into ther deapth of the ſea all your ſinnes.* Hereupon the Apoſtle termeth Baptiſme the lauer of regeneration, that is a waſhing out of ſinne, the death and buriall of the ſame, to witt vtter expulſion of it; ſo that in the regenerate, *ther is nothing of damnation worthie of hell*. And as originall ſinne is the death of the ſoule, ſo baptiſme a new regeneration and reuiuing imparteth life to it, and expelleth death: vnleſſe a man be together ſpirituallie dead, & yet ſpirituallie alie, inherently dead & odious to God, onelie externallie alie, as not heald for dead, in regard of puniſhment and damnation. Let vs lay downe now what the Proteſtant in theſe matters deſineeth.

4. There be of them the which extenuate originall ſinne, and ſcarce with Pelagius afford it any paſſage into the ſoules of men deſcended from Adam. Zinglius a Proteſtante Caluinifter or Puritane, reckoneth no more of originall ſinne, than of a diſeaſe hurtfull, yet not damnable. Others will that originall ſinne be nothing els but the actual tranſgreſſion of Adam imputed to euerie one of his poſteritie: ſo that in deede it maketh them not deſiled or ſinnefull, as hath bene proued. But the generall opinion of them is, that originall ſinne dooth conſiſt on two parts: firſt on the facultie of nature prone and inclined to vnlawfull acts, then in the actual motion of concupiſcence before and withoute conſent of will, neceſſarie breaking oute of the inferiour part,

of man, to witte the concupiscible and irascible powre of the sensitiue facultie: the which motions, as they say, continuallie rulle oute into all manner of deadlie sinnes, to the violation of the whole tenre commandements, cause man to be sinnefull and wortheie damnation from top to the toe, and doe pollute all other endeuors of the vertues, in such sort, that they be contaminated in God his sight, trulle & properlie deadlie sinnes, and iustlie deserue eternall damnation in hell. *The hereticall prauitie and corruption is, first, that vs hatefull to God, thi bringeth forth in vs vvorles, vvorch the scripture calleth the vvorles of the flesh: so that the verie inclination of nature by his accounte is damnable, sinnefull, and hatefull to God: then consequentie of the same condition are all such euill motions as continuallie breake oute of that furnace of nature, so intraged & distempered. The which motions oue stileth the violation of all the preceptes of God & nature, so that men, in whom it is, be by originall sinne borne guiltie of pride, of gluttonie, of insidelitie, and of all iniquitie.* Then as concerning the remission of this originall sinne, or rather sinnes, the Protestat denieth the m by baptisme, or by any imputation of Christ his iustice by an apprehending faith to be abolished oute of the soule: but in this he placeth the benefit of remission, that remaying in nature sinnes, they be not imputed, or held by God as punish. ble: so that betwixt the wicked & the childre of God by regeneration the difference is not in respect of their lues and actions, for that all doe violate continually the whole decalog, & are defiled with all iniquitie, but onely that in the faithfull God dooth not beholde the as damageable, or damnable vnto the, the which he dooth in others for want of an apprehending faith. But by the way of digression, I can not sufficientlie wonder at the monstrous, yea blasphemous absurditie of the Protestant, designing as part of originall sinne the bad inclination of nature, making it hatefull to God & a iust cause why euerie one may be condemned: especially in that a certaine minister accounteth of this inclination, not as some want or defect of grace, but as positive euill qualitie that ought not to be. O monster! Is sinne a positive qualitie, a peece of nature, in that nature in it whole can passe is either in substance or in accident a creature of God, euerie positive qualitie being immediately produced by his operation, and so good as teacher S. Augustin! Is not not the minister then a Manichean heretike, paynting at nature, as in inescapable sinnefull, bad and damnable? Eys ypon such fleggs of Protestantish doctrine! How came this qualitie into the soule, but by infusion of it thereinto by God: Dooth God then by his proper & only action make the soule of an infant sinnefull, and by a qualitie imprinted thereinto by himself? If this qualitie be reall, and as it were an habit, certes in as much as it is a thing, & framed by God, it is good and perfect; how then the forme of sinne and iniustice? Then to esteeme of the motions of concupiscence as of originall sinne is likewise monstrous in that such motions, if sinnefull, are rather actuall & personall sinnes: And how sinnes in vs, if against our willes and desires they make ilue for their distemperature? Doe sinnes harbour in distracted and mad persons, in young children, in those, that are surprised with sleepe? Doe mad men, children, sleepers breake actuallie all the tenne commandements, are they actually sinnefull in all manner of iniquitie, yea insidells? why not then the eues, murderers, forcers, rebels, and slaves of Sathan? But reteurne we from this grosse asinarie Protestantie to our intended purpose, and let vs make triall by the rule of Hope, on which side abideth the Christian truth: this argument proposed, is to decide the controuersie.

5. A greater benefit is it from Christ to esteeme originall sinne in the regenerate and iustified to be cleane taken away, than to imagine it abyding, onely not to be imputed, as liable to penaltie: But the Catholike accepteth of Christian iustice as of a forme by opposition vterlie excluding originall sinne, the Protestanter imagineth

Cal. l. 2. Inc. 1.

Vitraker l. 1. de pecc. orig. cap. 7.

Orig. null sinne not taken away according to the Protest.

Nature accounted by the Protestant,

Abb. defen. pag. 219. Aug. in Ench. ca. 15. Omnis natura in quatuor natura, bonum est

The benefit of regeneration according to the Catholike.

gineth Christian iustice to procure solemie that it remainyng be not imputed; therefore the Catholike attributeth more to the merit of Christ by Hope, than dooth the Protestanter; and as the gift is greater in benefitt not thought of by him, so consequentlie in respect thereof the Catholike is more enkyndled with charitie in recognisance and acknowledgement of so singular a grace and fauour. And who seeth not the truth of the first proposition? in that euident it is, that a far better thing is it to haue such quality thrust cleane oute of the soule, thā therein allodged, onely not to be imputed, or forgiuen by exemption of the offendant from due and deserued penaltie. VWhereupon the Pagans by the verie institution of nature endeavored according to their conceits by certayne rites of religion, as by flames of fier, by lauer in sea water, by brimstone, to ridd their soules of the spots of their offences, deeming them be fore such an expiation and purification vsfitt to sacrifice, or to be present thereat, as odious to God, and in his sight deformed.

Senec. Hipp.
ver. 9.
Hom. Odyss.
11.
Verg. 6.
Ænead.

*Quis eluit me Tanais, aut qua barbaris
Maotis undis Pontico incumbens mari?
Non ipse toto magno Oceano Pater
Tantum exparet scelus.
What Tanais can me now so washe,
Or Maotis bog confine to Pontike sea,
I thinke the Ocean fathers de he
Can not acquite my crime in plea.*

Baron. Tom.
11. pag. 983.

Saladinus king of Babilon hauing taken the Temple of Hierusalem washed the same within and withoute in rose water, to free the place, as he deemed, from superstition. Also by the appointance of Allmightie God the Iewes had their washings and purifications by bloud & water, to represent that innocencie of soule, which he did require in his suppliants and seruants. And therefore the Apostle S. Paule to our purpose, and to signifie perfect remission of sinnes vnder the Gospell, thus concludeth: *If the bloud of goates and bulles, or sprinkled ashes of a calse doe sanctifie those that are defiled to the cleansing of their fleshe, how much more the bloud Christ shall cleanse our conscience?* Therefore it is a greates grace of Christ our Sauour, and so a wortheie emprise of his Crosse and bloud, to ridd our soules from the spott of originall crime, to expell that harne from thence by vertue and beneuolence, the which was cast into it by the trespasse and defaulte of our first parents. How are we otherwise redeemed from that generall fall and ruine of our kynde, deliuered from that deadlie poison instilled into our soules by the suggesting serpent, if sinne, the death of the soule, the festering corruption thereof, remayne after iustification by our Redeemer Christ? Then must be admitted, that we surrender more to our present iustification and passion of Christ, than the Protestanter; accounte of him as more beneficiall and gracious, than he dooth: and then why not more charitable, more thankfull towards so bountifull a benefactor, towards so good a Samaritan, that hath recured vs, nor onely by a forren imputation of health, by a freedome from paine, but by powring in wine and oile into the bosomes of our soules, where originall sinne had once harbour, and from whence it is now eiected? They answer, that although it were a more absolute and perfect iustification to be purged from the sinne and guilt thereof, than onely pardoned externallie by exemption from penaltie, as in heauen it falleth oute, where is a full and compleate forgiveness of sinnes by their vtter exclusion, yet in this life no such state is to be expected, wherein the will continuallie is inclined to euill, and by a deordination and corruption continually willett naughtie things, contrarie to the law of God and nature, and so actallie there is euen in the best, *a seruing of the lawe of sinnes*; Therefore sufficient it is for remission, that

Rob Abb.
Defens. p. 149

that such mortall finnes be not imputed. The answer is wicked, vnnaturall, yea blasphemous, the which by this argument thus I demonstrate. Our Saviour Christ in holie scriptures by his forgiveness is sayd to take away originall sinne; but it remainyng and not imputed as punishable, in no veritie of thing or deede, or in proprietie of speache is taken away, therefore absolutely it is taken away by an inherent and opposite forme of regeneration, or not at all. The maior proposition is auouched by S Iohn: *The blood of Iesus Christ dooth cleanse vs from all sinne: VVee know that he hath appeared, that he might take away sinne.* He is the lambe of God that taketh away the sinne of the worlde, that is originall sinne, according as S. Cyprian and Beda expounde that place. The minor I make thus good. No essentiall part or proprietie of originall sinne is taken away by the iustice of Christ imputed, therefore originall sinne is not taken away in anie veritie or fact. The Antecedent is manifest by confession of the aduersarie, admitting the wole essence and nature of originall sinne to remayne still in the soules of the regenerate; and by consequence also *reatus pena* abideth, the guilt of paine; in that as sinne formallie dooth defile the soule by essence of it, so dooth it make it odious to God, & worthie of eternall fier, the essence not altered: and as the proprietie of risibilitie can not be sequestred from the nature of a lyving reasonable creature, no more can misdesert, or worthines of eternall punishment be distracted from the essence of sinne not changed. Then seeing that originall sinne neither in essence or in internall proprietie is taken away, it is in no sort taken away: Yet, say they, it may be sayde to be taken away, in that resident, it is holden by God not punishable, and so forgiven. Neuertheles the Protestanter that thus striueth to mayntaine the empire of sinne, and of Sathan, in the verie children of God, must grant, that in comparison, notwithstanding the blood of Christ, sinne is rather in truthe and deede not taken away. in that it abideth in essence and interne proprietie, onely taken away by an externe effect, that is by exemption from paine in hell, sinne being hindered by the pardon of God, that it worke not morallie such a calamitie. Then in preiudice of Christ his grace originall sinne is more properlie and truly not taken away, than taken away: Yea I add, not taken away at all. For to hinder a cause from working an effect, is not to remoue the cause, and take it away; as when God repressed the actual heat of the Babilonian furnace, the fier was not taken away: therefore God onely hindering that originall sinne contriue not effectually the burning of any man in hell fier, taketh not away originall sinne. Then the Scriptures affirming originall sinne to be washed out and taken away, are either false, or the Protestanter hereticall. If a Prince should pardon his sonne or subiect, in act of rebellion, should he be sayd to take away the offence, it during in operation and combustiō? VVell he may hinder that their trespasse bring them not to the blocke, or the gallows, but he can not take their offences away actualle and essentialle inherent and apparent. How then dooth God take away originall sinne from the regenerate, whilste actualle they committ iniquitie, yea of pride, of infidelitie, of adulterie, and the rest? Well may he hinder the effect which is damnation, but he taketh not sinne away in essence, inhesion, or proprietie: suerlie a subtil manner of taking away inuented by the Protestant, and a plaine iugling trick, worthie the practised of a sotte. But farther I presse him; Originall sinne is neither taken away in essence, nor in proprietie of misdesert, nor in hinderance from working damnation, therefore in no sort taken away. That the essence of originall sinne is taken away, or the inherence of it from the soule, the Protestant denyeth: then therefore is it not taken away in proprietie, that is in worthines of it to be punished eternallie: for as the sinne remaineth formallie, so doth it formallie pollute and defile the soule: as it doth so pollute and defile the soule, it maketh it odious and detestable to God, that beholdeth the turpitude thereof; there-

According to the Catholike Christ taketh away our finnes. Ioan. 1. cap. 1.

Cypri lib. de duplici marty. Beda in illum locum.

Dan. 3.

fore he trulie and condignelie iudgeth the soule, wherein it is, according to his true and iust iudgement worthie of hell fier and damnable: vntlesse the Protestant will veile God his eyes, and affirme, that he seeth not originall sinne abiding in the regenerate, nor the formall effect thereof. Hereupon I inferre, that it is blasphemie in the Protestant to affirme, that together with this his knowledge, he hindereth such sinne from effecting damnation, or imputeth it not for sinne or punishable: first for that in this sense the verie blood of Christ and his merit should patronise sinne, encourage men to sinne; then that he should determine and decree contrarie to his owne iustice, the nature of things, and his owne wordes recorded in holic scripture. Proceede we punctuallic, and by the minute in the prooffe.

Christ as patre
of sinne by
the Protestant.

6. Men know by faith, according to the Protestant, that a tuall sinne of concupiscence or originall sinne in act, is not imputed vnto them, nor is hurtfull, being restrained by God from working them damnation: therefore may they boldelie venture vpon anie abomination or barbarouse villanie with indemnitie and patronage from the Crosse of Christ, as hindered from the effect of penaltie or of anie torment in hell. Originall sinne, as is confessed by the Protestant, breaketh out into all manner of damnable finnes, as into the finnes of incontinencie, of anger, of hatred and the rest,

VVinkler 1. 1.
de pecc orig.
cap. 1 & 7
Abb. defens.
pag. 154.

stirring vp manie noisome and euill motions and lusts, from the content whereof no man can say he is altogether free. Then doe the iust and regenerate content deadlie and damnable to adulterie, to fornication, and such like crimes; yet by faith of regeneration are preferred from all harme thereby. Then may such beleeuers be assured from annoy of paine or damage, performing what soeuer lust and concupiscence shall designe. O filthie regeneration of this brutish generation, when as according to their doctrine, Christ contrarie to his owne wordes, came not into the worlde, *that he might dissolve the workes of the deuill, and take away the finnes of the worlde*, but rather to embolden men to sinne vpon assurance of pardon in the verie act of anie sinne! For if originall sinne be pardoned breaking out also with consent into lust and into all finnes opposite to the vertue prescribed in the law of God and nature, thereby is all villanie acquitted, acted how soeuer, in that it is not imputed. This, this is the beaſtie Minerua of the Protestantish Theologie, to licenſe sinne, to excuse sinne, to lighten sinne; to pointe out sinne as freedom of an apprehending faith, and the sugred dirtie libertie of the Cloacian goſpell.

Blasphemie of
the Protestant
against God
his iudgement

7. Is it also blasphemous in the Protestant touching originall sinne in forme and essence of crime to remayne in a iustified person, in that it is impossible to the iust iudgement of so righte a iudge and beholder to deeme him iust, which a tuallie and habituallie is in formalitie and qualitie of fact and forme inherente a knaue and wicked: it is repugnant to his will & affection to embrace in loue of a father that person, which in worke and condition is rebellious, a breaker of his sacred lawes, one guiltie of adulterie, fornication, stealth, robberie, impietie, and such misdemeanures. So that as the Protestant is blasphemous, affirming God to accept of the vertues and workes of man as good and meritorious, which indeede are filthy, naughty and damnable, so also is he blasphemous in the same degree, defining, that God holdeth him for his childe and iust, the which is worthie by act and habit to burne eternallie in hell fier, and that in truthe of thing, of forme, and misdesette. Generallie is it pronounced of God his prouidence: *The impious man and his impietie are alſe hateful to God*: How then is a regenerate man gratefull to his eyes, defiled with originall and a tuall sinne, being trulie in forme and realitie, his enemy and worthie of hell fier? *Thou haſt loued iniſtice, and haſt hated iniqumtie*. Is then an euill deſeruing perſon by damnable concupiscence, acceptable to his maiestie? Is not such acceptance aduerſarie to his iustice? It is: *O lord how haſt*

Sap. 14.

Heb. 1.
Phil. 44.
psal. 50.

haſt

haſt loved iuſtices, & they countenance hath beheld equitie: Certes no equitie apparant in that cenſure, the which priſeth him for an honeſt man, for a regenerate creaſure, who in deepe of fact is rather wicked and deteſtable.

The Chatholike doctrine ſtandeth for charitie.

Tit. 2. Luc. 10.

Luc. 12.

Rom. 6.

8. Hereon conclude we according to the rule of charitie, that our doctrine Catholike concerning remiſſion of originall ſinne in the regenerate recommendeth and highlie extollet Chriſtian iuſtice, and the worke of Chriſt in taking cleane away the ſinne ſo by him pardoned and aſſoiled; waſhing the ſoule once polluted in his ſacred bloud working in baptiſme, his wine and oile of grace penetrating to the ſeate of ſinne, and thereoute expelling the verie blott & ſtaine thereof: his wonderfull powre entering into the houſe and kindome of Sathan, bynding him there annd diſpoſing him of all his right and intereſt to man his ſoule; in that he excludeth ſinne from thence, by which he claymeth title to domineere: yea ſurpaſſing in obedience to his diuine Father, the diſobedience of Adam, and malice of the ſerpent, procuring that in man his ſoule ſhould be founde not onelie grace inherent, but alſo aboundance of grace, where once ſinne held empire and poſſeſſion in aboundance, as diſputeth the Apoſtle. On the other ſide the Proteſtante as ſlaue to Antichriſt endeuoreth by all meanes poſſible to extenuate this gift and grace of regeneration, denying it of abilitie to take away originall ſinne, to purge and waſhe the ſoule, and to be onelie of force to prouide, that ſinne remayning and flowing in act and habit, be not imputed as puniſhable, repugnant to the nature of iuſtification, to the puritie of a Chriſtian life, and blaſphemouſlie in regard of the providence and iudgement of Allmightie God.

9. The ſame inconueniences againſt charitie, the merit of Chriſt, and the diuine providence, doe alſo follow, if remiſſion by Chriſt take not away actuall ſinne. For otherwiſe ſhould on be an offender, ſtill a violater of all the commendements, be worthe of hell fier, be polluted with ſinne, be odious to God, and yett iuſte, which are unworthie properties of a iuſtified man, and diſgraces euen to the very bloud of Chriſt, by which iuſtification is procured. Alſo if actuall ſinne according to ſpott and ſtayne be not taken away in iuſtification, but abideth with faith couering the ſame, it may alſo ſtand with faith in act and worke, withoute anie loſſe or damage to the offender; which is brutiſhe and deteſtable to imagine; in that by vertue of ſuche a faith, men ſhould haue letters patents from God to committe anie outrage, of villanie, yea to kill them ſelues by protection from the ſame faith. The ſequell is euident, for ſinne in habit is as bad as ſinne in act; yea it is the ſame forme, and on thing diuerſelie conſidered; as heate remayning in the woode, is the ſame heate, which was in paſſage and action beefore from the fier: then if habituall ſinne be not taken away by faith, but abideth with it, ſo alſo may a ſuall ſinne ſhake handes with honeſtie, with innocencie, with a iuſtifying faith; and ſo the Proteſtantiſh faith of iuſtification is a brother and broker to knauerie, to concupiſcence, and all diſorder of barbaritie.

Great Hope of God his grace towarde vs, throughe Chriſt our Sauour conceived by vs, & moreover exhibited vnto vs, when we expect and enioye a waſhing away of actuall ſinnes by the grace of iuſtification: anemie of which ſoueraigne Hope is the Proteſtante, denying the effect and is beue of ſo deſired a fauour and bencolence.

The harmes of
sinne.

Nature defi-
neth an expia-
tion fro sinne

Hom. Odyss.
122.
Ænead. 6.

Seneca l. 1. de
Benef. cap. 6.

Ouid. li. 2. de
Trist.

Expiation of
the Levites.
Leuit. 9.

Heb. 9.
Amb. lib. 2. de
Abra. c. 11.

True expiatio
by our Sau-
our.

Remission of
sinnes procureth
that sin-
nes do die &
benot. Augu.
Ench. c. 32.
1. Ioan. 1.
1. Ioan. 3.
Heb. 9.

How sinne
is take away.
Aug. in Ench.
c. 35. l. 1. cōt
Iulian cap. 5.
Nusquā sunt,
pericrunt.

MAN by the verie instinct of nature knoweth sinne once committed to putt the soule in a certaine estate lothsome to the reason of it self, and also odious to the diuine and supreme authoritie of Allmightie God. The one is proued by that irkesome remorse of conscience we feelee, greewing and repynning at sinne acted and conceived; the other by the generall esteeme we make of an ouerruling soueraintie aboue, whose prescript by offence we transgresse, and after dread to encounter with that parte of his prouidence, which taketh iust reuenge vpon offenders. VWhereupon the auncient Pagans so informed, when they were to attempt anie notable enterprise, in the which was requisite some especiall assistance from Allmightie God, feeling as it were their offences to haue disgraced the in the sight of so greate a maiestie, that they might purchase his grace and fauour, by certaine ceremonies called *lustrations*, as by fier, dust, brimstone, sea water, they endeouored after their manner of religion to ridd them selues of their sinnes. In this sort Homer recordeth how *Atrides* did purge his armie by water, and cast the filth into the sea, before his battell: the like *Virgill* reporteth of *Æneas*. Especiallie before sacrifice for reuerence sake they practised this kynde of expiation and abolishing of sinne, perceyuing it to be right true, which affirmeth *Seneca* of pietie towards God: *Neither is the honour of God cheeflye reposed in the qualitie of the sacrifice, although of the best, and shyning golde, but rather in the pious and good will of them that adore.*

*Sed tamen ut suo taurorum sanguine centum
sic capitur minimo thuris honore Deus.*

An becommbe of bulls blood poyred out in sacrifice

All one to god as fra incense, in which deuotion lies.

2. But this more effectualle, and to a farre better purpose, was practised by the Iewes in their diuerse institutions of purifying by water, outwardlie representing how that they endeouored by an hartie sorrowe to extirpate out of their soules the infection and rust of iniquitie. And almoste euerie ceremonie and sacrifice of that people so vsuall in shedding and sprinkling blood, declared the inward purification of the soule from sinne, it being from thence to be washed and rinsed oute: Therefore generallie *S. Ambrose* teacheth: *Both the Iewie and Grecian, and he, who soeuer, which beleueth, must know how to circumsise himself from sinne, that he may be saved.*

3. In which debt of sinnefull men to be deliuered from their trespasses, to be cleansed from their defiling turpitudes and blemishes of the image of God in their soules, nothing is so seruiceable, so beneficiall, as the Crosse of Christ, and his sared blood, cleansing all true penitent beleeuers from so odious an excrement of offence, & fowle staine imprinted therein by the workmanship of Sathan. *The blood of our Lord Iesus Christ, and sonne of God dooth cleane vs from sinne. To that end he appeared, that he might take away sinnes.* Vpon which grounde *Saint Paule* discourseth by a comparisou betwixt the blood of the olde lawe, and this sacred and diuine of the new. *If the blood of goates, and bulles, and sprinkling of the ashes of a calfe, did sanctifie the desired for the cleansing of the flesh, how much more the blood of Christ: haile cleane our consciences?* Then this our christia blood hath the preferment in two respects: first in as much as that blood, arriued onely to the flesh, by a legall iustification, ours attaineth to the soule for righteousnes pleasing vnto Allmightie God: Then for that this our blood is more operative and effectual for sanctitie and puritie in the soule, than the other was for an outward integritie and regularitie of the bodie. Sinne therefore is taken away by the presence of an inherent iustice opposite and contrarie vnto the same; and therefore by it the holie Ghoste expelleth sinne, as the sunne dooth darknes by the lighte, and God the diuine by his grace, so that remission of sinne is an effect of iustification inherent, as expulsio of

of darknes, an effect of flight in presence, & is brought to passe not by anie action or vrgent motion, but onelie by impossibilitie & disagreeing natures of two so repugnant formes not combinable or coherent at one time in the self same soule or subiect. There is nothing of damnation to those that be in Christ Iesus; that is there is not any spott or stayne in them worthe damnation. S. Greeorie Nazianzene affirmeth baptism to be a vertue purging (uerie man his sinne, and a washing away of all such obstructions and staynes, as are contracted by sinne. Saint Hierome affirmeth a soule to be washed and purged by penance: S. Augustine: *we affirme Baptisme to giue indulgence of all sinnes, to take away offences; not to shawe them: Holie baptisme taketh away all sinnes.*

Rom. 8.
Gre. Naz. Ora.
in Sanct. Baptism.
Hier. in cap. 2.
Sophou.
Aug. li. con. 2.
ep. Pel. cap. 13.
li. 3. de Symb.
cap. 10.

4. Antichrist hath allwayes shewen himself a greate enemy of this singular grace of remission of sinne, by the helpe of heretikes his confederates; and namely by Marcion, auouching sinnes to swarme euen in the children of God; & all workes effected by man his nature, the which he deemed intrinsecallie bad and vicious, to be sinnes hatefull to Allmightie God. But especially he hath aymed at this marke and disgrace of the Crosse by an opinion of iustice imputatiue, not affecting the soule, but residing outwardlie in a mediator, auouched by Protestants, iainboe iustificatorians. For if the grace of iustification be not inherent, it can not alter the soule, and expell anie forme whatsoeuer out of it, before therein allodged; in that the opposite iustice distant from the soule, cometh nothing neere the place of sinne seated in the same; and therefore this externe iustice can not exclude sinne, but onelie procure it be not imputed, abyding still in qualitie of act or habite. So in auncient time the Gnostiks, and Puritans in what sinne soeuer deemed themselves iust, and the children of Allmightie God, as witnesseth S. Iren: Likewise Proclus an archeretike, as reporteth Epiphanius, denyed remission of sinne, to auoide the effect of extinguishing & abolishing sinne, affirming it after iustification rather to abide & to lyue in the roote, although he lurking & in some conuerture desiring the soule. To the self same tenure define Luther and Caluine, and that in force of their imputatiue iustice: *Wherefore, sayth Caluine, from hence doubt not, how God dooth iustifie, when thou hearest that he reconcileth vs to him self, not imputing our offences.* Then sinnes in this guise are remitted, because God decreeth not to punish the them, or beholdeth them in the soule not as effectually causes of anie damnation. If originall sinne remaine, if the same breake out continually, as a furnace into flames and sparkles, so into all manner of sinnes and violation of all the commandements; if euerie worke of man be bad and damnable, as Protestants define, then suer in the iust sinne is not taken away by forgiuenes, but onelie not imputed by indulgence. This imbecillitie and insufficiencie of Christian iustice they colour with certaine texts of holie scriptures; as when Dauid sayth those to be blest, whose sinnes are couered; as if remitted notwithstanding they still remaine: also when it is pronounced, no man, no nor the iust, to be deuoid of sinne, or iustifiable before God. But the triall will cleare the truth in this controuersie.

The heretike
an enemy of
forgiuenes of
sinnes.
Tert. li. cont.
Marcion. l. de
pennit. lib. de
Carne Christi

Iren. l. 1. ca. 6.
Epi. heres. 64.

Calu. li. 3. In R.
cap. 11. Sect. 16.

Psal. 36.

Psal. 143.
1. Ioan. 1.

5. As theris no such such harme and disgrace of man his soule like vnto sinne therein festering & inherent, so is there no benefit more to be desired, than to haue the soule, a proper mansion place of the holie Ghoste, restored to puritie, and ridd of all such euill fauored shapen and formes, as sinnes be therein abyding. Wherefore the Catholikes attributing this grace and benefit bestowed on the children of God to the merit of Christ, haue the greater occasion of ardent charitie towards so pious and bountifull a Redeemer, whereas the Protestanter contrariwise attributeth no such desired effect vnto his beneuolence, yea no perfect and iust redemption by him from such greate annoyances, and so detracteth from the vertue Hope in a notorious degree and qualitie. That sinne is so grievous a detriment to the soule who can denie, considering how

The benefit
of remission
of sinnes.

nature

Sap 5.

Exod. 12.
Rupert. l. 2. in
Exod. cap. 36Sinnes notre-
mitted accor-
ding to the
Protestant.Iust mē ra-
ther vicked
than iust by
the Protestat.Iust mē hated
by God accor-
ding to the
Protestant.

nature it self mispisseth it, repineth at it, reproveth it; and christian men informed by faith apprehend it euen enmity with Allmightie God and a deseruing, that the offender burne eternallie in hell fier? O wonderfull deformatiue of sinne, all the forces of nature in armes against it, to reuenge the disvaltie thereof against so soueraine a lord and commander! Is it not then a singular blessing to beate no more in our soules that fowle brand and yglie purtraiture of sinne? to obiect no more our soules as lothsome and yglie spectacles, yea odions, to the pure eyes of God his intelligence, to haue rather such fowle markes burned and pulled oute by the grace of iustification? Doubles it is? For what other end and drift of so pure redeemer, of so vnspotted a lambe, than our puritie and vtter auoydance of sinne? VVho can lyue in comfort or quiet repose, as long as he perceiueth his soule so polluted, and so detestable to God, so euilsauored in visage, so disorderlie in behauiour, so dishonoured with the excrements of hell and wickednes? Assuredlie Christ vpon his Crosse, as fountaine in Paradise, yieldeth forth the precious liquours of water and blood, to bathe and washe Christians, that they be white and pure. And as the passage of the Iewes through the redde sea a prefigured the cleannes exacted by God at their hands, to dooeth our verie first entrie into the housholde of Christ by baptisme, declare Christian neatnes and ablution from sinne: Otherwise how are good Christians by Christ his meritt in Paradise, not slaues of the serpent: how otherwise reduced to the perfection of iustice, to the childshipp with God, and amiable hew of the soule, we lost in a dam: VVhere vpon considering this recure & translation of the soule by Christ, we inflame our selues towards him in charitable thanksgiuing & affection, by a dew acknowledgement of such a benefitt receyued.

6. But according to the Protestantish doctrine, there is no remission of sinnes, no acquittance for them, and no reconelement of offenders with his diuine maiestie. If the actual sinnes now past of concupiscence, as of adulterie, fornication, robbrie, enuie and the like, be not taken away, they are not forgiven or remitted. but that indeede a man remayneth still trulie and properly vniust, wicked and odious to Allmightie God, and such as the diuell may challenge iustlie as his slaues and matter of his infernall crueltie. I demand of the Protestant, sinnes abyding, whether in the soule of a beleuer, they haue their formall effects or no? To deny that they haue, were in answer to impie contradiction, and impossibilitie; for if they sticke formallie in the soule, to the same they impart a formall effect of denomination: as if vpon a wall be formallie inherent whitenes, it formallie maketh and nameth the wall white. Then I conclude that iust persons are formallie adulteres, theeues, malefactors, odious to God, worthie hell fier. O goodlie estate of the regenerate! Yet if they might be iust with the like substance, amiable to God, it might in some parte giue satisfaction. But that it is so, it can not be imagined; in that the formes of adulterie, of fornication, of theft, of iniustice, formallie are inherent in the soules of beleuers, and so the persons formallie & indeede are adulteres, fornicators, theeues; whereas their iustice is onelie in Christ, and they thereby redeemed, neuer a whit the better or honeste men: then according to truthe the children of God are rather knaues and wicked than good and tighteous. A proper imprise of the Crosse, figured by the Protestantish Antichrist: sufficient it is, say they, for Christian expiation, that sinnes remayning be not imputed. VVhat meanes this iugler by *not imputed*? Dooth he thiuke that God seeth them not? that were to impute blyndnes to him, who discouereth all things: Dooth he signifie thereby, that God hateth them not, or the soule for their sakes? Then is he blasphemous; for all sinne is formallie hatefull, and maketh the soule, wherein it is, likewise in formalitie hatefull: then as the obiect is trulie hatefull, so the iuste iudgement and affection in God dooth hate the same. Are then the children of God hatefull to God, are his recovered

sheepe,

sheepe, his washed Nazarites odious vnto him, and from them dooth he in disdain turne away his gracious countenance I I grant, sayth he, that they be troolie hatefull and odious to God, and that God actually hateth them, in that Scriptures say, that God hateth the impious person and his impietie: yet are such sinnes not imputed, that is they be excused from hurting the partie by hell fier, in whome they be. O full and worthie forgiveness of sinnes! Yet thus I urge the argument: God hateth all iust persons according to the manner of the Protestants, therefore he doth not exempt them from punishment. The Antecedent is alreadie proved; for if he hate the sinne, either in act or in habit, as no doubt he doth, so also as the soule formally thereby is hatefull, so is it likewise hated: that the soule is formallie hatefull, is euident; because that subiect in which is formallie an hatefull qualitie, is formallie hatefull: but in the iust formally are hatefull qualities, to witte deadlie sinnes, therefore their soules are formallie & in very deede hatefull: then are they either hated of God, or els he dooth not hate all things trulie hatefull, and so is there an object in the worlde not sensed as the thing requirith by Almighty God; as if there were anie thing intelligible in this worlde, not actually knowne by God, his intelligence were defectiue, not comprising all; so if in the worlde were an object trulie and reallie odible and hatefull, yet not hated by him, his affection were not infinite or complete. And that God doth hate such iustified persons is moreouer euident, in that if the iustice of Christ were not imputed to them, in whome such sinnes are founde they should be actually hated of God; but the iustice of Christ external dooth not alter the nature and formalitie of sinne in the soule, therefore as without imputation of Christ his iustice they were odious to God, and such soules as formallie entertayned them, so after the imputation they are semblable hatefull, the same object & cause formallie not changed, but still abiding. Neither is it sufficient to say, that God doth not hate such sinners, because he imputeth not the sinnes to paine in hell; in that for example sake the Prince may hate & detest the act of treason, & also the traitor, & yet for policie or other respect, exempt him from punishment: so if Almighty God should decree neuer to punish sinne or a sinner in hell, yet neuer theles should such sinners be odious still vnto him, in as much as they be mala, naughtie and damnable in forme and fact. Then God hateth and detesteth the children of regeneration according to the Protestant: VWhereon I inferre, that he doeth also impute sinne vnto them, that is he holdeth them for sinners, and dooth not priuiledged them from penaltie, and so sinne remayneth in all sort in them, as it doth in the children of Sathan & perdition; for sinne as it is hatefull to God, so maketh it the soule likewise hatefull where it is: But it appertayneth to the iustice of God to punish such offenders, not amended, in forme of offenders; and if a sinner by the iustice of God remayning in sinne is to be condemned the object of such hatred not changed by the iustice of Christ, as is apparent, as there is still the same cause of hatred and imputation to paine, so is there after the imputation of Christ his iustice to the soule the same cause, it nothing reallie or morallie altered or exchanged. Hereupon the Protestant is constrained to frame a monstrous conceite of a iustified person, as to be in deede and veritie together good & bad, beloved of God, and hated, worthe heauen, and yet deseruing hell, sithence that all sinnes committed remayne with the grace of iustification.

7 But is it not also blasphemie to surrender the better and greater title of interest to the soules of iustified persons to Sathan, not to Christ their redeemer? the which he dooth euidentlie oute of the groundes of his owne position. For if a plea should be diuied about this controuersie, the Protestant is so good a proctor or aduocate for the diuell against Christ at the barre of equitie, that suertie the diuell would by his meanes gayne the suite, and enter lawfull possession vpon

Iustified persons in this respect by the Protestants.

The Protestant pleadeth for the diuell.

all the verie children of regeneration. The Protestant will say for him, that in these children of regeneration inherientlie are founde the finnes of adulterie, of extortion, of rebellion, of impietie; and that thereby such children are adulterers formallic, extortioners, rebells and vngodlie, and so conclude that they be children of the deuill his generation. And as for iustification to exempt them from his clayme and title, when the Protestant telleth the worlde, that they be iust onely by the iustice of Christ in heauen, not iust in deede, in forme, or veritie of fact, but in an apprehensio, as an ignorant man may be sayd to be well lettered by the knowledge of Plato, a diseased person in health by the good constitution of Apollo, Sathan will erie, all is myne, in that my righte is founded in the things themselves, that is in my finnes instilled into their souls there inherant, and that, vpon which Christ seemeth to grounde his plea, onelie is externall, it is not indeede, it is not true in realitie of forme, it is fantastickall, therefore these children of regeneration are of my generation, my adulterers, my theecues, my rebells, scullions of my blacke guard and retinue. If the minister so arguing for the diuell, yet greene to subiect himself vnto him, or anie of his brethren, let him then with anie reason recouer them oute of his clauies if he can: let him answer the diuell onely disputing and vrging vpon his owne foundations and doctrine in matter of faith; vnderstanding from him, how he with the children of regeneration are contaminated with deadlie sinne, by an apprehending faith onelie not esteemed knaues, varlets, impenitents, allthough he fowle and filthie in soule in deede, hated by Almighty God according to his iustice, and the nature of the things themselves.

8. To conclude, this opinion of the Protestanter is far distant from Christian charitie, in that it bendeth altogether to impuritie of life, to a licentious libertie, and a disportfull looseness, and that by the allowance of the Crosse of Christ. For if anie sinne in habituall blemishe and staine may consist with iustice, and by vertue thereof be not imputed, so also may actual wickednes what soeuer, as hath bene sayd, abide with the same iustice in indemnitie not imputed: By which perswasion the malice and frailtie of man may aduenture vpon anie abomination, priuiledged and warranted from spirituall harme by the Crosse of Christ and his iustice; the which to imagine is monstrous against all ciuill honestie, and blasphemous, repugnante to the perfection of Christianitie. Pure then and heauenlic is the Catholike doctrine, attributing that excellencie to christian iustice, the which can not remaine with deadlie sinne, and contrariwise descrying that deformitie in sinne, the which may not alodge together with christian iustice and sanctitie; as hereafter shall be more ample declared.

V When therefore the Psalmist sayth, that Christian iustice couereth mens finnes, and hideth them, the sense is that they be no more obiects of Gods view & intelligence, because they are not extant: for if they remayned they could not be concealed from the eye of God, as is manifest: *V When finnes are forgiven*, sayeth S. Augustine, *the finnes descend, and gracedoorth arise*: meaning the expulsion of sinne by grace: Not that iust men be withoute all sinne what soeuer, as speaketh the Euangelist S. Iohn, but onely freed from mortall offences repugnante to the grace of iustification: Vnlesse the Protestant will admit as good, that a person regenerate may withoute losse of iustice, or hurt of iustice, or hurt of soule, as well kill and murder his neighbour, as speake an idle worde, or offend in qualitic, as all doe in certaine small daylie offences.

9. Heere then by the rule of Hope may a resolution be made to approue the Catholike veritie, in that according to our Doctrine, forgiveness of finnes is an expulsion of them, a purifying and cleansing of the soule; whereas Protestantish indulgence maketh a man neuer a whitte the better, is also contrarie to the iustice of God, and not worthie the Crosse and merit of our so so benigne a Redeemer: yea according to the

Prote-

Impure doctrine of the Protestant.

How finnes are couered.

Augustin, *Psal. 102.*
1. Iohann. 1.

Charitie approueth Catholike doctrine.

Protestanter, there is neuer in man brought to passe a true and perfect forgiveness of finnes, no not in heauen, as if defiled soules therein were in glorie, and coheires with Christ. For in this life faith onelie iustificeth, and so dooth not expell finnes, but barelie procure the abyding be not imputed; and in heauen the iust seeme to be in worse estate than on earth in regard of their finnes; for that finnes can not be taken away without iustice inherent by a contrarietie renewing and purifying the soule, which iustice inherent is not in heauen, in that according to the Protestanter inherent iusticie is iustice of workes, of the law, and not the iustice of Christ; so that if Saints be eternallie iust by the imputative iustice of Christ, they retaine eternallie inherent all their finnes, and eternallie remayne odious vnto Almighty God; and if there be no better iustice for man than that of Christ, as their onelie, & sole iustice, they are allwayes to be imputed vnto them, and then finnes shall neuer be forgiven: and according to this respect there is an equalitie betwixt the iust in this life, and those in blisse. But heere the blissefull come behinde: for vpon earth finnes are not imputed by reason of a faith apprehending the iustice of Christ; but in heauen is no faith, as the Apostle teacheth, in that it is euacuated as vnperfect, by the cleare vision of God: then are finnes in heauen immortalie in crime and guilt formalie, and also in imputation to damnation; for want of faith to procure iustification from such harmes and calamities. Fowle, base heresie! finnes are in heauen in all manner of filthie kyndes: In heauen I say, whereinto cometh nothing defiled, as pronouneth Saint Iohn in his highe and pure Theologie: Vwherefore we Catholikes desire of Christ puritie, innocencie, to be sheepe newlie washed, as speaketh the spouse in the Canticles; euerie one enriched with two yong ones, as by contemplation and action, and among them none to be barren of vertue and good life.

Sinners neuer taken away by the Protestant.

1. Cor. 13. The vision of God is not giuen to make innocencie, but to re-ward innocents.
Apo. 11. Cant 4.

Prudent hymn matur.

*Intende nostris sensibus
Vitamque totam despice.*

Sunt multa fucis illis,

Quæ luce purgentur tua.

Durare nos tales iube,

Quales remotis sordibus

Nitens pridem iusseras

Iordanis tinctos flumine.

Quodcumque nox mundi debinc

Inscit avers nubibus,

Tu rex Eos syderis

Vultu sereno illumina.

Tu sancte, qui atram picem

Candore singis lacteo,

Ebenoque crystallum facis

Delicta tergens limida.

Guard well our senses Lorde,

And life throughe ayd above,

For we wish spots are blurred

Thy beames them farre remoue.

Grant that we so remaine
 All flesh abolished from sight
 As shyning withouts blame
 In Iordane pure and bright.
 What darkenes brings the night
 In mist our soules to infect,
 Thou king of Easterne light
 By splendent face rect.
 Thou holie, who pitche so blacke
 Reformest to milkie white,
 Thy Ebonie christall make,
 Spunge yglye sinnes out quite.

Catholike Hoop causeth feare to loose the grace of iustification through the occasions of sinne, and therefore is heedfull and pure. On the other side the *Protestanter* is a stout Puritian, that is carnall and bestiall, defining iustice once acquired not to be loseable, or in perill of falling from the soule.

CHAPTER. XXVII.

Why iustice
 subiect to los
 se.

Rom 11.
 Quomodo
 moritur caro
 amissa anima,
 quæ vita est
 erus: sic mori
 tur anima a
 misso D^{eo},
 qui vita est e
 ius Aug Tra
 47. in Iohan
 e 10.
 D Th 1 a 12
 q 8 ar 1 & 2
 Que 115 ar 1
 1 a 2 q 14
 art 11.

Inueniuntur
 que animam
 suâ, si peccat
 moritur pec
 cati mors est
 anima. De le
 ctur quod
 malitiam: con
 fessio præce
 sit, confessio

ALTHOUGH we prescribe no limits or boundes to the infinitie goodnes of Allmightie God, as if deficient at anie time for the preserving of iustice in man, or that he is mutable and changeable to reverse and contremend by a latet fact, what before absolutelie he hath once ordayned; yet in that iustice, his gift, in residence dependeth on the qualitie of our liues, and can not abide with certaine sinnes forbidden vs by himself in holie scriptures, therefore we define, that vpon man his infirmite or malice, this precious grace of iustification may be lost, and we offending of the children of God, become the Slaues of Sathan. For as excellencie well teacheth the schoole doctour S. Thomas; the estate and qualitie of iustification dooth not absolutelie and whollie relye on the will and pleasure of Allmightie God, but also on the proprietie and behaviour of man his free will: the which being subiect by reason of temptations from the flesh the worlde, and diuell, to committe such crimes as are deale woundes to the soule, and contrarie to iustice, therefore this iustice is to be referued in feare, being liable to hazard of expulsion through the offences incident to our nature, especiallie so in fine of it self, and to hardlie and craftil eiert on by the auerse powre of seduction. Iustice then in man misarrieth, when by sinne accomplished either in the vnde standing, as by infidelitie and error voluntarie procured, or by misdeameure of the will, no oriouslie God or natures commendement are violated: *When the iust man, sayeth Ezechiel, shall turne himself away from his iustice, and commit iniquitie, he shall dye in the same.* Lo then the iust in jeopardy to fall; beholde his fall the action of iniquities: regard the haine of such a fall, the death of the soule, and avoidance of life by the grace of iustification. The holie scriptures doe denounce sentence of damnation to the committers of certaine sinnes, yea in inward consent onelie without outward perfor

mance,

mance, as to adulterie, to fornication, to vnnatural vncleannes: them as such facts are damnable, so doe they putt man in estate of damnation, vterlic cast him oute from the fauour with God, as his childe and dutifull seruant. Neuertheles to such crimes the iust and best men are exposed, as in danger and possibilitie to fall into them. Therefore they lose their grace of iustification, and exclude the seede of God from out their soules by the maleuolence of free consent and disordinate appetite towards suche vnlawfull pleasures. Be offenders in these greuous facts, in act of wickednes, iust and beloved of God! And who is absolutelie secured from the snares of these grand offences? If the dragon with his taile drew from heauen the third part of the stars, that is so many bright Angells created first in estate of iustification, is it meruaile, that vpon earth, in the empire of sinne, the same dragon with his breath poison vs to death, and cause our ruine by deadlie sinne? S. Augustine affirmeth some children baptised and iustified after in the course of their lyues, to bereaue them selues of that iustice, and so dye finally the children of Sathan: *Of the litle ones baptised, lett anie man tell me, why one is preuented by death, least malice change his vnderstanding; and an other baptised is suffered to lyue, and becomes an impious person: If they had both died, had not both entered into the kingdome of heauen?* Heere Christian Hope thus informed standeth vpon her garde in a watchefull feare seruing God, knowing saluation and present iustification to depend on vertue performed by grace, and on sinne accomplished by concupiscence.

2. The Catharist, that is the Puritans, raised from the fumes of infamie by Luther and Caluine, rule the Protestanters faith and religion, and make it playne puritanisme; to witt carnalitie and bestialitie, and that vnder colour of magoifying the spirite and heauenlie grace of Christ. The olde Puritane held opinion, that the iust were not freed from sinne, as if they could not commit the action of the same, but auouched that no sinne neuer so beallie or outrageous was imputed to a faithfull person, or bereaue him of present grace and iustice: so did also affirme with them Louin a grosse and filthie heretike. The Protestanter accordinglie as he professeth himself iustified by the iustice of Christ apprehended by faith, so pronounceth he, that as long as this faith abideth, so long his iustice doth remayne: so that first this his faith, by his reputation, is preferred by God onelie from all possibilitie of vterdecay, neuer to be expelled by infidelitie, then no sinne of humane concupiscence can commit that fact, the which hath powre to exclude the same. God, sayth Caluine, *for euer dooth regenerate onlie the elect with his incorruptible seede, that the seede of life sowne in these hartes doe neuer depart from thence.* And whereas some auouched that no certayntie is left for men, that their iustice shall euer endure, thus doth he in scorne reprove them. *Swear a goodlie hope of saluation is recommended to vs, as if onelie by a morall coniecture wee for this instant should esteeme our selues in estate of grace, vnknowing being what will become of vs to morrow.* But this drofse must be cast into the furnace of triall, and so be proued what pure metall it will afford.

3. Christian Hope being meeke and humble, recommendeth vnto vs a moderation in the esteeme of our proper grace and perfection, and dissuadeth all arrogant chalinging of anie endowment seruing for pride and to a loslie conceite of vanitie: But this kinde of Hope is onlie proper to the Catholike by vertue of his doctrine and beleefe, contrarie wise the opin-
 ion of the Protestanter as touching his iustice not subiect to calculation of losse, is haughtie and proude, therefore erroneous, and to be refused. The former proposition is manifest out of scriptures, disprouing pride as a vice especiallie in opposition to christiaun perfection. The manner thus may be made good and veritable: When man in reuiewe of his owne frailtie, looking vpon himself, as vpon an earthen and brittle vessel, conceyning in it the weightie & moment of inestimable good, which

illa occidit. re
Tra. in Iohan.
49. cap. 21.
Ezech. 18.
11. ultimo.
Marc 9.
Apo. 14.
1. Cor 6.

Apo. 12.

Aug lib 1. de
pec. Merit. c.
19. 21. de Bap
tismo cap. 3.
Quid enim sit
hodie vide-
mus, quid,
eras ignora-
mus.
The Protestan
t a filthie Puri-
tane.

Item. l. 1. ca. 1.
Epi. h. heres.
64. Hec. con.
Iouin.

Rob. Abb. def
pa 304.
Cal. 1. 3. Instit.
cap. 1. Sect. 11.

Sect 40.

1. Cor 13.
Humilitie of
Charitie aga-
inst the Pro-
testantes.

Iacob 4.

1. Cor. 4.

is the grace of iustification, discovereth playnlie his owne danger, submitteth himself in a fearefull carefulnes to the mercie of Allmightie God; thinke but basebie of his one abilitie as concerning the danger infixed in his owne nature, to loose the preciouslest iewell he can deuile of, and as it were the whole substarke of bodie and soule; On the other side to claime a securitie and certitude in all euents of action, of temptation, of God his secret and iust iudgements, that neuer iustice atcheued can be taken from vs, is with securitie extreme pride and arrogancie; as not to repute our selues brittle vessels, prone to fall, or that we walke in wayes and times of danger, that we conuerse amidst so manie aduersaries, and that spirituall, as Sathan with his accomplices wondrousfull spightfull, craftie and potent to worke our destruction: which is a resolution contrarie to holie scriptures and a manifest presumption: *The xxviii. sayth S Augustine, in this place of temptation is not expedient, where is so greate infirmite, that securitie may induce pride: Yea moreover he playnly auoucheth some of the damned once to haue bene in estate of grace and saluation, and by the secret iudgement of Allmightie God, after to haue wanted the gift of perseuerance. The which secret iudgement of God, this greate doctour affirmeth to be profitable to vs for our humilitie and feare; By reason of which securitie, we must beleue, certaine of the children of perdition, not hauing received the gift of perseuerance to the end, to beginne to liue in faith which wrought by charitie, and for a time iustlie and faithfullie to liue, and after to fall, neither to dye before that this happen vnto them. Then if a reprobate person may for a time be iust and holie in action, and after be ouerthrowne by deadiie sinne, what securitie of iustice attained, as that it is euer to keepe holde, and to beautifie the soule? And what monstrous pride it is in the Protestant the Puritane, to make himself by act of faith not onelie a childe of God for the present, but also in view of the same faith to place him self out of all hafard of fall and iuine, as if not composed of flesh and blood, nor inclined to disloyaltie towards God, as if not in case to make God enraged against him by his euill cariage, as if vnder his feete were all the diuells in hell crushed and broken there in his victorie and conquest: Foolish pride of the found Puritan, so to determine of his owne estate and condition!*

The Protestant proud, yet but a slouen by profession.

Iohan. 11.
Matth. 19.

1. Cor. 9.

Rob. Abb.
Defen. p. 180.
Verrueno cō
ditio to be
the childe of
God by the
Protestant.

4. But indeede this Puritanisme is plaine bestialitie, and a blynde sight of the crowe to the carion, of the scarabee to the filth vpon the earth. The which thus I proue: Catholike Hope is employed in the obseruance of God his commandements, in that faith dooth aduertise, iustice in the abiding of it to depend on the obeying of heauenlie precepts and fulfilling them by grace; but no certayntie is thereof by faith that anie man shall keepe the commandements, as he is willed in scripture, and as is necessarie to saluation, therefore the Protestant hath no assurance of the permanence of his receiued iustice, but such a one, as is Puritanicall, that is brutishe and vncleane. The maior is denounced by our Saviour Christ: *You are my siens, if you doe those things which I command. If thou wilt enter into life, keepe the commandements.* Therefore Saint Paule chastised his bodie, to retaine thereby his iustice, knowing that iustice could not abide with a luxurious concupiscence therein: giving this reason of his seuerie entreatie of it, *least that when I haue preached to others, I my self become a reprobate.* Then made the Apostle this seuerie discipline a meanes to reserve his iustice in better establishment. Heare the answer of a Puritan. *The commandements of God therefore are layd before vs, not as the condition for obtayning of eternall life, but as the way to walke in vnto eternall life.* First his answer is quite contrarie to the scriptures, exading the keeping of the commandements to eternall life, and so are either causes of eternall life, or at the least conditions requisite therunto. Then the answer is beastlie, vngodlie, vnchristian, and at one worde Puritanicall, that is abominable. For if the obseruation of the commande-

ments

ments be not necessarie conditions to gaine heauē, neither is it so necessarie remayning in iustice; which if it be admitted, then dooth it follow, that there iustice may abide, and heauen there be due, where is not the keeping of the commandements, but their contrarie violations by adulterie, robberie, fornication, impietie, infidelitie, enuie, treacherie, rebellion: which conceipte, is to abule the iustice of Christ to villaine, to make his Crosse a darte in the quier of Venus and Sathan to prouoke concupiscence, in that in absence of all vertue, and presence of all contrarie vice, is there an estate of iustice, and an interest to heauenlie blisse, and to indemnitie, libertie, freedome to all outrage of wickednes. If the keeping of God his commandements be not a condition to continue in the estate of iustice, then vertue is no condition commanded in those lawes: If vertue be no condition, then the absence of vertue hindereth not the remayner and abiding of a iustifying grace: If the absence of vertue doe not exclude iustice, then the presence of vice neither doth repugne with the same: in that in defect of vertue must needs be abundance of opposite sinne, being no midle state for the soule betwixt good and bad to remayne in. O ignominie of the Christian profession, so aduersa: iue to vertue, not requiring it as condition to persist in iustice, and fauour with allmightie God! It may be thus they will excuse this grosse Puritanisme, and colour the filth thereof, saying: Although the good life or the keeping of the commandements be not exacted conditions to remayne in iustice, yet are they necessarie consequences and followers of true iustice, in that one once iustified by faith shall be perswaded from all haynous breach of God his commandements, and bee mayntained in charitie, the which keepeth the lawe: For overthrow of this slight bulwark of dust and defence I propose this argument.

3. No Protestant now iustified by faith hath diuine assurance, that before he dye, he shall not fall into greate and haynous crimes, or that now at his present he is not guilty of them: but all such haynous and grievous crimes can not remayne with the grace of iustification; therefore he retayneth no diuine assurance that still he shall continue in grace and fauour with allmightie God. The maior is euident: for what scripture or reuelation telleth him, that he shall not, at leaste in consent of will trespass in fornication, in adulterie, enuie, or such like, for all his life? Did not Dauid and S. Peter defile their soules, as Adam did also after iustification, with greate & enormous sinnes? VVhat priuiledge then hath our Protestant, that his proper person retayneth no casualitie in it to fall into the same or equal? O the well guarded and adamantine brest of an apprehending Protestant! O sweete Paradise of his worthips soule, assured neuer to harbour vice or contamination, vnto which all we Catholikes holde our selues subiect, drede them as beares, lions, and scorpions in the desert of our Pilgrimage. But in truth he neede not be so nice and so maydenlie, as if his soule were a virgin Puritanicall; it will play the good fellow some times I know, and dance a rounde and a curranke with the diuell, drinke a health out of the full creuse of iniquitie: Toth, Tush, a Protestant can and will sinne, he would not be without sinne for a thousande pounce by the yeare. Why then we will accept of him this confession: first that for the present he dooth not by diuine certaintie know that he is so iust, as not guilty of anie deadlie crime, or that absolutelie he is actuallie iust as he ought to be, and as is necessarie to saluation: None of you, saith S. Augustine, dare say, I am iust. And for the time to come he will not refuse to acknowledge, but he may tumble into an offence of God, yea vnto the violation of all the tenne commandements: what then is the qualitie of a iust Protestant? *Entire duty with occasion of greate lamentation and mourning by greate and grieuous trespasses against God and man.* O Puritan in the kingdome of the goddesse Cloacina! But who would pittie this mourning minister, when he crieth before he be hurte?

Luther in Aphorismi loco 39. auctheth that me consenting to sinne doe loose faith & the holie Ghost. Amittunt fidem, & spiritum Sanctum.

The Protestant iustall sinne will be iust & requirerth vertue neither as cause nor as conditions.

16. 34.
Deus non est saluator capiti tanq̃ porentis, iustorū, sanctorū, sed solū fidentū quicquid fuerint, nō retere peccatos, publicanos, meretrices, latro fuerit, Luther.
To. 1. pag. 136.
August. in Psal. 11.
Rob. Ab. 167. pag. 177.
The Protestant teares,

Be of

Be of good cheere man, all is well: The childe of God weepe, and one predestinate to saluation! A prettie boy crie for a fall, that hath no harme! Let the Iew with his cryons weepe, nor a braue Puritan with his gospell. Be still good hate, heere is a peece of sugar: thou arte iust, thy finnes are forgiven thee. Christ smileth vpon thee: one laugh for a penny, or a friskoll with monsieur Beza his mare for all christian soules. I neuer heard of an olde bearded doctour weepe & mourne for noth ng before. If these greate and grievous offences against God and man, despoiled the offender his soule of iustice and friendship with God, if they sett on fier and flame the sacred temple thereof in Hierusalem, and expelling the holie Ghost seated therein Sa han, then were there right good occasion of dole and griefe: but seeing by the ministers reckoning, they are but bugbeares or hobgoblins that hurt no bodie but in conceite, I see no reason why he should lament or mourne at their annuall. Then haue we this by grant vnder his owne hand, that a iust man may offend God and man by greate and grievous trespasses: But such greate and grievous trespasses can not abide with the grace of iustification; therefore iustice once atcheued may be lost. If he deny the proposition subsumed, he is a manifest Puritan; than the which name and title, nothing is more infamous, nothing so abhominable, for according to this reckoning false are those scriptures and voide, which threaten damnation to adulterers, to fornicators, to murderers, in that a iust person and the childe of God, remayning so, may be an adulterer, a fornicator, a murderer, yet free from hurte: False are the wordes of Christ denouncing him to be a slaue to sinne, that committeth sinne, for that any sinne neuer so grievous and haynous may stand with the grace of iustification, with impunitie, withoute all anye or spirituall detriment. To the which lothsome Puritanisme most turne an eye as well the ciuill magistrate, as the Catholike doctur, when he shall heare from the minister of the beast & his bestialitie, that a iust and holie man, the childe of God, may betray his Prince and countrie, may rise in armes against him, yea spill his roiall blood, commit any fact in breache of his law or custome, and yet to haue God for his smyling father, and bring it to passe, that so holie a father retayne many knaues in their knauerie to his children and seruants, regenerate in faith, and contaminate in worke, holie in abstraction, defiled in condition, seruants to Sathan, and heires with Christ, white by externall imputation, and cole blacke by inward conuersation: And of this qualitie is the fowle Puritan, with his raynbow of imputation. Then haue I this in issue, that the Protestanter must either admitt iustice once acquired to be subiect to losse, or els that all turpitude or lyfe be proclaymed lawfull by him, as the libertie of the Gospell, as the license of the Crosse, and no sinne or villanie to hurte a sounde apprehending beleuer. Ey, who would not loathe to dispute against this dunghill of the Puritanish ministerie!

6. Reduce we now the whole matter to a conclusion, according to the prescript of Christian Hope: VVe Catholikes being rightlie enformed, knowing the grace of iustification to be continuallie in ieopardie of losse and miscarriage, meeting with sinne, to which we are much inclined, thereby become heedfull and sollicitious to eschue all occasions of greate offences, thereby to preserve our iewell of iustice and friendship with Allmightie God: As some sayth S. Ambrose, *aughs to be withoute a guardfull taking hysd fishence that there is no time free from faulte*. Neither doe we allowe of the Puritans or Catharists, Iouirians, Nouatians, accounting them selues iust and vndesiled to death by committance of any crime whatsoever, as report of them Irenaeus, Epiphanius, Ambrose, and S. Hierom, but rather are we stricken in dread with the saying of our Apostle: *He that committeih sinne, is of the diuell*. Also we embrace and follow the good counsell of the sage deliuered vnto vs: *As from the face of a serpent fly sinne, for if thou*

The sweating
sickness of a
Protestant.

Ioan. 3.

Aprentie how
sholde of
God by the
Protestant.
Christiano ni
hil prorsus
negocij esse
debet, prefer-
tim in tēatio-
ne, cū lege &
peccato. Qua-
tenus est Chri-
stianus est su-
pra legem &
peccatum. Lu-
ther Tom. 4.
pag. 46.
The lure of a
Protestant.
Charne in
puritie defen-
ded against
the Protest.
Ambr li. 2. de
Abraham c. 11
Ere. l. 1. c. 1. & 6
Epi. Beres 64.
Ambr. l. 1. de
ca. 1.
Ere. l. 1. c. 10.
Ioan. 3.
Ecclesiast. 1.

they comest nere, it will bite thee: for sinne hath teeth as it were of a lion, slaying the soules of men. On the contrarie side to the bane of pure charitie, yea of all honestie and civilitie, the Protestanter is a Puritane, that is carnall and loose, with a pretended priuledge from Christ, assuring himself of a stedfast estate of iustice, neuer to be infringed or broken, no not when he shall commit anie grieuous trespasse against God, and man; no not in the Verie act of anie sinne hatefull to heauen and earth, contrarie to charitie, yea withoute it: by which perswasion, or rather collusion, he firste enhanceth himself in intolerable pride, then delighteth he himself in a securitie, as out of all gunshott from perill, as if no pilgrime heere below, but a citizen rather above, and finally becometh in force of his owne doctrine a libertine whollie deuoted to sinne, audacious to dallie and play with serpents of crimes in the Greene herbes of his owne concupiscence, and yet in disport to receiue no harme or annoy from their poysoned stings. He reputeth his iustice in safetie, and in abode not to depend on the actions of his will as condition, but solelie and meetlie on God, continuallie maynteyning him in faith: so that God will still vpholde and confirme his faith, whatsoeuer the will shall determine or decree in filthy lust or vnlawfull endeuors. Finally thus assured by an enchantment from some soule fiend, held by him as an Euangelist, he dare aduenture boldelie vpon anie crime neuer so offensive to God and man. He can not thinke that God will lose his holde, once supporting in him a iustifying faith, either by his owne sinnes, or the malice of the diuell: or that he will change and alter his purpose and fauor once hauing iustified him in Christ; therefore hereon he assured, thereby is emboldened by confidence in allmightie God, that he may withoute damage to his iustice giue the raynes and licence to the weaknes of his affectiōs, for in the meane while God holdeth fast: and as the sunne by his influence continually maynteineth the rayes of faith, althoughe they shine vpon a dunghill of euill life. In summe he is a Puritan, that is a libertine, a beastie, a Barbarian, deming him selfe withoute detrimēt or hurte by defence of his iustice, and apprehending faith. Suerlie in this respect I take the Turke comparatiuelie to be the angell, and the Protestant a grimed collier, or rather a deformed diuell. Alas, what securitie in this our frailtie! Or rather what turpitude, if by the Protestant our frailtie be thus assured!

Resistis Troia annis his quinque,

Noctis vnius rustura prada.

Ten yeares in armes stood Troy both night and day,

In fire to fall, through the sacke of one nights pray.

Right good is the counsell of S. Ambrose: Let the home bredd and the stranger, the iust man and the sinner be circumcised by remission of sinnes, to the end that sinne be no more committed.

Senec. Agam.

Amb. lib. 1. de
Abraham ca. 11.

Hope Catholikelie informed acknowledgeth a greuous hurt by sinne, and also in euerie one a debt to auoyde the same. Against which pure and honest information standeth the Puritanicall Protestanter in vertue of his iustifying faith, making reckoning neither of the one, nor of the other.

The bad condition of sinne
Qui homicidum, adulterium, fornicationem idolatriam, & similia quaeque commiserit, non propter fundamentum per ignem saluabitur, sed amissio fundamenti non ignem torquetur. Aug. D. Fid. & oper. cap. 16.
Psal. 5.
Psal. 118.
Psal. 5.
1 Ioan. 3.
Eccles. 5.
Psal. 31.
1 Cor. 6.
Mors quippe animae est a postulare a Deo, quod primum eius peccatum in paradiso factis literis continetur. Aug. 1. de Fid. & Symbol. ca. vltimo.
Chry. hom. 8. ad pop.
Iosu. 7.
Num. 25.
1 Reg. 14.
Iosu. 7.
Iou. 4.
Consentio sinne damnabile by regard of liberet there of other wise necessitate exculseth from sinne. Hiero. 11. 1. cont.
Iouin. Aug. 11. 2. de lib. arbit. ca. 18. De Nat. & Grat. ca. 65.
Rom. 16.
Adulterers cannot be the members of

DIVERTS may we gather out of holie writ, yea from the verie documents of nature, of what a vile, miserable and damageable qualitie is sinne committed by man against the law of God and reason. Sinne therein is declared to be an auersion from Allmightie God and all friendship with him, to be a bad thing ingendered by Satan to holde an offender guiltie of eternall fier, to strike the soule with a deadlie blow euen with deprivation of iustice, to be an aQuall rebellion against the maker of heauen and earth, as it were a marke exposed to the darts of his moste iust reuenge as teacheth S. Augustine. *The malignant person shall not dwell neere vnto thee*: Beholde a departure from God by offence, and the offender thereby an alien made from his courte and courtelie: Far distant from sinners is health, heere then is the maladie of sinne banefull. *Thou O lord dost hate all that worke iniquitie*: sinne then is an obiect of God his hatred and dereliction: *He that committeth sinne is of the diuell*. A bratt then of Satan is a sinner: *He that hateth his brother remaineth in death*. *He that transgresseth in me, shall lose much good*: The continuance of our Lord shall looke seuerelye over those that doe ill: heere is the indignation of God against sinners. *Clemence prepareth a way, but the following of euill prepareth death*. *Those that commit such things shall not possesse the kingdome of heauen*: because that the like trespasses expelling a iustifying grace, make the transgressor liable to hell fier, and exclusion from our heauenlie blisse. Did not the prime sinne of Adam depriue him and his whole posteritie of a iustifying grace? as also did not the Angels created in grace of iustification after fall, become diuells, reuoluted rebell's & enemies against allmightie God? S. Iohn Chrysostome among the rest dooth excellentlie well entreat of the maleuolence and harme of sinne; namelye declaring how sinners transformeth as it were the nature of a man to the qualitie of a brute beaste, auileth and disgraceth nature; and thus he induceth Satan vaunting of his victorie over man by sinne: *He that was engaged with the Crosse of Christ, now in his soule beareth my image*: *He that hath renounced me in baptisme, doth in his life obry me*. If we also call to mynde the greuous penalties inflicted on sinnefull persons, not onelie vpon the parties themselves offendans; but on others also for their sakes, we shall in recountance thereof deserue the odious estate of deadlie and mortall sinne. Achaz committed sacriledge, and so all his people therefore are afflicted: Zambre defileth himself with the Madianites, and all Israell endureth calamitie. Ionathas tasteth of the honie contrarie to his fathers vowe, and the hoaste of God is put to flight by the Philistines: The scouldiour enricheth himself with the spoiles of the enemye against the law of God, & beholde thousands of mens lyues are cast into harsard of death: Ionas charged with sinne maketh the shippe with all therein redie to sinke, and to be deuoured by the mercilesse waues. Then is sinne the death of the soule, and an obiect of hatred in God, exposing the offender as odious vnto his diuine iudgement.

2. Moreouer we Catholikes considering the perfection of Christian iustice, office and function, doe not thinke it sufficient a litle at the beginning and onsett of temptation to giue some resistance, and after to yield consent, hart and hand, or to commit sinne with some remorse, griefe and repentment of conscience, but absolurelie to withstand sinne, that at no time the fleshe ouercome the spirite, but rather to procure that after sollicitation to sinne from sense, the spirite be still superiour, surrender not himself to sinne, as a weapon against his owne life and saluation: *VVhe that are dead to sinne*, sayeth the Apostle, *how shall we still liue in it*? If dead to sinne, then is sinne by grace not extant in the soule, for so it should liue by existence of true forme and inhesion in the soule. If we are not to lyue in sinne, then absolurelie is sinne not to be performed by our vitall and franck operation or employment. If the iust be dead to sinne, then in the iust the flesh can not domineere and command, it may not obtaine the victorie, offer

offer some small conflict and oppositions at the first encounter; *For knowing that our olde man is crucified, the bodie of sinne to be destroyed.* In the olde man crucified, cannot be found the same olde man in life and action, in empire, in conquest to haue the maiestie of consent in all our endeouors, but rather in the auoidance of sinne, the regenerate doe destroy the bodie of sinne, excluding it from their soules, and not acting sinne by their consents. And as the regenerate are free persons throughe grace, so are they not slaues to sinne, obeying sinne as commander ouer them? for as speaketh the Apostle: *you are seruants to that you obey, whether of sinne to death, or of obedience to iustice.* VVhereupon if the iust suffer sinne to be accomplished in their soules, if they yield to sinne, they are slaues to sinne, to death: that is they be in estate of damnation withoute all iustifying grace. To those that are fallen, sayth S. Cyprian, *sinnes are as hales to frutes, as blasts to trees, as pestilence to hearbes, as ships as cruel tempests and stormes.*

3. VVhereas the Christian doctrine especiallie tendeth and is intirelie directed to puritie of life, Antichrist endeouereth nothing so industriouslie, as by certaine persuasions to corrupt the same, and so to breede a contempt in mens myndes of vertue, and all christian perfection of endenor. The which order and issue of the Ghospell the Protestantes diuerse wayes labourerth to staine, and to corrupt this integritie of action by his iudgements in matter of faith, to bring in a neglect of honestie, and a tearlesse boldenes to aduenture vpon all sinne and iniquitie. First then to this purpose dooth he dispute out of the nature of originall sinne, making the soule contaminated and defiled by necessitie and flow as it were of corruption from it with all manner of enormities. He counteth therefore euerie facultie of the soule, as the vnderstanding, the will, the appetite, bent to vnlawfull pleasure throughe Adam his first transgression, and now in a disorder and distemperature in all to be wholelie sinnefull, hatefull to God, and worthe eternall damnation, and that in the verie iust and regenerate. Then moreover he defineth, that these abilities of nature so weakened and empaired, as it were so manie furnaces doe cast out continuallie as flames and sparkles, and as fountaines doe yield forth the streames, of deadlie and mortall finnes, and commitments against all the vertues, against the whole ten commandements. Thus doth he enfolde and incompass man euen by law of God and nature in a webbe of sinne and of manifold deformities. VVhereupon moreover he dooth censure euerie good worke of man as stayned and polluted with the asperion of deadlie & mortall sinne vtterlie displeasent to Allmightie God, onelie pardoned by the imputatiue iustice of Christ, and in view thereof accepted for good. The which contagion of sinne, infecting all the good workes of the iust and regenerate, they thinke deriued vnto them from the faculties of nature, out of which they actualie procede, or into the which passiuelie they are receiued. For in that the vnderstanding of man, his will, and all other his abilities to worke are sinnefull and odious to God, they impart the like malice and blemishe vnto all their operations: so that good workes are sinnefull because issuing from sinnefull faculties of nature badlie inclined, or in them placed as their seates and subiects; whereby they repute them defiled and odious vnto allmightie God.

4. Also the same Protestantes establish the empire of sinne, and the indemnitie thereof by the verie commandrie of God and nature. For no man is ignorant, that bothe God & nature prescribe vnto vs the exercitise of vertues; the which endeouors of man being necessarilie sinnefull, the reon dooth it follow, that we are obliged to be sinnefull, and that sinne neuer so mortall or deadlie of it owne nature, is not imputed vnto a faithfull man, or in anie respect harmefull vnto his soule.

5. Lastlie moste vrgent and capitall for the libertie of sinne standeth the Protestan-
tish faith of iustification, because they attribute iustification from sinne to that faith,
lusting faith of the Protestants is
the sinnefull.

Christe. Aug. de Fid. & op. c. 17.
Rom. 6.
Iuste me may sinne mortallie in incontinencie 1. Cor. 12.
Aug. Epist. 108.
Aug. lib. 4. de Baptismo ca. 19.
Sinners not villing to repene are not to be admitted to the sacrament of faith baptism Aug. De Fi. & op. ca. 21.
Cyprian Ser. 5. de Can.
Scapletio Ser. in dom. Pass.
Prompt Mor. Exculse from sinne committed deriued fro originall sinne according to the Protestants. Cal. 3. Inst. c. 3.
Se. 12. 13. VVithaker 1. de peccat orig. c. 11.
1. de concup. cap. 1.
Libertie of sinne, if good workes be sinnes.

Faith & knowledge rather
 encrease in the
 the persone
 le Aug. lib. de
 Grat. & l. arb.
 c. 1. 10. Tra. in
 Iohan. cap. 1.
 Chriſt hom. ſi
 ad pop.
 Originall ſinne
 ne forgiven
 is cauſe of a
 pure life.
 Aug. in Ench.
 c. 64. Baptiſme
 taketh
 away ſinne
 Tollit, detra
 hit
 VVaker lib.
 de concupiſ
 ſcentia.
 Luthers faith
 ſtronger then
 his wine or
 vertue. Fide
 lis per ſolam
 fidem poteſt
 erigere ſeſe,
 concipere
 ceriam & ſi
 mam conſo
 lationem: &
 nō paſſecere
 a facie peccati,
 mortis, diaboli,
 & omniſi malorum
 Luther To. 2.
 Juſte perſons
 & regenerate
 may ſinne a
 gainſt juſtice
 and chaſtities.
 A. 2. 8
 Aug. Epi. 108
 Iren l. 1. cap. 7
 Tertull Apol.
 The qualitie
 of vertues as
 ſpurre vnto
 the ſame.
 Aug. lib. 1. de
 peccator me
 rit c. 4. ſolutio
 reſu, quo
 vindicta origi
 naliter deſi
 nebat, ad ago
 nem interim
 manet.

the which beleueeth no ſinne to be imputed: The which faith may conſiſt with anie ſinne, and ſo excuſe from damnable faulte the offender in the verie act of ſinne what ſoeuer, as in the triall ſhall appeare.

VVe Catholikes doe not deeme as originall ſinne either the bad inclination of nature, or the indeliberate and firſt motions of a neceſſarie and naturall concupiſcence; therevnto induced, for that we beholde them to be in perſons holie and iuſtified: knowing otherwiſe ſuch to be the excellencie of Chriſtian iuſtice. as that it may not abide in a ſoule ſubiect to ſinne, in a ſoule deſiled with innumerable ſorts and kindes of mortall offences, in a ſoule hatefull to God as teacheth S. Auguſtine. VVherupō we eſchue ſuch treſpaſſes againſt the lawe as a wracke and ruine of iuſtice and ſaluation; and thereupon in charitie become more pure and voide whollie of all mortall and deadlie ſtaine. Contrariwiſe according to the reckoning of a Proteſtant, man hath no reaſon to dread the committance of anie ſinne, the purpoſe of anie ſinne, the intemperate act of anie ſinne; in that actuallie, and that continuallie, he dooth whether he will or no, violate deadlie all the ten commandements, offend in adulterie, in fornication, inſidelitie, enuie, murder, and that with a ſufficient conſent to a mortall crime. No cauſe therefore is there for a Proteſtant to feare ſinne, or to retayne a care to auoyde ſinne, in that by will and appetite he dooth ſtill nothing els but deſire, with, purpoſe deadlie ſinnes, repugnant to all the vertues commanded in the decalog. The Proteſtant is of opinion, that for one to be guiltie of adulterie, theft, murder, it is not neceſſarie he ſhould frellie conſent vnto ſuch enormities; in that all ſuch offenders haue no free will or ſufficiencie of grace to the contrarie; and ſo is it all one whether they be committed by them in ſleepe, or in time of waking, vpon deliberation or in a paſſion and phrenſie; in that equallie they were voluntarie and free in the will of Adam: one lie is then according to him required, that men doe deſire ſuch bad things, and conſent vnto them in appetite of will. Then what neede a faithfull Proteſtant regard much what he dooth or intendeth to compaſſe, in that whether he will or no, he ſhall be adulterous, couetous, vniuſt, incontinent, and a violater of all the tenne commandements; and yet ſuch ſinnes are not to be imputed vnto him, or to become hurtfull to his ſoule? For if he ſhould ſay thus with himſelf: To morrow I meane to murder ſuch a man, or to kill my ſelf, he ſhall haue no reaſon to thinke himſelf by ſuch proiect and intents deuoid of a iuſtifying faith; in that he might repute them trulie onelie naturall acts of concupiſcence, the which concupiſcence in its whole latitude ariuing to the breache of all the commandements, is not imputed vnto him, and he knoweth by faith as much. So that to ſay that concupiſcence in act is not imputed to anie, is to affirme, that the deſignements of murder or of anie villaine are not imputed, in that the ſinnes are equallie mortall; and for that ſuch ſinnes neceſſarie iſſue from concupiſcence according to the Proteſtante. Heere then is the goale and end of Proteſtancie, to performe all things neuer ſo wicked with indemnitie and libertie in the lord; & it is that odious dunghill of Puritanisme, the which in primitive time of the Church deſamed the name of Chriſtianitie euen with reproches from Pagans themſelues, as termed meneaters, workers of ſinne in darknes, *Emperores luminum*, as writte Iren: and Tertullian.

7. As the Catholike admitteth no formalitie of originall ſinne remanent in man after baptiſme, ſo dooth he thinke worthelie of ſuche good workes, as be vertuous endeuors, and of ſuch functions, as the Holie Ghoſt by grace & regeneration ſtirreth vp in the iuſtified. VVherefore for the abolishment of the empire of ſinne thought Chriſt Ieſus, and for the deſire and loue of puritie, we eſteeme vertuous workes firſt as morallie good, in reckoning of their proper ends and circumſtances; then alſo good

ſuper

Supernaturall and Theologicallie, though the grace and motion they haue from our head Christ Iesus: VWhereupon is ingendered in vs a greater desire of vertue, and a more maine hatred of sinne so opposite and repugnant thereunto. Contrariwise the Protestantes seeketh continuallie for the preferment of sinne, and in despite of all christian righteousness to place it not onelie in the soule, where the same abideth, but in the verie action of righteousness, of sanctitie, as cohabitant with what goodnes it may obtaine howsoeuer. Against which position thus I dispute. If a man may purpose to doe a good worke, and thereby performe a bad one and a mortall sinne without hurt to his iustice, he may also determine with himself vpon the same warrantie of not imputation to commit murder or any other villanie: but the sequell is wicked, it is abominable, it is Puritanicall; therefore also of that qualitie & condition is the antecedent part of the same proposition. The maior is thus proued: To purpose a good worke, is to purpose a deadlie sinne, to haue in act a good worke is to retaine in act a deadlie sinne; but than a deadlie sinne in act can not be diuised a thing more malignant and contrarie to iustice, therefore the qualitie of deadlie sinne in the purpose of murder can not worke greater annoy to iustice, than the mortall infection adioyned to euerie vertue, equallie both being hatefull to God: if then one be not impured but lawfull and not hurtfull, neither is the other to be impured, to become damageable or distressefull: rather it is to be supped vp by a liuelie faith, and so not impured. O liuelie faith in a dunghill, and in the carcasle of a stinking carion! It is suerlie a verie sport, sett aside the dolefull euent, at which christianitie grieueth, to beholde the Protestantes shifting and struggling to auoide this absurditie, to wit that a good worke should be a bad one, that a worke procured by the holie Ghost should be infected by the diuell: that in a worke, to which all are obliged to put in practise, should be deseried the hatefull condition of a mortall sinne. VWhereupon they refuse and abhorre to say in expresse termes that good workes are sinnes, although Caluine directlie auouch it, and it is euident out of his doctrine; but as firme onelie, that they haue some *blemishe* of sinne, some *asperision*, and some *touch* thereof. A fond collusion of wordes to colour a fowle heresie, and to dallie and play with the simple senses of their ordinarie followers. According to this phrase of speeche a man may say of a beleueer, if he beholde him committing theft or couetage, that the man is an honest man in substance, yet hath onely some touch and asperision of knauerie & sinne, and reduce all abomination in the worlde to a touch and an asperision. How gentle & ciuill is our Protestanish minister in the matter of deadly sinne! But let me question a litle with this diuells cleaerke, & sprinkler of sinne. Doeth not Caluine holde all the powres of man his soule to be viciated & defiled by sinne, in that prone to sinne? The minister will grant it. Farthermore dooth not the same Caluine thereon conclude, that all workes proceeding from those faculties, or receiued in the passiuelie behauing themselves, if vertues to, admitt a deformitie, a blemishe a stain of a mortall sinne, as the water dooth, otherwise cleare, receiue contagion from a defiled channell? True quoth the minister: Then good Sir, haue we as granted, that the formal & principall part of a deadlie sinne is excited when a man worketh well. If there be a formalitie of sinne, a stain and blemishe then effected, I pray you in what subiect resideth it, or will your wittes put it out of all subiect and materiall cause? A subiect it must then needes haue: And where then is it, but in the substance of a good worke made by the facultie, or seated in the same, and so from a polluted facultie it receiue this tormantie of deadlie sinne. If then the substance of a good worke be a common receptacle of good and bad, of the formalitie of vertue, & that of sinne, the selfsame act is good & bad, & a good worke in the materiall sense, is a mortall

Ne sequaris
indicium ra-
tionis, quæ
dicitur Deum
irasci peccato-
ribus: sed ma-
tata ratione
crede in eum.
Luth. Tom. 4.
pa. 76.

Rob. Ab. def.
pa. 187.

Rob. Abb. his
touch of a-
spersion.

Perkin reso.
Catholike Se.
of good vvor-
kes.
Non sequitur
peccat es,
ergo Deus te
odit.
Luther. Tom.
4 pa. 187.

sinne: for no man can say that a good worke, as good, is a mortall sinne according to the forme of the thing; neither doe we charge you with it, but onelie that you teache the same worke to be good and bad, and a good worke materiallie to be in forme a mortall sinne; and that the same worke is trulie good and bad by two formalities subiected in the same act. VVherefore it is a simple similitude of the minister comparing drosse sticking to golde, to sinne adhearing to a good worke: for drosse is a distinct substance and *suppositum* from golde, and so can not giue anie denomination to golde, as to say golde is drosse; but the malice of sinne is inherent, as a morall qualitie in the act of vertue; and so the self same act is a vertue, and a mortall sinne. But that it is impossible one act to be thus diuerse and quartered in qualitie of good and bad, I haue otherwise proued: VVherefore the minister thus informed, in thus sort I shut vp the argument. To a beleeuing Protestant is not imputed a mortall sinne in act, whilst he dooth well, nor is such good worke being materially a mortall sinne hurtfull vn to him therefore neither is adulterie, rebellion, impietie, or anie wickednes in act imputed vn to him, or hurtfull to his sweete gospelling and puritanicall soule: Equallie there is offence on both sides, and a mortall sinne. The cause is, for the will produceth them with the same necessitie, in that according to the Protestanter he that committeth adulterie dooth it of necessitie, and so no difference may arise, for that the contagion of a mortall sinne proceedeth from nature to a good worke of natures necessitie: The sinne adhearing to a good worke is the sinne of a concupiscence; and adulterie is but a trick of concupiscence, whilst faith standeth aloft to shield sinns from anoye, to conceale them from Gods sighte. Then is a Protestant a free man, his prentishipp is oute, he may play the varlett by commission of faith and beleefe.

8. Although we be prone to sinne, yet is natures propension reclaimed by grace, and especially by the commandrie of God and reason, prescribing vn to vs the auoidance of sinne, and practise of all vertue. VVherefore to attaine puritie, our Catholike charitie regardeth reason and the will of God, thereby to eschue sinne and embrace vertue & innocencie: on the contrarie side the Protestanter maketh the verie commandrie of God and precept of nature to tye men to sinne, and to defile them with the vile filth and ordure thereof: affirming those verrouous endeavors to be mortallie sinnefull, to which we are obliged by Gods law and also instinct and precept of naturall reason. VVhereupon I frame this argument: All the good workes of men prescribed by God and nature are mortall sinnes, therefore we are bounde to commit mortall sinnes, yea God and nature are principall authors, inducers and persuaders to sinnes. The antecedent they grant as good, and denie the consequent or illation vpon a distinction, saying the law of God and nature onelie to binde to the good act in as much as good, and not to the same as bad and defiled by originall sinne, in that sinne is *not imputed in the dutie, but ariseth by casuall and accidentall necessitie from the condition of the man*. First who euer heard of a casuall and accidentall necessitie in anie worke of man, of which dreameth the slight braynes of a minister? If it be impossible that otherwise it should fall oute, or that the act of vertue should not be sinnefull, as now it is, supposing the sinne of Adam, how then is the dutie thereof to God casuallie and accidentallie polluted with sinne, being impossible, that concupiscence now should not be in man, in that by nature all men, as sayeth the Apostle, not by chance or accident, are borne the children of wrath? O the casuallie of sinne in an act naught and corrupte by the law of nature, and not to be altered by anie man his endeavor what soeuer! Yea that the good workes of men are stayned with sinne according to the Protestants owne principles is more necessarie and lesse eutable, than that the act of murder is a sinne, or adulterie, taking the act in the materialitie: that is, it is more impossible that a vertue according to the

materiall

The commandments of God & nature stand against sinne. Aug. l. de Gra. & l. arb. cap. 3. Christians both depart fro oute Egypte of sin, and also enter in to the red sea of Baptisme and faith in Christ his passion. Aug. lib. de Fid. & Spe. cap. 11. Rob. Ab. Def. pag. 22.

Ephes. 4.

materiall part thereof should not be stayned with mortall sinne, than that the materiall act of murder and adulterie should be freed from such blot of deadlie offence. I frame then this argument to trouble the sillie sophistrie of the minister. Man is bound by God and nature to performe that act, which is necessarie in the highest degree sinnefull, therefore he is bounde to sinne, and to that sinne of which God and nature are principall causers and authors. The antecedent is thus auerred. There be two causes of sinne, to which sinne is imputed, the one is the physcally cause, as the will of man or angell that sinneth, the other the morall, as he is, that persuadeth sinne to an other by bad counsell or worde; & that these two maner of agents doe sinne is not required an expresse intencion to sinne directlie with will of sinne, for no man so offendeth. For example, he that committeth adulterie, doth not formallie and directlie intend to sinne, yea he wisteth rather that such a voluptuous act were no sinne: neuertheles he sinneth, because that such an act with all circumstances adioyned, is sinne, and that of necessitie. Also one that counselleth, an other to forswear himself for his owne lucre, dooth not purpose directlie the sinne of periurie, but onelie the outward act, yet sinneth, for that such an act inuested with those circumstances can not be otherwise than sinnefull. Therefore if man be bounde and obliged to committ that act, as the Protestant auoucheth, which is of necessitie sinnefull, he is bounde to sinne: and so if men be obliged to be vertuous, if the act of vertue of necessitie be contaminated with sinne, and this thing be foreseene before the act, man is bounde to sinne; yea after a straighter maner of obligation throughe necessitie, than he is in the case of adulterie and periurie: for that substantiall act which now is adulterous, is so meetlie casuallic and accidentallic, because the partie with whome the sinne is committed might in humane moralitie and occurrence of things, be the other parties wife or husband, and so the fact is by chance onelie sinnefull: so also the act of periurie might be lawfull, alter onelie the matter, which may fall oute all o no naturall possibilitie in the meane season infringed. But that anie act of mans soule should not be a deadlie sinne, is altogether impossible according to the Protestants grounds, and it can not otherwise be by anie humane action or euent, seeing that onelie Adams sinne supposed, and nature corrupted thereby, by extremitie of necessitie all endeuors of men are polluted therewith, as with a staine of a mortall sinne; therefore obligatiō to vertue is a more forceable obligatiō to sinne, than is the obligation to adulterie, murder, or periurie: because these acts may be good and lawfull, according to humane policie and euents, as to vse familiarlie the partie to one espoused, to kill by publike authoritie, or for defence of a man his owne life, to sweare a truth: VVhere as by no humane chance it can fall oute, that vertue be not polluted with staine of a mortall sinne. Let the minister suppose one to be bounde in conscience, or els to purpose to kill or to steale: Then I demand of him, whether in this supposall there were not an obligation to sinne, and an intent of sinne or no. If he answer it were: Then I aske the reason: and he will tell me if he haue anie witt, for that such acts are necessarie conioyned to the formalitie of sinne, the which of necessitie will adhere to the act of the will, as soone as it is produced. But then I will inferre, that if a vertuous act be a mortall sinne of greater necessitie, than is the act of adulterie or murder, as hath beene proued; then should there be in the obligation to vertue, an obligation to sinne, and in the purpose of vertue, a purpose of sinne, which to affirme is abhominable, and a verie villanie of the Protestantish faith and religion. The consequent consisted on two parts; the first that men should be obliged to sinne by God and nature, the which is allreadie proued, the other implied that God & nature should be principall authors and causes of sinne: The which thus I mayntaine as good and as a iust inference. God and nature persuade and induce men to that act

Sinne is not purposed as sinne,

Bonde to sinne is founde in all according to the Protestant.

the

Inducemetes
to vertue are
inducemetes
to sinne ac-
cording to
the Protestā.

which of extreme necessitie is a mortall sinne, therefore they are causes of mortall sinne. The Antecedent is admitted by the Protestant, but he denieth the consequence vpon a distinction, in that God and nature doe not perswade anie act as sinnefull, but onelie as good and lawfull. Nothwithstanding, this distinction, for the deniall of the consequent, is insufficient, yea childish, and friuolous. For example, if one should sit downe vpon a stoule vncleane, although he intended onelie his ease, yet knowing the euent, should be cause of the defyling of his apparrell, as is euident, for that such an euent is foreseene as naturallie and necessarilie following on the act intended: so likewise if one should perswade an other, with the like knowledge the same sitting, he also should be cause of the same bad successe, although he purposed directlie and expresse no such thing: Euen so God and nature, if they excite men to actions necessarilie made euill, as the immediate naturall and necessarie cause of sinne, they are also causes of sinne, although not directlie in forme, yet in a mediation of cause; in that an effect may be caused in an immediate action attuning to the effect it self, and also attayning onelie to the cause thereof naturallie and necessarilie thereon ensuing: for example, he that is cause of his owne drunkennes dooth not expresse desire or immediatelie procure drunkennes, but onelie is cause thereof in drinking too much, whereupon drunkennes is a necessarie consequent: In like sort if God and nature produce in man anie action, although otherwise good, yet if that action produced be the necessarie and naturall cause of sinne, they shall be deemed as causers and prouokers of sinne. But according to the Protestanter this good action or worke, in as much, as an effect of nature in man corrupted, and made vicious, dooth necessarilie implie the efficient and materiall cause of sinne; that is, sinne is a necessarie effect of that power and act in man prescribed by God and nature, therefore to perswade and will such an act, is to perswade and command sinne. The cause is other wise in the infusion of a soule into a bodie propagated from Adam in respect of originall sinne, in that the immediate cause of sinne is not the information of the bodie by the soule, although the same be required as a condition to contract originall sinne, but the common free choice of the will in Adam. But heere is a dispute not aboute habituall sinne, but actuall and personall, and therefore God must be author of it, if in the person offending be a necessitie of sinne, especiallie if Adam allso offended by necessitie, as the Protestant teacheth. No meruaile then if sinne hurt not a Protestant, or that he needs to be afrighted to committ sinne, when he induceth God and nature as authors of his sinne, and sinne is not imputed by reason of a faith apprehending the iustice of Christ.

Prudent.
Hamart.

*Qui mala principio genuit Deus esse putatur,
Quidque bona infectis vitij, & candida nigris:
Par furor illorum, quos tradit fama dicatis
Consecrassse deos Febrem, scabiemque facillis;
Inuentor vitij non est Deus. Angelus illud
Dixegen infami conceptam mente creauit.
Calvino ita Deus tristis, ferus, insidiator.*

God some men deeme the prime effector of our offence,
As if good with bad, and white with blacke he did dispence.
Like phrensie certes of those in faith, who for religions sake,
To scabs and fowles temples doe in honors rixx erecting make;
No, not vice did God first inuent, but rather author of the same
The infamous Angel, who by fiene from race of hate condemned came.
He in minds of man ingendered crime: whereas a god of Calvins stile

Is cruell, fierce and maynie felt, deuising how man to defile.

VVhy then is it not as lawfull and as harmless for him to commit adulterie, perurie, iniustice, or anie other villanie? And if faith abide with the former deadlie sinnes, why not with the later, and with the purposes of anie wickednes? Heere is a bone for the minister; and if he can not breake it, lett him weare it in his cappe for a marke of a lothsome Puritane.

9 But aboue all other Protestantish incitements to sinne and libertie, to commit the same without anoye, serueth their faith of iustification, the verie instrument of Antichrist to worke the corruption of all puritie of life and conuersation. Thus then I argue: If that faith iustifie, the which beleueth sinne not to be imputed, then is there neither bond to auoyde sinne, or hurte in committing it, but rather from such a faith a libertie granted to sinne: But the Protestant accounteth of no other iustifying faith, it being the life and marrow of his religion, therefore dooth he accounte neither of bond to auoyde sinne, nor of harme by sinne, but accepteth of it rather as lawfull and allowable. The maior proposition thus is proued. The obligation we haue to eschue the sinnes of adulterie, of fornication, of murder, ariseth from the harme such offences doe cause, as if they should exclude an offender from oute the friendship of Allmightie God, and so make him a slave to the diuell, he hauing sufficient and competent assistance by grace to auoide them: But there is no such anoy or damage by them, if iustification proceede from a faith beleeuing they be not imputed; in that there is no opposition or contrarietie betwixt that faith and anie crime what soeuer; but rather a coherence & causalitie in the verie nature of things, why they should consist both together. For the sinne is effected by consent of will, and is the object and cause of a iustifying faith: the faith resteth in the vnderstanding, and expecteth as it were sinne in the will to worke vpon as object, when a man beleueth that which his will committeth, is not imputed vnto him. And vnlesse we consider this faith to abide with a quall sinne neuer so mortall, and deadlie, we shall neuer beholde it in practise of its proper function and worke; in that it is the office of faith and act thereof, to beleue sinne, as murder and adulterie accomplished by the will, not to be imputed. Then I conclude: If faith iustifying doe abide with the act of adulterie, or murder, it iustifieth the soule from their crimes in the verie moments they are committed: If so, then is there no harme from anie sinne by the priuledge of that faith, or any bounden dutie to resiste and shunne them, their acts being freed from anoy by faith, and the offender not hauing a sufficient grace to repell them but are rather necessarie effects of concupiscence taking awaie free will, and through a necessitie enioyning the will to performe the, as the Protestant dooth generallie licensing sinne from God, determining, Far other wise dooth our faith define vnto vs for puritie and charitie, aduertising vs, that faith will rather aggravate than excuse our offences, and that if we breake in matter of moment the lawes of God and nature, we shall loose thereby our grace of iustification, become renewed enemies to Allmightie God, and therevpon doe we restrain the bent and inclination of concupiscence to such euill demeanures. For this cause in those rude Hebrewes had Allmightie God a principall intent to procure puritie of life, and extreame hatred of sinne; forbidding them to touche or eate diuerse thinges by his precept helde as uncleane, for that such things prohibited in some sort did represent in their deformities the vglie shapes of sinne; as the hogge filthie concupiscence, the kight cruell oppression of the poore, blood in forme the inhumanity of manslaughter, vpon whose aspects those people abhorred sinnes in their loathsome pictures and representations. VVherevpon we Catholikes as we apprehend the malignant nature of sinne to haue force, as the seede of Satan, to expell a iustifying

Ca

grace,

The Puritane
his bone of
honestie.
The impurity
of the Pro-
testantish
faith of iusti-
fication.
Sane cau-
dam est, ne
quisquam
existimet
infanda illa
crimina, qua-
lia qui agunt,
regnum Dei
non posside-
bunt, quoti-
die perpe-
tranda. Aug.
in Enchir.
cap 70.
Nemini enim
dedi laxa-
mentum pec-
candi, quan-
uis miseran-
do delectam
facta peccata
Aug. in En-
chir. c. 70. De
Poenie. Dist.
3. c. sane.
Clem. Alex. l.
4. Strom. Si
quis diligite
mundum non
est charitas
Parris in eo.
Quo autem
pertinent
omnia flagi-
tia mortui
malorum
nisi ad mundi
huius dilecti-
onem? Ac per
hoc illud pri-
mum precep-
tum quoad
baptizandos
pertinet re-
abstinentur,
sine bouis
morbis ob-
seruari nullo
pacto potest.
Aug. l. de Fid.
& opes. c. 10.

grace, the seede of God from our soules, so are we thereby pure and hede-full to eschue such a bale and shipwracke of our good estates.

Prudent in
Hamart

sed magis aligera est, magis & medicata sagitta

Quam iacit umbrosi dominatio lubrica mundi

Eludens excussa oculos, calamique volantis

Præpete transursu cordis penetralia figens.

But swifter is, and poisoned more

The dart of worldlie poyvre obscure,

Deceusing eye in flight, therefore

To kill the hart it holdes in vye.

10. Now hath the Protestantisme phancie and Venus licensed the worlde to sinne by a certaine faith of indemnity, if an offendant onelie can but beleue that his crime in act is not imputed, that the iustice of Christ be apprehended by the vnderstanding, whilst in the meane season the will raceth oute into vnlawfull libertie. An easie fauegard from faith in the currence of iniquitie: for who can not beleue in the mercies of God, although he yield to wickednes! If the vnderstanding will serue for securitie for innocencie and indemnity of sinne, onelie beleueing, then this faith mayntained by the worde, yea or otherwise, it being so pleasant, so profitable for pleasures, by the same one may saue himself in the vse and delightes of anie turpitude: For if there were no sinne in man, then had faith no cause or motiue to exercise her act, beleueing sinne not to be imputed: so that then this act is to be produced, when sinne is performed. Then dooth faith not onelie remaine with anie act uall sinne, and iustitie from it, but dependeth of sinne. O vile indignity of Epicurisme in the hart and soule of a Protestant! Neither is it requisite that one which consenteth to attempt treason or murder, that he refuse first to beleue the Gospell and promises therein contayned, that he beleue no more that God is his God, and Christ is his Christ, as speaketh the minister: for that this beleue being an act of the vnderstanding, fyndeth no opposition with the action of the will, and so there is no cause of infidelitie: then remayning faith there resideth with the same a warrantie to commute what soeuer bad is suggested, & in vertue of that faith it shall not be imputed. This is the sincke of Puritanisme and Gnosticisme. O light of the Gospell!

The Prote-
stantis cōfesse
all sinne to be
vvith iustice
vvithout
harme.
Cal. 6. ca. epi.
ad Rom.

11. But heere needeth not anie long discourse to proue the immunity and libertie of anie sinne to a beleuer, seeing that not onelie reason and experience proue the same, but also it is affirmed by the wordes of their owne mouthes and stiles. VVhereas the Apostle S. Paule auoucheth death of the soule to be the effect of sinne, Caluine a Protestant thus contremandeth: *Howe soeuer you be defiled vvith sinne, notwithstanding you shall liue, and the Apostle promisseth vnto you this life, so that you onelie follow the endowr of mortification.* Then may a man in act of adulterie and murder obtaine life of the soule By faith, if the offendant be not a verie beaste, and haue onelie a desire of mortification. So that the act of anie wickednes hurteth not, if there be a displeasance of the fact, and a wishe that the matter went otherwise. For saith Caluine: *The Apostle dooth not exactly require the death of the fleshe, but onelie commandeth vs, that we endowr to tame sheeusts of the fleshe.* Therefore according to this beitalitie of faith and religion, a man in safetie of soule may steale, murder, rebell, adulterate, if he haue anie endowr to resist sinne, and to restrayne the fleshe, although sinne in all turpitude finally acted and brought to passe. To the same tenor also Beza: *Commodious is this exhortation is placed after the former, that we may vnderstand, howe we be dead to sinne as long as we liue in this vvorld: To vvith so farre, that the spirit giue some resistance, although it do not ouercome.* Then is it sufficient honestie and sanctitie for a Protestant to resist a litle at the be-

Pezo in ca. 6.
ep ad Rom.

ginning

gining of a temptation, and after to yield consent and committ the sinne whatsoever. Heere the Protestanter in his diuision giuerh more to the diuell than to Christ: It will suffice for Christ his part, sayth he, if a man giue some repugnance to the diuell, but the diuell he must gaine the victorie, he must haue the vphott the sinne effected, he must enioy that he fought for, that is the consent of sinne, the preferment of pleasure before God, the brutish deportment of the life, the deadlie staine of the soule; and behold all men as his adulterers, his fornicaters, his rebels, his manquellers, and what not in issue, onelie excepted from him and his clayme same small resistance at the beginning. A proper fight of the Protestant against the worlde, the flesh, and the diuell, when as soone as he buckleth himself to strue and make opposition, he may with his honour, with his sanctitie after yield vnto the empire of sinne; I meane to the acts of adulterie, of fornication, and such bestialitie! Is there no more required for the life of the soule, and death to sinne, than to resist at the beginning, and after to yield, when holie scriptures absolutelie condemne and forbid the actions of adulterie, of fornication, of theft and murder? VVhat puritie of manners can befounde in this Theologie, when no sinne hurteth tempting in pleasure, or is contrarie to iustification, effected in worke! But the Catholike Hope is far more pure, dreading to consent to sinne, as mortall to the soule, and a separation of it from the fauor of Almighty God. The Protestant in this point cometh short of that intelligence of vice and vertue acknowledged by the Pagan: for he thinketh sinne in generall to displease God, and to make the soule contaminated therewith, odious vnto him: And when men thinke to flatter themselves in a supposed securitie after their sinnes, or deuite to couceale them from mens vnderstandings, yet, sayeth he, God still beholdeth them as moste detestable spectacles, with a purpose once to take some reuenge of them by his darts of iustice.

The Protestantes libe-
ralitie to
Christ.

--- Credamus tamen

*As tu doloque tegerenos tantum nefas.
Quid ille rebus lumen inspondens iuui
Matris parens? quid ille qui mundum quatit
Vibrans corusca fulmen Aetnaum manu
Sator deorum?*

Scene. Mercat.

*Let sanctie frame a feyned helpe
That craie the crime may yet conceale,
But where from God is founde releefe,
Whose lighte our secrets dooth reueale?
Or how will he, that world dooth shake,
Hurling the bolte with arme so strong,
The fact in iudgement seeing take,
The father and chiefe of gods among?*

Neuertheles a Protestante shielded by faith maketh reckoning, as if Almighty God did not see his offence, or would not impute the breache of his law or of nature vnto him. O foule euent vnder a coulor of christian libertie and bountie from Christ author and ensampler of all puritie! And as in aged times euen in the Churches infancie, the Protestantes haue a president of their filthie doctrine deriued from the Puritans, called Gnostikes, and Priscillianists, so after euen in S. Bernards dayes rose vp one Tancheline in Antwerp, who broached this libertine & lustfull gospell protestantishe: And for that he pleased the people in loosenes of faith, he came into that credit with the, that they held him for an holie man, drinking religiouslie the verie water wherein he washed his handes, his lotiones, as soueraine against diseases, and to be respected as sacred reliques. And yet this fowle wretche diuulged an opinion, that adulterie and for-

Hugo in vita
S. Noberti
cap. 34. Sur.
Tom. 3. die 6.
Iunij Baron.
an. 1016.

nication in true beleueers were diuine workes, in so much as the inhabitants tooke it for a greate grace, if in their owne viewes that varlet abused their wyues, or deflowered their daughters O fond and credulous popularitie! To the tune of this vicious & luxurious sonnet define and dance Luther and Caluine, teaching to be a diuine worke the act of procreation, and of rocking the cradle in vowed persons; and that no sinne is imputed to a beleueer. For if not imputed, why can not the same faith procure, that as sinne is not imputed, so that sinne be no sinne, but rather be a diuine worke, and please allmightie God? And did not the deceiued Germans at wormes desire to kisse for religion sake the not nominable & abominable parts of Luther? In the time of S. Bernard were founde certaine heretikes called Apostolikes, agreeing with the Protestant in manie points, as in deniall of the reall presence, of purgatorie, intercession to S. & for prayers for christian soules, who as writeth S. Bernard were Manichean heretikes in their filthy assemblies, and vulgar vie of venery, & that allowable by their doctrine, as he reporteth.

Aug. 1. de fide
& oper. c. 14.

Protestantes
thinke of a
iustifying
faith, as the
olde heret-
ikes did.

11. It is therefore most manifest, that the Protestanter maintaineth at this daye the selfe same lothsome heresie, which arose in the Apostles time, and was refuted generally by the church. And this may be euidentlie proued oute of the wordes of S. Augustin: VVho reporteth that some misconstruing the wordes of S. Paule, did thinke that to obtaine saluation onlie faith to be sufficient: and thereupon did neglect to liue well, and to holde the waye of God. VVhich heresie, consisting of two partes: that is that the sole acte of faith iustifieth: and by vertue thereof one maye neglecte good life withoute losse of iustice, is completelie and whollie auouched by the Protestant. As concerning the former parte, the Protestant professeth and protesteth that he holdeth it. That also the seconde is admitted by him, thus I proue. He may neglecte good life, and feare no sinne, who once iustified by faith sinneeth necessarilie and often times against God, and the lawe of nature withoute detriment: But the Protestant is of opinion that no sinne against God or nature anoyeth his beleuing oule, therefore by facultie of his faith may he neglect good life. The maior proposition is manifeste: for whie is not good life to be neglected, when bad life doeth not endamage? The minor is implied in the doctrine of the Protestant, teaching that adultery and murder did not hurte Dauid, nor S. Peter his deniall of Christe: ergo he maintaineth the selfe same heresie, which was broched by filthy infamous heretickes in the times of the Apostles, & condemned by the Church. VVhich abominable among others is roundlie affirmed by the Archeministr, auouching on departing this life, iustified by onlie faith, hauing no occasion to worck charitablie, or repentantie, to arriue to heauenlie felicitie. Against which bestialtie thus I argue. VVhosoeuer affirmeth faith to iustifie and to make passed into heauen withoute the workes of charitie and repentance, auoucheth that to suche an effecte is sufficient a deade faith, and suche a one as is the deuilles: but the ministr so affirmeth, therefore altho he defineth that a deade faith & suche a one as is founde in deuilles to be a sufficient purchase of heauenlie blisse and beatitude. The maior proposition is auered by S. Ieames, and S. Augustin. The minor implieth his one wordes, affording iustice & heauen to a bare beleuer dying withoute the workes of charitie, & repentance: wherupon the conclusion is a flower garlick growing in his one gardaine. Furthermore I demaend whether or no this beleuing creature departing this life before doing any good work, might in the meane space haue committed murder or adulterie, before that any occasiō was presented vnto him to worck charitablie or repentantie? Yf he saye he coule not, then must he grante, that a good Protestant can not sinne as Dauid and S. Peter did. But yf he admitt the case, then lett it be supposed moreover, that surhe a murderer or theefe be stricken

Abbat pag.
308.

Iacobus. Aug.
Tract. 6. in
Ihohan. c. 1.
De Fid. &
oper. c. 4. &
5. Enchir. c. 66.
83. quest. 7.

with

with death, having no occasion to worck well: & to be asked whether such a murderer and theefe with his deade faith is to repaire? Yf he save to hell: I shall enquire, how was he then iustified by faith? Yf to heauen, how then a murtherer an adulterer, & a knaue? Surelie yf the matter goe thus in the ministers booke, then honest men are to take heed of his commission: when as by vertue of his mission beleuing knaues without worckes mounte vp to heauen. And this maye serve for a flat demonstration, that the archminister is a Baaliticall, Gnosticall, puritanicall Carpocratian brutish hereuick.

Quousque
go falluntur,
qui de fide
morta sibi
vitam perpetuam pollicentur? Aug. de 8. Question. Dulci. q. 1.

13. Now then if hyped charitie be a rule to decide the controuersie, charitie I mean that keepeth the law, that hateth sinne, suerlie the Catholike doctrine is to be preferred, when as it auoideth sinne, as the bane of the soule; and contrariwise the Protestantish opinion making no sinne damnable to a beleener, inclineth men to sinne, per-suadeth them to sinne, and finally exileth charitie, and violateth the linke and locke of the soule with almighty God.

14. There is no doubt, but as Antichrist in the Protestant hereby baneth the puritie and life of Christian profession, so also doeth he dishonour by rude and filthy barbarisme ciuilitie of all strenght and ornament. For what subiect will much be restrained, for laker or purchase sake, to violate his priuacies lawe, when wante of imputation will assaile his sinne, and make that Allmightie God in ire and wrath doe not behold his open treacherie? The feminine Sexe, prone and fraile in regard of concupiscence, by defecte of imputation hath freedom to dishonour their husbandes, and right good plea to stande against their anger, as quirt from a boue, & not subiect to deuiue wrath and indignation. VWho may trust his vnchristie seruantes fingers, were faith in the lord shall cheelde his soule from giulite of robbetrie, and secure his worst facke from spirituall anoye? This is the Protestantish close conuiance of a iustifying faith: carying sinne, as no sinne, vpon all occasions into euerie corner, to breake trust and confidence betwixt man and man, were eache partie hath a ghostlie indemnitie from hurte by anie wickednes: O Barbarous faith, contrarie to man his nature, the verie plauge and poyson of all ciuill conuersation: How dareth the Protestant shutt vp his watchfull eye, & leaue oute of sight his neight our, his seruant, or wife, when they may dispose in his affaires? Thincketh he not, that it will be soone beleued of them, no thing to be imputed vnto them, when they shall carue vp his substance, and deale oute the cardes of his packe? And what will not suche a beleefe performe, and couple worckes to faith? And yf they be by him apprehended in acte of crime, as of stealthe, or adulterie, yf they laye but once holde of the iustice of Christ, he may bid them good nighte, they be safe, and out of his reach. This brutish heresie crosseth herein the verie sense of nature, beited vpon vs for our greare good and auale. For such is the malignant nature of sinne, that by penaltie it doeth no lesse afflict the guiltie conscience, then the hot iron tearing the liue flesh anoyeth the same.

The Protestan
tish opinion
of sinne not
imputed is
barbarous.

*Exemplo quodcumque malo committitur, ipsi
Discipuli auctori. Prima est hac ratio, quam se
Iudice nemo nocens absoluitur, improba quamuis
Gratia fallacis Prætoris viciit verum
If those bad example crimes doeth cause,
By bad attempte as auctoris displeased,
This first reason derived by naturis lawes,
Offendentes feele, and iudge them selues diseased,
No guiltie man absolved is,
No vrbis the iudge geues doome amis.*

Iouenal sayt
ij.

Aug. lib. 1. de
peccator me-
rit. c. 6.

Aug. 1. de Gra.
& l. arb. c. 7.

Which profitable resentment of sinne is barbarouslie abolished by the Protestant, deeming no sinne hurtfull to his beleeving soule. And in vaine doeth the Protestante deduce his indemnitie from sinne, in that he esteemeth that man can not possible be without sinne, and so is excused by necessitie from harme through sinne: for S. Augustine expressely teacheth the contrarie, saying: *If it be demanded whether a man or no maye bee without sinne in this life, I confesse that he may by the grace of God and his owne free will. By these and other innumerable testimonies, I can doubt, that God hath commanded vnto man any thing impossible, neither any thing to be impossible vnto god aiding and helping, wherby that may be performed, which is commanded: and herupon a man, if he will, helped by almighty God, may bee without sinne.* But excellentlie well in these wordes he repro- ueth the Protestant: *Certaine persons not vnderstanding the Apostle saying: we thinke a man to be iustified by faith without works of the lawe, haue demed him to say, faith to be sufficient for a man, althoughe he liue in ill, and haue no good workes.*

Catholike Hope enformed by faith distinguisheth in puritie according to truthe, betwixt a veniall and a mortall sinne: to which is opposite the doctrine of the Protestanter, making all offences equallie mortall and damnable.

CHAPTER. XXIX.

Charity sleeth
Sinne in a dis-
ference.

Eccles. 7.
Prou. 14.
Aug. 1. 3. cont.
1. epist. Pelag.
ca. 3. De Naru-
ra & Gra. c. 18
Amb. lib. 1. de
pern. cap. 10.
S. Aug. in Enc.
c. 64. putteth
a difference
betwixt cri-
men & pecca-
tum. taking
crimen for a
deadlie sinne
not to be
founde in the
iuste, & pecca-
tum for a ve-
niall sinne
founde in all
c. 71.
1. Cor. 6.
Deut. 17.
Matth. 5.

HOPPE procureth hatred against sinne in general, as a thing either contrarie vnto hit, or in some other sort inurious and of hinderance. But for that there are some offences so in qualitie and malice small and minute, & to which nature in vs is in such sort prone, that morallie it is impossible to auoyde them all, hope working by charitie dooth not eschue or shunne all sinnes indifferenlie, or make the same reckon- ing of euerie particular trespasse. VWhereupon the Catholike doctrine, reacheth some crime to be veniall, that is, not of iniquitie or validitie to violate amitie and friendship of charitie and iustice betwixt God and man, but that they may be founde in persons moste iust, and in the verie children of God. *There is not the iustest man, that dooth so doe good, that he sinneth not. The iust man falleth seauen times a day.* Also S. Iohn, *if we say that we haue no sinne, we seduce our selues.* Accordinglie S. Augustine: *Althoughe the diuell be author and prince of all sinnes, notwithstanding euerie sinne dooth not make men the children of the diuell. We be not all impious, as speaketh S. Ambrose yet all sin- ners: where he maketh mention of daylie penance delictorum leniorum, of lighter sinnes.* The which truth is also conformable to humane reason, whereby we perceiue, that euerie small transgression dooth not violate friendship betwixt man and man, or alle- geance betwixt the Prince and his subiect, the leuitie thereof considered as deriued from the qualitie of the matter and object of the fact. On the contrarie side holie Scriptures doe likewise enforme vs, that other offences are repugnant to charitie with God and man, to the end of the Christian lawe: so that they deprive the partie offend- ant of deuiue grace & iustice. *Know you not, sayth the Apostle, that the vnrighteous shall not possesse the kingdome of heauen? A cursed be he, that remaineth not in obedience to the wordes of the lawe, nor dooth in worke performe it.* Fo conclude, Our blessed Sauour his wordes are, *He that breaketh one of the least of the lawes, and accordinglie teacheth, shall be called the least in the kingdome of heauen.* Then are some crimes veniall of their

natures,

natures, as compossible with iustice as teacheth S. Augustin, others mortall, and not consistable with the same grace of iustification. VWho discoursing aboute the liues of certaine iust persons reckoned vp by Pelagius, thus writeth: *But because that offenses in small matters, and some times sinne creepeth vpon lesse heede, all persons, they were iuste, and yet not without sinne*. In which doctrine S. Augustin marketh oute the originall causes of veniall sinnes, to wit: lightenes of the obiecte, and wante of full and deliberate attention. Allio speaking of the continuall battel we maintaine against the motions of concupiscence, by which sayeth he either deadlie, or veniall, we are ouercome: hereby contracting iust cause to pray dailye, *Forgiue vs our trespasses*. Also he affirmeth a iuste man obseruing the lawe in some sorte to be immaculate: *who wanting damnable crimes, is not negligent by almes deedes to purge veniall sinnes*. Moreover expresslie he maketh a distinction betwixt *grandia & leuialia peccata, ac peccata minuta*, greate and deadlie sinnes, and small sinnes, affirming theefe to be in the iuste, who are deliuered from the other.

The Protestanter frameth to himself a Hope, the which in passage accounteth all sinnes equall e mortall, that is equallie contrary to sanctitie, semblable odious to God, and in like measure worthe of eternall damnation; in summe indifferentlie of one thraie in respect of harme: in that generallie not imputed to the iust and true beleueers. *There is no reason*, sayth, Caluine, *why we should exempt the least desires of lust from the iudgement of death*. And of sinnes forgiuen, or not hurtfull to the grace of iustice, he pronounceth them to be veniall: *Not that they deserue not death, but because through the mercie of God there is no damnation to those, that are in Christ Iesus, because they are not imputed, because they are taken away by pardon*. Come we to the comparison by the verue Hope.

1. The Catholike Hope serueth her self notable for puritie by two documents, to wit, that man may by the grace of Christ auoyde anie sinne and the turpitude thereof, and hereby encourage him to worke with this grace, to consent vnto it for vertue and honestie: Moreover it teacheth, that sinne is to be repulsed, for that it is worthe damnation, for that it contriueeth the death of the soule, and can not abide with charitie, due vnto Allmightie God. And hereupon ariseth a greaie hatred and detestation of sinne, and so consequenlie charitie thereby is preferred in the greater puritie and integritie. To which defenses against sinne and vice, as the suer guardes of Christian Hope, opposeth himself the Protestanter; first making it impossible to auoyde mortall sinne, then fashioning such a hope of deadlie sinne, as if a continuall companion of Hope and charitie, and by their presences made veniall, pardonable, although neuer so grievous and offensive to God or man. According to the former respect the Catholike conceiveth of Christ his grace, as more beneficiall to mankinde, than dooth the Protestanter, in that he acknowledgeth the grace of Christ giuen to the iust of competent force to preferue them from such euill facts, as be deadly breaches of God his commandments, as are hateful to his diuine Maiestie, and an actual enmitie against this his supreme and overflowing goodnes. Whereas the Protestanter reckoning all sinnes equallie damnable, discounteth the merits of Christ as not of abilitie or bountie to protect the iust from them, but that notwithstanding such grace, they dailye offend deadlie, and contaminate their soules with the foule brands of such vgly deformities. Moreover that the Protestanter hereby dooth patronise wickednes, & licence the righteous to all impuritie with freedome, I proue by this argument. If all offences be damnable and deadlie, and none veniall in the Catholike sence, then may the iust as well, and in as greaie a safetie seuen times a day commit murder or theft, as they doe trespass in kinde of sinne mentioned by the Scripture; but such an

opinion

Aug 1 de Nat. & Grat. ca. 31.

Aug. 1.1. cont. Iulian ca. 10. in Enchie. ca. 64. De bone viduit cap. 4. speaking of veniall concupiscence ceu mariage Aug 1 de peccat & iustitie ca. 9. Epist. 89. Tra. 1 in Ioh. e. 1 tra. 16. c. 6. No veniall sinne according to the Protestant.

Cal 1.2 in c. 8 Sect. 18 18 19. L. 3. cap. 4. Sect 18 The puritie of charitie against the Protestants.

opinion is flatt Epicurisme barbarouse and brutishe, therefore all finnes are not indifferentlie deadlie and mortall. The sequell of the Maior proposition is manifest: for what can hurt more than deadlie sinne? or what demeanure more potent is to exclude iustice, and endamage a man, than a mortall sinne? but if euerie veniall sinne committed by the iust be in deede mortall and damnable, then it is not the proprietie of mortall sinne to deserue damnation, exclude iustice, and place the offender in the estate of perdition, but onelie the qualitie of him that sinneth; as if he transgresse with faith in the promises of God, or withoute such a faith: so that mortall sinne is not damnable to a beleeuier, in that a beleeuier neuer so iust at the least sinne h seuen times a day mortallie withoute anie losse of his iustice. But murder and theft are onelie in that qualitie mortall, as be the daylie offences of the iust, therefore as a faithfull person firmelie beleueth that these his daylie and quotidian finnes in act are not imputed, and that they expell not iustice of Christ imputed to his soule, so also beleueth he, that neither murder or theft, designed by him, or hereafter entering his consent, can annoy or hurt his iustice, but rather not to be imputed, whilst they be in act and performance: which is an abhominable libertie not of the gospell, but of the flesh and filthie carnalitie, reproved by the innocent life of Christ, by the commandments of God and nature, finally by the testimonies of holie writt, denouncing damnation to greuous offenders. And who perceiueth not, that hereby christian charitie is much empaired and debased, whereas a Protestant knoweth by his faith, that this his sauing belefe and charitie may consist with anie mortall sinne of wickednes, as well as with an idle worde, with a negligent gouernement of the sensuall parte, with the stealth of a pinne or a pointe? VVhere is that charitie then, which obserueth the lawe, which is founde in that soule, the which notoriousslie and deadlie violateth the same law? VVhere is the puritie of this charitie in the auoidance of sinne, when as it may re-mayne in a sufficiencie to soluation in the verie breache of all the tenne commandments, in the concupiscence of adulterie, of murder and theft, and dwell with any sinne what soeuer, onely infidelitie excepted, as with a veniall trespasse, turning all finnes into venialities, and into good fellowships of a Puritanicall and beaustlie persuation?

1. Cor. 6.

How veniall sinne is
against the
law.

3. Neither dooth it auail the loote libertie of a Protestant the nature of a venial sinne, being a true and proper transgression of the law, as if to it in this respect were due the stipend of death and damnation, as generallie to finnes the Apostle denounceth, for indeede euerie venial sinne is a proper and formall breache of the law of reason and nature, in that reason telleth vs, that this or that venial sinne is not to be committed: neuertheles the venialitie of it ariseth from the small weight and moment of the object, being a transgression against naturall reason, yet in a small matter, & so morallie it is not mortall, or so odious to God, as is murder and theft: as to steale from our friend one pennie, is not to be esteemed by him reasonably as hatefull, and as contrarie to friendship, as the robbrie or couenage of an hundred pounds, although both in the one and in the other be founde a fact against reason and iudgement of iustice. Therefore when the Apostle and holie scriptures auouche generallie, sinne to be Damnable, and deadlie, they vnderstand certaine offences notoriousslie against charitie and friendship with Almighty God: vnlesse the Protestant will condemne all iust persons stayned with some offences, or pardoning them by an adioyned faith, giue a priuiledge and indemnitie to mankynde beleeuing, to committe any outrage of siane and iniquitie. In deede this they conceite, and lyue accordingly: onely name hindereth them from confession and vterance of so foule a beaustialitie masked in the apparant counterfeit visage of a reformed Christianitie.

Hope Catholike remarcheth heauenlie blisse, as a rewarde, & purchase through good, and meritorious actions in personnes iustified: of which merit seeing the Protestanter maketh no account, in that behalfe his hope is plaine arrogancie and presumption.

CHAPTER. XXX.

THE hope Catholike, sithens that it expecteth heauenlie beatitude by meanes of merittes, and as it pende of good desertes, therefore it is behoufull, whe declare in particular what is vnderstood by an action of man meritorious, & what conditions are requisite therevnto. First then a meritorious worcke is the endeauour and operation of some vertue, as intellectuall, Morall, or Theologicall, freele and voluntarilie by God his grace performed by man in this life to wardes a good and laudable obiekt, with all circumstances of person, time, and place completlie furnished & inuested. Then to this meritt is exacted likewise a precedent estate of iustification, remission of sinne, and childshipp with God: VWhereupon the Council of Trent defineth, neither the worcke of faith, neither that of hope, or of charitie, or of repentance, or of good purpose, the which doe dispose man, and prepare the way to the receipt of grace of iustification, to merit or deserue this grace: in that perfecte merit either of the encrease of grace, or of heauenlie rewarde, presupposeth the person to meriting to be first the child of God, and freind with him by that lincke of familie caused in iustification. Moreover workes meritorious in persons iust and sanctified doe flowe from the actuall grace, giuen them by Christ: he as the vine continuallie impartinge that sacred liquor of assistance, *the which doth go before all their good works, accompanie them, and followe them, and without the which they should in no sorte be gratefull or meritorious vnto almightie God.* Therefore in the iust and righteous consideringe that there are two graces, the one permanent and habituall, to witte that of iustification, as qualitie inherent in the soule: the other actuall and operative, as vocation from God, & inspiration of the holie ghost, we designe in the e graces the vertie fountaines as it were from whence springeth all valew of meritt & excellencie to the good workes of the iust, which we saye that they be the workes of sanctified persons, of the freindes of God, and such endeauours, as are excited and procured by motion from the holie ghost, & merittes of our sauiour Christ. Finallie to a worcke meritorious appertaineth the free promise of God through Christ, pledging his fidelitie by grace, that he will iustifie and truele rewarde the good actions of the iuste, and their diligent keepinge of his commandementes. For by a meritorious worcke we vnderstande such a one, as hath efficacie and vertue to attaine rewarde in heauen, as of iustice & bonde of debt in allmightie God: not onlie a mercifull, but also a iust and a faithfull paymaster, as the scriptures teach: *The which the iust iudge shall giue vnto me:* and therefore that promise sett aside made to mankinde onlie by the deserte of Christ, no workes of man can attaine to glorie, or chalenge it att God his handes as due from his iustice, nothing being of abilitie to oblige him but his owne promise and decree, and so without it no worke absolutelie is to be sayd meritorious. An example: if one laboured in the field of an other not hired, or not interceding anie couenant, such labour should not be well desertinge, or in iustice competent to exact stipende or re-

What is requisite to merit.

Council Trid. sess. 6. cap. 6.

Ioan. 6. ca. 16.
Cum Deus coronat meritum non solum habitum sed coronat quam munera sua.
Aug. ep. 106.
Con. Auc. 11.

Heb. 10.
1. Cor.
1. Tim. 4.

1. Cor. 1.
Sicut merito pro eorum tantum stipendium redditur mors, ita merito iustitiae tantum stipendium vita aeterna.
Aug. ep. 109.

Dd

warde,

The valew
of a good
vvorcke.
Pro bono et
operu meri-
tis iusto iudi-
cio, etiā ipsa
misericordia
tribuetur. Au-
gust. de cor-
rept. & Gra-
cap. 13.
Trust in me-
rittes is trust
in grace and
mercy of God
1. Gen.

The opinon
of merit tree
from Pelagiā
nisme.
Non est enim
gratia, si pre-
cedunt meri-
ta. Est autē
gratia. Nec
ignot non in-
uenit, sed ef-
fectus merita.
Aug. tra. 84 in
Iohan. ca. 15.
Cone. Trid.
sess. 6. c. 4. 6. 7.
8. 11. 10.

Counc. Aur. 2

Cone. Trid.
sess. 6. cap. 16.
Aug. cōt. epi.
fundam.
Hieron. epi-
ad Celsus.

warde. Neuertheles the valew and worth in the worcke doth not arise onelie by out-ward promise, but it supposeth also a proportion of dignitie in the same: as beinge a worcke good & vertuous, conformable to reason, a worcke effected by one, that is the child of God, iustified, and lastlie, excited and stirred vp by the inspiration of the holie ghost: then all these thinges concurring, the workes of vertue in the iust are meritorious in Christ: that is by his grace inspired, and promise of allmightie God: so that we hoping for saluation by our merittes, therein we especiallie confide and truste in the mercies of God through our sauour Christe: that is in his grace, cause of all good actions that be meritorious in vs: no otherwise then doth the countie man expect the encrease of haruest without presumption respectiuelie to his owne toyle, reposing also confidence in the seasonable influence of the heauens, & benigne clemencie of nature. And as it stode for the commendation of the fountaine in the midst of paradise, that by the strames thereof the whole circuit of that soile was enriched with plantes and hearbes, diuerslie painted with flowers, so doth it aduance the worcke of Christ his crosse and his merit, that we in his retinue expresse workes of vertue and merit by the efficacie of his deuied grace.

¶ VTherupon I cannot sufficientlie admire the grosse and rude ignorance of the Protestanter empeaching our doctrine of merit, as stayned with the heresie of Pelagius, against testimonie of antiquitie, repugnant to euidentie of discourse from witt and reason. Pelagius and his accomplices strayed from the Catholike truth precisely in three pointes: first for that he auerred, that man by force of nature without farther grace from Christ, might beleue, hope, and obserue the commandementes, and so merit and deserue heauen: then if grace had accesse, he afforded vnto it the office onlie to facilitate the good workes: lastly he helde opinion that such grace was meritted and deserued by actions of man his pure naturall abilitie and employmentes. All which assertions we in the sacred Councell of Trent diserie, anathematise, and condemne as execrable: beleening that grace is of necessitie to meritorious workes, and not onlie of facilitie: likewise that such grace is the effect of God his sole mercie through Christe, and not of man his action and conuersation: graciously from God his free dispenche of goodnes we receiuing the grace of faith, the grace of hope, the grace of feare, the grace of repentance, the grace of charitie, the grace of good purpose, and so finallye the grace of iustice and remission of sinnes. ¶ VWhereupon the seconde Councell of Aurelium sentencinge to damnation Pelagianisme, thus defineth: *Reverendi patres, duo bona, scilicet, si bene performantur, sunt gratia, quod non est debita, quod non est meritorium, sed est donum Dei, quod non est meritorium, sed est donum Dei, quod non est meritorium, sed est donum Dei.* Farthermore who doubteth, but that heresie of Pelagius misprised the merit of Christe, extenuated and euacuated the same, as teach S. Augustine and S. Hierome? ¶ VWhereas the Catholike esteeme of merit rather commendeth and aduanceth it: we taking merit in our selues for the effecte of Christ his merit and grace: vnlesse according to the deepe Theologie of a Protestanter, the nobilitie & excellencie of the effect disgraceth the cause thereof. ¶ VWe establish merit, but meritted and caused by Christ: we expect glorie for merit, as grace for grace, encrease for seede, guerdon for labour, repose for warfare, yet by the merittes of Christ as origin of the same: we trust to be saued in heauen by merittes in vs seruantes to God, yett resoluving this confidence in the mercies of God, into the grace of Christe, the true agent in all our merittes: we acknowlegd merit in man, yet entertaine humilitie, not reckoning of man as man,

but

but as instrument and tabernacle of the holie ghost: God forbid sayeth our sacred Councell of Trent that anie Christian man should trust in himselfe, or glorie, and not in our Lord: in that his giftes are our merittes. VWhere we may take notice of the palpable ignorance in the Protestanter, accounting, that with the opinion of meritt cannot subsist confidence in the mercies of God: seeing that our merittes are the impressions, the motions of God his mercifull grace: vnlesse a Protestanter to the eares of an asse will ioine the corps and head of an hogge; and so meerlie trust in God his mercie, in that he hopeth for blisse therby in heauen independantlie on all vertue, on the obseruation of the commandementes, placing nothinge betwixt God his mercies and his sinnes but a repose in mercie, and a reachles disposicion of his owne life and manners: for if a Protestanter expect saluation, this condicionall annexed, if he keepe the commandementes, if he repente, if he suffer with Christ in mortification, then by his owne counters he must not repose onlie in God his mercies, but vpon the condition of his owne action, which he deemeth presumption in extremitie: & therefore to auoid presumption he must discarde all honestie. O lamentable blindnes that bringeth a man to the donghill of so loathsome a resolution!

3. And if we reuew the sacred testimonies of holie writt, we shall see thar from heauen it selfe is established the Catholike opinion of meritt in the workes of vertues. *Tour rewarde* sayeth our Sauour Christ *is abundant in heauen*. If rewarde in heauen, then deserte on earth: in that they be relatues, and cannot be vnderstood without a mutuall respecte. If a rewarde, then not a free gifte of sole beneuolence, but an office of iustice and iudgement: vnlesse the wise Protestanter will call the almes imparted to a poore mā, a rewarde of his pouertie: VWherefore vnlesse impropriete of speech be attributed to God, as the bla phemous spiritt Protestantish perhaps will have no scruple to graunt, if in heauen be a rewarde, here belowe is a meritt & well deseruing seruice. *Call the vvorclmen, and gve them their vvrages*. Neither is eternall blisse bestowed on men absolutelie as their perfection, but in reckoninge of workes, and for workes, as cause: *Blessed are they that suffer persequiti in for iustice, because theirs is the kingdome of heauen*: VWherefore persequition being a cause of ioy in the kingdome of God, it must needs be the morall and meritorious cause thereof: otherwise by an absurde manner of wordes shall seeme inserted that particle *because*. And to signifie this causallitie and meritorious efficacie in good workes the Apostle S. Paule expected this rewarde: *Thew which our lord shall gve vnto me the iust iudge*: Where for our reward God is called a iust iudge in his repay and remercement, for that the workes of grace in vs might meritoriously chalendge as much. And our sauour Christ himselfe designeth the good workes of the faithfull as causes of glorie, and so desertes: *Come you blessed of my father, possesse the prepared kingdome for you from the beginning of the vworld: for I haue been hungry and you haue giuen me to eat*. Also vniuersallie holy Dauid maketh a reference in the prouidence of allmightie God to mannes merittes and demerittes, as if rewardes and punishment from God tooke occasion from their demeanours: *Thou shalt render to euerie one according to his vvorretes*.

4. Neither is the r anie iust cause of the Protestantish esteeme in this affaire, as if the opinion of meritt either impaired the beneuolence of allmightie God, or diminished the value of our redemption by Christ: seing that all our merittes are the peculiar effects of God his goodnes, and Christi his satisfaction: neither the iudgement of God, according to iustice of deserte rendering stipend of blisse, being occasioned originallie by his owne grace and promise, doth anie whitte empeach his beneuolence. Truth it is, that our merittes of vertues doe not found an absolute and perfect nature of iustice and debte betwixte vs mortall men and allmightie God, if we consider

Meritt anon-
ched inestig-
tures.
Matt. 5.

March 20.
March 5.

1. Tit. 2.

Matt. 16.

psal. 6.
How iustice
and mercie
concur in
God rewar-
ding our me-
rittes.
Gratia cum
data fuerit in-
cipiunt esse
etiam merita
nostra bona,
per illa tamē
Aug. l. de Gra.
& li. arb. ca. 6.

Vasquez. 1. pa
disp 85 & 86.
Suarez. opust
relect. de
meritis.

Iustice in the
satisfaction
of Christ.

Cirill Hom 4
19. Thef. ca. 3.

Augu in Psal.
100.
1. Tim 4.
Qui modo il
lis quos libe-
rat non red-
dit secundū
opera eorum
tunc reddet
vnicuique se-
cundū opera
eius. Aug hb.
de Grat. & li-
arb cap 24.
Psal. 100.

1. Tim 1.

Psal. 100.

iustice, as we take it in humane affaires; yet it doth cause a merit of condignitie, and of equivalent recompensation, proportionable answearing the employment. Taking iustice as an office morall and humane in the conuersation of men deuoted into iustice *Commutative and distributive*, on the partie of him that giueth, we regarde a thinge as his owne, not subiect to him, vnto whom it is imparted before the gifte and surrendry thereof: then in respect of him that thaketh the thinge yielded vp, it is vnto him beneficiall and commodious, as it appeareth in all bargaines of selling and buyinge, and other seruices for rewarde: both which, condignous faile betwixt God man; in that the merittes of our workes by manie titles are due vnto God, and that independentlie of our consentes; neither is God enriched or abetted by anie duty and functions of mortall men; yet nothwithstanding in this defecte of iustice taken in vigour, as we finde it here in this life betwixt man and man, may consist perfect worth of merit and deserte, and a certaine iustice tearmed in the schoole *particative*, and of a semblable analogie and proportion. An example manifest in the merittes of our sauour Christ, the which he offered as the most sweete and profitable sacrifice for our redemption to his eternall father, in the which nothinge was offered, that otherwise did not appertaine vnto the eternall father, neither was there anie price therein, the which increased anie emolument vnto him, neuertheless perfect, exacte, and most rigorous merit by the valew and waight of satisfaction furnished, the which proceeded from the diuine personne working and discharginge. In like sorte although the vertues of mortall men in reckoning of humane and proper iustice cannot exact rewarde at God his handes, notwithstanding in as much as they be deuied from his grace, from the motion of the holie ghost in vs, and are endeauours of his frendes and children sanctified and regenerate, they are true and propable meritorious. VVhich account in the opinion of merit S. Augustine defendeth from Pelagianisme and inuere against the grace of Christ, or the mercie of God: S. Augustine say, that so easie and effectually battered with his writings the errors of Pelagius. This great Doctour disputinge of the double estate of S. Paule, as by grace first conuerted, then through grace working well, deseruing, and expecting rewarde from God as iust iudge; considereth one thinge effecte of God his merite mercie, and another thinge as meritinge of his iustice: *The Apostle sayeth he* [hath found him a giuer in time of mercie, and holdeth him as a debter in time of iudgement. And how this is to be vnderstood consider you. He sayeth: for I am euen now to be sacrificed, and the time of my resolution is neare. I haue fought a good fight, I haue consummated my course, I haue kept the faith. This appertaineth to the time of mercie. For the rest, there remaineth for me a crowne of iustice, that our lord shall render vnto me the iust iudge in that day. He sayeth nor, he shall giue, but he shall render: when he gaue, he was mercifull, when he shall render, he shall be a iudge: because I will sing to thee o lord mercie and iudgement. But forgiuing finnes he made himselfe debter of a crowne; then did I attaine to mercie. First therefore is our lord mercifull: but heere he shall render me the crowne of iustice. VVhy shall he render it? Because he is a iust iudge. And why a iust iudge? Because that I haue fought a good fight, consummated my course, kept my faith. And because he is iust, therefore he cannot but crowne these thinges, for he hath found these to Crowne. Before what did he finde: I that first was a blasphemour, & a persecutor. These thinges he hath giuen, and the others he hath crowned. He gaue these thinges in the time of mercie, & he hath crowned the others in time of iudgement. Because o lord will I sing to thee of mercie & iudgement] VVhere S. Augustine, first against Pelagius, as concerning our merittes, defineth the time of mercie & iustificatio as proceeding from the free gifte

gifte of God his grace, without d-ferre of such grace by man his naturall abilitie: The
 against Iouinian, and our Protestantes. he mentioneth the time of iustice in God, when
 as rewardes shall not be a meere free gifte, but a repay, a surrendrie of a thinge pur-
 chased by grace; in that such grace doth enable and enrich the good endeavours of the
 heauenlie crowne and guerdon: so then S. Augustin remarcketh in good workes a
 valew, a price, a dignitie in respect of such a reward, as by iustice, of d-ferre worthy
 the same; and that nch iust and condigne remercement cannot only arise from the
 sole promise of God without some proportionable conlignitie and waight in the
 worck, as after shall be clealie demonstrated. To the same renour of the Catholike
 doctine S. Gregorie the great, and our renowned Apottle, doth entreate: The heauen-
 lie pietieist doth worke in vs something without vs, that our free will followinge, he might
 vs with vs that good desire we haue. The which good desire by his great grace in the laste
 iudgement he shall so reward in vs, as if onlie it had proceed from our ielous. VWhere this
 Doctour by fiction in the former place in nioneth on thing effected by God in
 vs without vs, that is his grace, nor d-ferd by vs before free gifte thereof, then
 placeth he the confert in our free will cooperating with that grace in good wor-
 kes: la the counter he the doctrine of good workes through grace to be rewarded:
 in the first defining against Pelagius, in the two others against Iouinian, and our Pro-
 testantes denyng concurrence of free will, and a lew of d-ferre. VVhich write he also
 doth reth, and ea the strayaeth from the word of the Apottle: by the grace of God I am
 what I am. Not I but the grace of God with me. He would not say meritis with me, if with
 preuent grace he had not had free some of will. VWherefore that he might shew that he was
 nothing without grace, he sayd not I: but that he might demonst rate, that by free will he wor-
 ked with grace, he aduined: But the grace of God with me. VWherefore by the cleannes of his
 handes the innocent shall be saved: Confess that he is preuented by grace: that he may be innocent:
 and when he shall be brought to iudgement, he is rewarded for his merit. Againe sayeth the
 same doctour: By preuent grace, and good will ensuing, that which is the gifte of God, is
 made our merit. Also S. Leo: The kingdome of heauen is bestowd, but on those, that labour in
 the commaundementes of God, and to those, that are without will: That if we merit not without his
 giftes, which he hath giuen, we may deserue to receive that which he hath promised. By which
 testimonies appeare how free gifte of grace, with merit of action, and in God merci-
 full bestowing with iust rewarding, concur and meete, without anie impeachment
 of the one or the other.

5. VVhich truth likewise is consequentlie deduced from the verie nature of the
 prouidence in almighty God, as S. Thomas with the schoole cleaerly proueth: for as
 appertaineth to almighty God to abilitate and accomplish the nature of man with
 faculties and helpes of grace to atchieue his ende, so also concerneth it his finali care,
 as iudge, to take account in reckoning of iustice of his behauiour, and so to reward
 in him either good desertes of vertues, or punish bad erridage and demeanour of life.
 And if in by this prouidence: for euill workes shall be sentenced to hell. why not for
 good enhaunced to heauen? So that the grosse and absurde heresie of the Protestanter
 denying merittes of workes, giueth the repulie to the verie prouidence of almighty
 God, and couseth; that it so take, either absolue euacuating such prouidence, or
 by imputation of absurditie and iniquitie inuirting and bla pheming the same. Let
 vs now lay downe the esteeme and assertion of the Protestanter in this point of me-
 ritt.

6. The Protestant Caluimister is so farre from admittance of anie valew of merit
 in the vertues of the iuste, that he rather accounteth of them no better, then of deadli
 and mortall finnes, euén odious vnto almighty God, and worthe in deed of eternall

Aug 1. de Gra.
 & l. arb. c. 21.
 24 Redder ho
 na pro bonis
 quonia bon
 nus & iustus
 est.

Aug 1. de Gra.
 & l. arb. ca 6.
 ista quoque
 bona merita
 commemorat,
 ut post
 bona merita
 consequatur
 coronam, qui
 post merita
 mala conse-
 quatur est
 gradum.

Greg lib 19.
 Moral c. 11.
 15 in Job c.
 24 in c. 15.
 16 c. 11 in ca.
 22 & c. 12.
 Cor. 15.

Greg lib. 1 in
 Ezech Hom.
 6 Leo ter c.
 10 de agef ep
 80. item. 5. 2.
 Epiphanius.
 Ciril. Cat. 4.

D. Th. 1 a. 1. 2
 q. 14. ar. 1.
 Meritis do
 follow: the
 prouidence
 of God

August ep ad
 valentin.
 Tom 7.
 Math 16.
 Non quia
 iustum est
 meritorium, vel
 iustum impio-
 rum: alioquin
 quomodo in
 dicabit Deus
 mundum? Aug.
 eni ad valen.

Tom 7.
 Meritis de-
 ned by the
 Protestantes.

VVirak. l. i. de
pec orig. c. 7.
l. i. c. 3.
Luther art.
31. 32.
Item. lib. 1.
Hieron. cont.
Iouin.

Ambro. ep. 131.
The Protestan-
tish merit.

Psal. 102.

Luc. 17.
Rom. 8.

The hope
Protestantish
presumptuous.

Hope Catho-
like commeth
the mer-
its of Christ
and relyeth
on them

Our merites
are God his
giftes and
eff. & s of
his grace, and
so no impea-
che merites
vnto them

damnation: in that they proceed, as he deuileth, from faculties of nature vitiated & corrupted by originall sinne: in that they are accompanied with originall sinne it selfe, the which he deemeth to be a continuall breach and violation of all the then commaundementes, in the holiest, and so vterlie voyd of anie price and iuste deserte. The iust man sayeth Luther in euery good worcke, yea done after the best manner, doth sinne. Neither doe euill worckes make an euill man. VVhich foule heresie in auncient times was broached by the Gnostickes and Puritanes: then after recalled by Iouinian & his accomplices. VVherevpon S. Ambrose whriting to those of Vercellis, thus speaketh I heare to haue come vnto you sarmation and habitation vaine talkatiue fellowes, that say there is no meritt of abstinence. Yet for that the holie scriptures auouch certaine worckes of grace to deserue as meritts, and that once in heauen they shall be rewarded, the Protestanter agniseeth as much, but in this bare sense, in that God by verue of his promise hath made them meritorious; and for the sake of his sonnes iustice impared vnto the faithfull, will admitt them as rewardable and gracious, otherwise displeasing vnto him as of no valew or worthie reputation. And hearevpon he taketh occasion in his railing Theologic to disgrace our cause, as iniurious to the merittes of Christ: in that we truste to be saued by them, to such effect not esteeming sufficient the merittes of Christ: he accuseth vs also as presumptuous in pressing so highe, as to a diuine reward for repay of our worckes so imperfect, so deficient, and sinnefull: and heere he beginnes to weepe againe, his braines distilling through heate of his zeale, when others pittie, and laugh at the sillie idiotisme of his great foolerie. The holie scriptures, sayeth he, ascribe the gifte of heauenlie blisse entierlie to the mercie of God, and to grace through Christ Iesus. How then of deserte and iusticie may the Roman challenge the same, as if by action he had merited as much? He that crosseth thee sayeth the Prophet Dauid in mercie and in mercifull compassion: And our sauour Christ himselfe. *VVhe haue done all these things, say that yee are vnpromisable seruantes; yve haue done that yve ought to haue done.* Accordingly the Apostle: *the grace of God is eternall life. The sufferances of this time are not fullie wortie &c.* Now proceed we to triall.

7. That hope cannot consist with due correspondence to a diuine rule, the which misprisseth and extenuateth in man the grace of Christ and his merittes: rather such hope is true and Theologicall, the which itan seth effectually for commendation of them both. But of the former malignant qualitie is the hope Protestantish, and of the other is the vertuous hope Catholike, therefore this is the hope sincere, and commaunded by God, and not the other. Can in anie sorte the hope Protestantish shewe it selfe for the greatninge of Christ his grace and meritt, the which auileth them both in their proper effectes and operations, in that according vnto the same it produceth in man no goodnes of vertue, or moment of deserte, euery endeauour of him beeing hatefull to God, and defiled with sinne? Contrariwise we of the Catholike professio auouch, that the merittes of Christ are so potent, that they cause in vs the merittes of vertues, as infinite finite, as a fountaine the streame, the stemme the branches, the sunne the beames. And as the fruit which issueth from the stocke receiuet some resemblance of nature and tast from the same: to which effecte of relish some times is instilled the iuce of balme, or spices into the troncke or locke of the twigge engraffed, so doe we attribnte that vigour to the merittes of Christ, that it bringeth forth in vs also merittes in proportion imitating and representing them as origen and roote: our merittes being effected by those in Christ, the purchase of his sacred bloude, the giftes of his fathers mercie: and therefore reposing hope in these our merittes for degree of glorie, we therein hope in the merittes and grace of Christ. Neither can I thinck, that the Protestanter hopeth for saluation without all vertue of faith, of re-
pentance

penitance of mortification, of obseruing the commaundementes, vlesse the faith of Circes cupp haue transformed him in Christian mannes shape to the conceit and spirit of a beast. Doe not we then more illustrate the grace of Christ and his passion by opinion of our merit, before the Protestanter by his esteeme of mortall sinnes: Good God, Through Christ & his grace no motion or action in man but mortall sinnes! and yet these be they, the which to maintaine their idle & libertine faith, will reproach vs with Pelagianisme in empayting the grace of Christ, whilest they vnder the sunne of Christ his iustice place nothing els in man but mortall & hatefull sinnes! O strange kinde of influence from heauen, not falling vpon a garden of vertues, but guilding and dissemblinge rather a donghill of vices!

8. And as this argument drawn fro the meritt of Christ is demonstratiue against the hope Protestantish, so also no lesse efficacie hath this other deduced from vertue and the office of man prescribed by nature, and also by the law of almightie God. That hope is not approueable, the which licenceth a man to slooth, to neglect of good endeauours: rather is to be embraced an hope, the which is franck in all commendable actions: But the hope Protestantish is of the former taste, and the Catholike of the latter qualitie; therefore that hope is to be abolished, and this to be entertained. It is not to be sufficientlie expressed by wordes, what encouragement the Catholike receiueeth from this opinion of meritt: in regarde whereof by good workes he liuing repositeth a treasure for himselfe in heauen, not corruptible, he buildeth a mansion place of eternall abode: and after that the worldes commaundrie hath by distresse of fortune, or issue of death excluded him out of her seruice, remaine the fruites of merittes flourishing out as high as heauen, according to our sauiours wordes: that is bringing fourth effectes worthie of heauen, and heauenlie ioyes. In view whereof we contemne worldlie pleasures, and commodities, as the harvest offatall miserie, and fruites of autumnne soone ripe and soone corrupted. In the opinion of meritt we dread not in the seruice of God to aduenture vpon anie difficultie, to suffer anie calamitie, seeing these actions and sufferances to be meritorious, and worthie of a heauenlie rewarde. But if in workes be found not anie valew of meritt, as the Protestanter deuileth: yea rather contamination of offences, why should men endeauour in vertue, either giuing the onsett, or enduring the violence of the aduersarie, life once expired, all good thereby decaying, and mouldering away into the ashes of the funerals? Or is it auaylable, to sinne, to offend God, to displease the sacred maiestie? O vile heresie so bent to disgrace vertue, the flower and excellencie of mankinde? O filthy heresie, so with Dalila clipping from the Sampsons of Christianitie, the lockes of their fortitude: and lulling them in a sleepe of stretchlesse contempt of all vertue and goodnes! Farre of an other intelligence was S. Gregorie Nazianzen, expounding that place of our sauiour: *In the house of my father are manie mansions: As there be manie elections of liues, so with God there be manie places of entertaynement: the which are distributed and diuided according to euery ones meritt and dignitie.* VVherevpon we esteeme of vertuous actions in this life as it were of things consecrated to God, and characters drawne out on the toppe of Olimpus in dust or ashes, the which, as reporteth Solinus, remaine still not altered, by reason of the height in that place; so we taking vertues as eternall in their effectes, being meritorious, doe busie our selues to that aduantageable good purpose moste industrioullie.

9. Notwithstanding Caluin perceiuing that the sacred scriptures expresse rearme the blisse of heauen a rewarde, a goale, a crowne, a stipend; also to auoyde that imputation of brutish libertie and neglecte of vertue, dissembleth the matter some what by colours of wordes, and first admitteth glorie celestiall to be a repay and guerdon,

although

Aug. l. de Gra. & l. arc. 6. & 67. De concept & Grat. c. 13.

VVe must esseu withoute doubt, therefore eternall life to be called grace, because it is geuen for such merites, as grauer the gaue vnto man.

Epist. 10. Nul la nequit merita iustorum?

Sunt plane, quia iusti sūt. The puttie of the Catholike hope against the Protestanter, March 16.

Luc. 12. To let. ibid. Ambrosius in c. 15. 1. 2. ad Cor. declareth the difference of encrease and reward according to degree in meritt.

Judic. 16.

Mat. 29. Greg. Naz. orat. de am. pauper. Solin. lib. de orbis situ. ca. 11.

How meritt by the Protestanter.

Calui in cap. 9. Matth.

althoughe with impropriety of speech a thing so tearmed. Then he declareth in what sense the good workes of the iuste may be taken as meritorious: and to that effect he assigneth two causes; the one for that they are adioyned to the iustice of Christ apprehended by faith, and imputed to a beleuer: as if God for such iustice sake held certaine workes of men as meritorious: then for that to them is promised in Scriptures a stipend in heauē, therefore in vertue of such promise they are made well deseruing: yet not in regard of any glorie essentiall to beatitude, the which is onelie due, as he esteemeth, to the iustice of Christ, apprehended by faith, but of some other accidental ornament and perfection in that estate and happines. So this tohn of Picardie. Doubles in this doctrine is enfolded many and manifest iniuries against the blood of Christ, and his holie grace. First it dishonoreth the penn of the holie ghoste, as if in speech it vsed impropriety, nor did equalie the nature of things reported, which is a blasphemie, and implieth as much, as if the holie ghost were ignorant, and knew not how to speake or endighte, but rather gaue occasion by stile to others of error and mistaking; in that the Scriptures, recorded by him, in plaine termes call heauenlie ioy a reward, a repay, and stipend: and now footlooth according to the Dictionarie Theologie of this Picarde, to the sacred Spirit must be ascribed impropriety of speech, yea falsitie, abudantie and abuse against common sense, as after shall be declared. Then proceedeth he in debasing of the blood of Christ and his holie grace: for to auow, that workes, other wise in their owne proper natures, mortall finnes, for Christ his iustice sake by God the father to be taken as meritorious, is to force the iustice of Christ to adme finnes, to euill finnes, to beaustie finnes, and make them precious in the eyes of almighty God, yea to encourage men in power of that faith to commit all outrageousnes of wicked attempts: Heeron loth it in iustie, that in Dauid murder and adulterie, in S. Peter the deniall, this master, were not onlie pardonable, veniall, not imputed, and not butt stilt vnto them, which he Protestanter graunteth, such trespasses abiding in them with the grace of iustification; but also meritorious and gracious vnto almighty God. If not meritorious, why good Protestanter? because, sayeth he, they were finnes and breaches of Gods lawes: is it so? And is your memorie so shorte, that you haue forgotten you vttered to late by your selues; to witt that deathlie and mortall finnes are accepted of God, for the iustice of his sonne his sake, as meritorious in personnes well beleeuing? and why then to that effect in murder and adulterie hindereth the turpitude of sinne? If one sinne be meritorious through Christ his iustice, why not all and euery one? Lett him an weare if he can, and rouse himselfe out of the durte of this his soile and fall. A wonderment, that VVorckes in themselves naught and sinfull, should be accepted for Christ his iustice, as good and rewardable! Then this Protestanth dishonest Theologie auileth the prouidence and iustice of almighty God. For well it is known to him, that all the workes of iust men are in deed mortall finnes; how then can he accept them for other? much lesse esteeme of them as allowable and meritorious? doth he not perceiue, that they deserue rather damnation, and are nothinge abettered by the externall iustice of Christ imputed: no more then an asse is made well lettered by the imputation of the Philosophie in Plato or Aristotle. Then most absurde and vnreasonable is that prouidence, allowed by the Protestant, the which accounteth of bad actions as meritorious, and worthie reward. Such actions haue no goodnes in themselves, they are not well qualified by the iustice of Christ no more then is murder or adulterie: erroneous then should be that iudgement, the which should take them for meritorious and priceable. To this it we adioyne the promise of God, yet can it not preciselie of it selfe make any worcke in man of the valew or worth of merit: for if to this purpose were competent

Hope Protestant against the iustice of Christ and prouidence of God.

Merit is not onlie by the promise of God.

competent the sole promise of allmightie God, then if to David and Peters sinnes had been promised some gift of heauenlie blisse, in power thereof they had been exhibited meritorious, laudable, and of deserving estimation: the which is most absurde. For indeed merit and rewarde doe not arise onlie by a promise of anie superiour, that promisseth and payeth: an example, if one should promise vnto another a thousand poundes for leaping ouer a straw, such leaping thereby could not be rendered meritorious and worthie: and the solution of that some should onlie be a satisfaction in way of fidelitie, but no rewarde of deserte, as is euident: in that merit and rewarde beside a promise include a proportionable equiualence of the one with the other: that is a depte in the rewarde purchased, and a dignitie or worthines in the action performed: so then the Protestanter by his promise cannot make, or in truth call mennes actions meritorious, or heauen a rewarde, without extreame impropriety of speache, yea falsitie in substance: which he blusheth not to ascribe vnto the holie ghost.

10. Neither would I that long it should stick in the queste and weake stomake of the Protestanter, as a thinge harsh and crude, that we auouch of merit, as if it were repugnant to such places of Scriptures, which call heauenlie saluation a grace and free gift of God, enforming vs, that by grace we are saued, and not by our owne endeuours. For to cleare this matter in his eye, and to digest it in his affection, is wanting onlie a littell witt, and a penney worth of learning. It hath been told him of the Councell of Auroscum, out of S. Augustin, and S. Gregorie; that our merittes are the gracious giftes of allmightie God, freelic bestowed vpon vs: and so, as merit is the effect of grace giuen vs onlie for the merittes of Christ, so is heauenlie ioy an effect likewise of that grace, and finally resolved into a first cause of grace not dependant vpon our behauiour: to witt to the grace of Christ, and meete goodaes of all mightie God. Otherwise if comparison be made betwix the worcke and that stipend the worcke well and fullie deserueth by valew in it from grace, and motion of the holie ghost: also the stipend is sutable to the worcke, as due vnto it with a certaine proportion of equiualencie, and iustice of remuneration. *Ennius* also saith the Apostle shall receiue rewarde according to his labour. Then is labour the cause of the rewarde, and thus much labour of thus much rewarde: and in measure respectiue the rewarde is to be rendered according to labour: which is to say, that vertuous labour is the merit of rewarde, and rewarde the ende and price of such labour. The worde of God standeth for vs against the Protestanter: heauen and earth giue testimonie in our cause against his heresie. And whereas the Apostle telleth vs, that the sufferances of this life are not worthie of that eternall glorie, he considereth those sufferances preciselie in as much as they are outward impressions of aduersities in vs; in abstraction from act of will embracing & enduring them patientlie through the Grace of Christ: and as they last but for a small time, that glory being eternall: although in respect of grace from which they flowe, in view of the holie ghost, by whome they are excited, as they are labourers in the harvest of our sauour, deserue fullie by condignitie as merittes, that penne of euerslasting blisse, and recompensation.

11. Now for conclusion, seeing that the hope of the Protestanter leadeth to all dissolution and misprision of vertue: to a retchles kinde of carnalge in life, allowing no rewarde for good workes, euen according to the nature of this diuine vertue iudgement being made, doth appeare the presumption and vanitie of such hope aiming arrogantly at the high pitch of beatitudes; & in the meane season contemning the meanes assigned the reueto, that is the merittes of good workes: in that such

Ec

beatitude

How heard
the grace of
God
Sed quia &
ipsa bona o-
pera ex Deo
sunt, a quo
nobis & fides
est & dilectio,
propterea
idem ipse do-
ctet Gratiam
etiam ipsam
viam eternam
gratiam nunc-
pauit Aug de
Grat. & l. arb.
78.9 de cor-
rupt & Grat. c.
11 tract. 3 in
Iohan. cap. 1.
Aug. cap. 9.
He crowneeth
the in mis-
eration, and
mercie, be-
cause by his
misericordie
vve do
good deedes
vnto, vvhich
a crowne is
Rendered.
1. Cor. 4.
Ipsa fides gra-
tia est, & vita
eterna, gratia
pro gratia.
Aug. tra. 3. in
Iohan. cap. 1.
1. Cor. 4. Car.
Tolle in c. 8.
ad Ro. an. 17.
Protestantiū
hope repro-
uel.

beatitude is proposed vnto vs not as a meere gratification, but as a rewarde, a stipende, a crowne, answering to labour, to industrie, to warfare in the actions of the vertuous. Yea the Protestant in his presumption not onlie voyd of merittes maketh clayme by a bare faith to that beatitude, but also clogged and loaden with sinnes mortall and deadlie, and that in number not recountable: which is not onlie a proud presumption, but also an insolent impudencie, with disgrace of man his nature, and of heaven it selfe, ordayned onlie for puritie, and endeauours of persons well deseruing. But for that the hope Catholike expecteth euerlasting glorie as stipende of vertuous merittes, recommending thereby the merittes of Christ as efficacious and powerable in vs, and making our repose in the goodnes of God, and grace of our redeemer, enkindeling in all a seruent desire to archiue and purchase encrease of heauenlie glorie, euen according to the precept of reason is approued as the true & sincere hope of Christians, and of all such, as professe themselves the perfect seruantes of almighty God. Assuredlie moreover this Protestantish belefe, as it is iniuriouse to the merittes of Christ, and grace of the Gospell, so is it also harsh and monstrouslie rude in accounte of ciuilitie. VVhat spirit of courage will incite that Citizens breast with a purpose to honor, and enriche his common wealthe, to defende or enlarge the same by his magnificence, or valour, once possessed with a Protestantish faith, assuring that all such endeuors, deuouid of meretorouse worth, doe expire in nothing, & leaue finallie his soule as naked, when his last vitall breath shall forsake his corpes as dead? VVhen eternitie is not vnderstood, in which vertue may flouer by repaie and guerdone, times vanishing ornaments, as of fame, of preferment, will not aduance vertuouse endeuors: especiallie when damage or disgrace are to shut vp the Acte vp6 the stage of this transitorie life. This is the Northren climate of protestancie, which killeth the budde and fructes of bludable ciuilitie with colde of a masse stupiditie: This is their pilotes preposterouse arte, whereby withoute carde or heauens aspekte, they will desperatlie saile in the tempestuouse sea of this enraged worlde.

*The crown in heauen once denied
makes toils on earth as raine espied.*

¶ Whereas the hope Catholike taketh all strength and firmitude from the goodnes of almighty God, acknowledged by faith, and in that respect relyeth on his secret, hidden, and mercifull predestination: The hope protestantish from predestination deriueth that repose and securitie, which is base, presumptuous, and in deede the high way to desperation.

CHAPTER. XXXI.

Manere to be
discussed.

AS concerning this triall of Christian hope by the doctrine of predestination, there presenteth themselves especiallie and suitable to our purpose three thinges to be discussed: first wherein consisteth this peculiar grace of almighty God his high predestination; then how it worketh in man his soule: lastlie what is to be defined, as concerning the certaintie thereof knowen to euery person by way of ordinarie illumination and instruction from aboue.

1. Predestination we take in that sense, in the which it is vnderstood by S. Augustin:

so witt, for the eternall knowledge and decree of will in God, ordaining to bestow on some of the race of Adame, and once in the masse of perdition through his default, an effectuall and proper grace, that shall make them decesse and quitte this life in the happy estate of iustification. *Predestination* sayeth S. Augustin is the preparation of grace: that is a will of bestowing such a gifte vpon the elect: it is *Preparatio beneficiorum Dei, a preparation of the benefites of God.* The effect of which predestination in the minde and will of God, is his holie grace in men, mouing them to faith, to hope, to repentance, to charitie, to iustification, to mortification, to the obseruance of the law: finally to main- taine one by perseuerance in the good estate of iustice, so that the soule be iustified, when forced it is by fatalitie of death to forsake this mansion of the bodie, & so att last to attaine to beatitude, as destynied thereunto by grace and vertue. As concerning the decree in God to impart to anie that grace of predestination, nothing in mā could excite him therevnto as end and purpose, but meely his owne bountie and goodnes. Then if we compare man after the fall of Adam to this gifte of grace, as the effect of predestination, besides the merittes of Christ, the which satisfying for Adames trespassse, as infinitelie being gratefull vnto the diuine Maiestie, nothinge in him appeareth as of deserte: but onlie is extolled & magnified herein the mercie of our creatour, and merit of our sauour Christ in the beneuolence thereof: *He hath elected vs in him before the constitution of the world, that we might be holie,* sayeth the Apostle. For in that all mankind was inuolued in the generall ruine of originall sinne, and so thereby re- dered vnto allmightie God odious and disgracefull, nothing could be profered by vs of deserte, that might lay iust claime to the grace of predestination: contrarie wise we being rather punishable by the subtraction of all heauenlie succourse. Therefore the predestinate are chosen in Christ: that is furnished with the grace of predestination by God the father in vew and reckoning of the worth of the merittes of our sauour, his onlie and most deare sonne. The end of which grace is sanctitie of remission of sin- nes, sanctitie of heauenlie action, and conuersation, and blisse of heauen: seruing all conioyntlie to the honour of the diuine maiestie. Elected are the predestinate to the ende that they may in vertue thereof be holie, and so not for anie holynes forseene in them proceeding from pure natures abilitie, and foregoeing all fauorable gifte of God his mercie. And what merit the Catholicke doctrine acknowledgeth of the en- crease of grace, or of rewarde in heauen, it presupposeth a former grace: so that reso- lution in the course of God his grace predestinating, is to be made to a first grace not deserued, but freelie imparted. VWherevpon S. Augustine excellentlie well: *No humano obinge deo before the grace of God: but grace deserueth to be augmented, that increased it may meritt to be perfected.* Also the same Doctour acknowledgeth a merit of faith: that is a merit of congruie before iustification. Grace sayeth he, *goeth before meritt: grace is not meritt, but rather meritt of grace.* For if grace be of meritt, then hast bought it, and not receined it of fauour: The Apostle deducth the same consequence from the very nature and name of grace: concluding gracet to be no grace, if a repay and remercement of man his wotckes and deserte.

3. And as this grace of predestination is the free gifte of allmightie God, seeing that all are not endowd with the same, although in that generall harme of mankind by originall sinne there be no difference, euerie on vnoled alike thereby, and borne the children of wrath, so it hath origen from a secreat iudgement and decree in allmightie God, not onlie in his mercie, seuering the electe from the reprobate, but likewise in misterie and hidden wisdom effeing the same. VWherevpon the Apostle damnaun- deth, *Who is he, that separateth thee?* excluding thereby as cause of this separation any wotckes of man goeing before grace and election therevnto. And talkinge of the

predestinatione
vbiq; in
August. l. 1. de
pred. cano
cap. 10. l. 1. de
bono perse.
cap. 14.

Grace of pre-
destination a
free gifte.

Ephes. 1.

Aug. epi. 106.

Aug. epi. 107.

Cip. li. 1. ep. 1.

Aug. serm. 15.

de verbis

Apost.

Rom. 10.

The misterie

of predestina

tion.

Ephes. 1.

Psal. 50.

Rom. 10.

Aug. li. 1. de
predc. san.
l. cont. 2. ep.
Pelagian li. 1.
ad Simplician
Ephes. 1.
Titus. 1.
Luc. 10.
Marth. 10.
1. Tim. 1.

election of the Gentiles, and reprobation of the Iewes, in admiration extasmeth: & the depth of the wisdoms, and knowledge in almighty God: as if from no cause or occasion might be deduced a reason, why this man hath the grace of predestination, and not another, both without disparitie beinge fallen equallie from the fauour of God by the sinne of Adam, but merelie to be admitted the vnsearchable disposition of diuine ordinance, makinge betwixt them by a gracious gliste a differencie of election and reprobation. In regarde whereof S. Augustin in diuers places designinge the verie beginninge and offspring of predestination, in those that are of yeares of discretion, in certaine vocations and persuations, illuminating and stirring vp the vnderstandinge, affirmeth, such vocations to be the free giftes of God, and dispositions of his darcke and vnknowne providence, not subiect in anie sorte to the naturall endeauours of man his free will, as causes or merittes of them. And this may serue for a breefe explication of the nature and qualitie of the grace of predestination. The seconde pointe concerneth the manner of workeinge of this grace in the soules of the predestinate.

Howe the grace of iustification
causeth vncorruption
keeth
Isa. 3.
Ezech. 18.
Marth. 13.
Phil. 1.
1. Pet. 1.
Iustin. Apol.

4. The grace of almighty God his predestination, although potent and effectuall, as his worde, avouched by the Prophet, able to contriue that, to what soeuer it shall be directed; yet holie scriptures teach vs, that mortall men doe actualle cooperate with this grace, in that they are saide to beleeue, to hope, to loue, to repent, to worke their saluation; and by good life to acceraine their vocation. Also as hath bene entreated, to this grace, yeld a free consent the predestinate children of God almighty, not forced thereunto by constraint, or drawn through necessitie, as Iustine the Martyr with others excellentlie well doth asseme. Neither doth anie white relish of Pelagianisme such cooperation with grace and free consent to the same: as also hath been declared. Moreouer settinge a side onlie the ignorance of the Protestanter, it is nothinge appertayning to the error of Pelagius that God predestineth men to glorie dependantlie of their vertuous endeauours through grace, as for the merittes and workes of grace: in that first against Pelagius the Catholike teacheth, that the beginninge of grace in predestination is not deferred by man, but is the free beneuolence of God in our fauour Christe: then for that this destination of certaine persons to glorie by meanes of merittes, good and free workes, is caused originallie by an inward grace bountifollie bestowed, not purchased as our right and interest, all is finallye resolued to the gifte of an inward grace, bestowed by God on his elect: and so Pelagianisme auoyded; if the Protestanter can auoyd in this meane season the mist of his owne vnskilfulnes. Now are we in like becomie to handle the thirde pointe of this subiect: to witte the certaintie of predestination.

Predestinate
persons may
sinne & lose
their grace of
iustification
Aug. de cor.
1. ep. & Grat.
cap. 9.
1. Co. 1.
1. Iohn. 1.
Phil. 1.
Concil. Trid.
sess. 6 c. 13.
& 11.

5. The predestinate are not so established in fauour of God, as if in vigour thereof they were retained alwayes from the harme and vane of sinne: in that oftentimes they may and doe make choise of some vnlawfull pleasure, prohibited by the law of God and nature: neither is the vertue of predestination so in force, as if in acte of sinne, it preserved them in indemnitie from annoy & detriment: seeinge that the stipende of sinne vniuersallie, as it is death of bodie, so is it also, and that especiallie, accordinge to the qualitie of the fault, the death of the soule, and losse of iustice and sanctitie. He that hateth his brother, sayeth the Apostle remaineth in death. He that standeth, lett him take heed he fall not. And although, as teacheth the sacred Councell of Trent, no man ought to doubt of the gracious influence from the mercies of God, yet notwithstandinge consideringe euerie one his owne disposition and cooperation, and also offences of times past, knoweth not by certaintie of faith, that God will continue his fauorable grace, or that he is to dye in the estate of iustification: this cariadge and conuayance

wayance of man by predestination, as it hath been proved, beinge a secretie in the counsaile and purpose of almighty God: in that all are predestinate according to the purpose of his will, that is his good affection: of which will and affection from the written worde no man in particular hath assurance or revelation, as excellently well teacheth S. Augustine: also expresse affirminge, as concerning the gifte of finall perseverance, no man in this life by knowledge, without especiall illustration, to haue certaintie and perfect perswasion. So likewise S. Bernarde: *VVho can say I am of the elect, I am of the predestinate to saluation, I am of the number of the children of God, the scriptures reclausing? Man knoveth not, whether he be worthe of love or hatred, but all thinges rather for the time to come are kept as uncertaine.* VVherefore if we will haue anie competent and moderate notice of our predestination, we must recommend our selues to God, as willett S. Peter, in beneficence, in good workes, expresse in our selues such conditions as he hath appointed to the saved, as obseuance of the commandementes, mortification, suffering and buriall with Christ: and according to the conscience, we can deduce from those workes, comforte our selues with a temperate kinde of perswasion, that we shall once be saved: of which matter entreaterh verie well Andreas Vega.

¶ 6. The Protestanter frameth the model and idea of his predestination vnder couler of hipocrisie, altogether furable to his owne sensuality, yea to the the ouerthrow of hope finallie: and so to induce either desperation, or els extremitie of all vice and libertie. First therefore he mayntaineth, such to be the efficacie, as he dissembleth, of the grace of predestination; that therewith the predestinate doe not so much as cooperate or moue euen vitalie or actiuelie, but onlie like passive subiectes receiue from it, what shall therby be imprinted: as if the predestinate were rayled y^e into heauen in a while winde of extreimall necessitie; their soules a sleepe, and not actinge anie good endeauour in the space of their liues. To which tenour of brutish doctrine, thus writeth a Protestanter: *The grace of God wish me: which place the papistes after certaine of the fathers of small or no skill in the Greek tongue, doe expound naufragie: The grace of God and I: So that S. Paule, who whiche expresse his gone alio God, affirming nothing to himselfe, by their gloss challenge a parte to himselfe, and doth offirme contrarie vnto, I and the grace of God.* VVherevpon as if S. Hieron fauored this same Protestantish, he commenteth his reading: *The grace of God, which is wish me.* For prooue of which vnderstandinge about the grace of predestination is alledged by the Protestantes such textes of S. Paule, as doe exclude from cause of saluation, or separation from ouer the masse of perdition man his worcke and endeauour: and therefore say they grace of predestination performeth the whole office of a Christian man, without man his worcke and cooperation: as the bispe buildeth her nest in the crouching of a foxe, or as the painter doth beautifie the wall by meere extenall actiue of his art: for other wise men were to be saved by their workes, which they repute as detestable. So they wise men. And seeing that the grace of predestination by this verdict doth not admit anie cooperation or virall motion of man his will, much lesse according vnto the same, doth it permit freedom of will in the good workes, at the predestinate esteeming all such endeauours as feates of grace, the will retaininge no abilitie or libertie to the contrarye. In regard of the knowne certaintie of this predestination the Protestanter is of opinion, that most assuredly it is perceived and discovered by euery one predestinate, being made apparant vnto him, that neither by no sinne he shall attaine time loofe his iustice, or at the least, that he shall be by death recover such grace, and dye in the happie estate thereof: *Euery man must prayntly conclude: By faith I am in Christ Iesus, and therefore I cannot perish: and in my faith I am eternally saluated.* Now come we to the reboll.

Ephes. 1.
Au. I. de pecc.
mort & remiss.
cap. 20.
Aug. I. de bono
no peccat.
Bernard. ser.
1. de septuag.
Eccles. 9.
Greg. I. 30.
Moral. ca. 32.
1 Pet. 4.
Vegali. 12. in
Concil. Trid.
c. 12.

The Protestanter denyeth all grace of predestination or benefite in man there by.

Raino. Thes. 6 sect. 32.
1. Cor. 15.
S. Aug. repto-
ued speaking
for catholikes
1. de Grat.
& 1. lat. ca. 5.
Epist. 107. 106.
Hier. 1. 2. con.
Pelag. cap. 3.
Rom. 11. 9.
R. O. 11.

Certaine knowledge of predestination in the Protestanter. Iustified persons may vaine perseverance. Aug. de correct. & grat. cap. 9.
Confess. Pœ. 4 art. 5. & 13.

7. That opinion of Christian hope is by choice to be preferred in this controversie of predestination, that serveth most to vertue, to honestie, to diligencie in the service of allmightie God: But in this respect the Catholike judgement and hope are moste eminent, the Protestantish beleefe & truste standeth for the contrarie; the hope therfore Catholike is to be entertayned, and the confidence Protestantish to be refused. Vertue can not arise as a laudable endeavour of man, vnlesse it be produced by man; and that after a manner of free working, as hath been declared: how then are the predestinate of the Protestantish sect endowed with vertue, and praysewortheie employments, that neither vitallie and actiuelie cooperate with grace, nor of free choice & election anie while endeavour? Predestinate men are bound in chaines of necessitie, meere matter & paste of a forraine impression: Is this Christian hope for man to expecte saluation, by no acte of man to be atcheined, and he as peece of wood to be fashioned by the artificeres chissell as he pleaseth, as subiect onlie to the operation of another? Fie loathsome and sloathfull confidence! And why not loathsome? when hope is rayed in artogawele to heauen, not maintained or supported by vertue? VVhy nor a sloathfull confidence, in that blisse is aymed att in a laisie repose, as if man were not to stirre or move, but ohlie grace to contriue the totall perfection of the soule? And where the Apostle S. Paule excludeth workes from being cause of saluation, disputing against the Jewes and Gentiles, he taketh workes in their substance without faith, and grace, as the Protestanter might easilie deserue, if he could ridd himselfe of that grosse cloud of ignorance, wherein his senses are ensolded. And must a predestinate Protestant looke then for saluation without all his action and worcke? then doth he looke to gaine the goale without his race, the rewarde without honestie, heauen without faith, hope, and charitie: and are not these three vertues by grace the workes of men? Are they onlie the workes of God effectiuelie? if so, then a Protestant beleueth not, he hopeth not, but God for him: as the table is painted, and painteth not, the great soale toled in a blanket, and toseth not. Yea but S. Paule, sayeth one, adscribeth all to God: A deepe speculation sure of that shallow, although spightfull head, as deuoid of spirit, so of braynes, and the verie dishonour of our Oxforde and nation: whome yet neuer learned Catholike deemed wortheie an answer, after so much his froth disgorged against the rocke of S. Peter. And yet this babbling vaine libeller must needes be recommended by a rabling oratour of that vauierstie, as the flower and prince of literature and skill in Theologie! Certes a fit oratour to blase out so faice a fume, and his course coulers proportionable to draw foorth the vglie shape of deformed heresie. And is not his eloquence so in stile rude, & barbarous, as far from the learned language of *Luthe*, as it is from the diuine religion thereof: as much strained from iudgement, as is the argument of his encomiasticall speech from substance of veritie?

Papin lib. 9.
v 100.

-- *Conuulsa cuspide longe*

Diffugere iuba, passivusq; in gloria cassi.

By stroke of spear his plume did loose its place,

And matted crest appeared in foule disgrace.

Nether are wee amazed, yf new Theologicall Muscs, entertained a *Chilsea*, geue vs the froune, and present our eye with the dreadfull spectacle of a strange Gorgon vpon the sheelde of Pallas, or yf those aged Graces abandon the decayed and withered Heliccons, to repaire neerer to a fustler Theatres, or a louder crie of London: for here we assure our salues, that *Chilsea* Doctors will neuer prove so good as *Chilsea* cokes. Now lett vs come to the corps of the minister.

3. I demande of him therfore, whyther man doe actually through grace beleeue in God,

Vertue in the
predestinate
against the
Protestanter.

Arist. l. 1. mag
Morall. ca. 11.

Rom. 10. & 11
Hovv saluatio
vwith out
workes.

Ruinol. sup.

VVake. orat.
Funeb. Rex.
Plaron.

God, hope in his mercie, and loue him or noe? If he answere he doth not: then shall he iniurie the Apostle among the rest, that sayde, *I haue kept my faith, I haue consummated my course* &c. and so the minister must confesse, that he neuer beleued in God in all his life, or his ghost for him, or wrough euer accordinge to vertue: which certes is an high preiudice against the ministerie, and against all Christianitie. But if he retourne answere, that man doth indeede actualle and vitallie exercise the functions of those vertues; then will I presse him farther with this interrogation: to witt, whether man alone performe such offices, or rather man with grace? To affirme that man alone acteth them, is Pelagianisme, and an open insolencie against the grace of God. Likewise to determine, that man and grace doe produce them, is to graunt that man cooperateth with grace, and that both concurre to the performance of such vertues. VVhere then is the fault either in text or sense thereof, we affirming, man to worcke with the grace of God, seing that not onlie grace, nor onlie man endeouureth, but grace with man, and man with grace? O sillie and windye braine of the minister! But S. Hierom, sayeth he, standeth for vs in fauour, surrendring all to grace, working not with man, but in man. Lett vs see and examine this fauour, and trie whether it be the fauour of the whipp, rather then of the purse. *The Apostle; doth say, that neither he did labour in the gospell without grace, least that, against that which before he had asouched, he shoulde seeme to arrogate to himselfe any thinge, neither grace without himselfe, that he might maintaine free will.* O fauour from S. Hierome against the minister affirming man his will not onlie vitallie and actualle, but by freedome to concurre and cooperate with God his grace! How then is all accomplished by sole grace? And although disputing against the Pelagians he reade, *But the grace, which is in me, yet he maketh issue iuste vpon the Catholike and Romane sense: Not I, but the grace of God which is with me.* He sayeth that forthwith he doth referre this his labour to the helpe of God, affirming: *Not I, but the grace of God, which is with me.* Then according to S. Hierom, the Apostle laboured: yf he laboured, and that not by force of nature without grace, he laboured with grace, and cooperated with the same. And when as the Apostle attributed the worcke to grace, which was with him, as expoundeth S. Hierome, he ment no more but that the cause of his good worcke was not onlie naturall abilitie, but the efficacie of grace: which grace this Doctour tearmeth *auxilium* an helpe: and so respecteth the concurrence of will together with grace as helpe. For in proprietic of language hath not helpe a relation to another cause as partiall and concurrent? If any Protestant be acquainted with the blacke *genius* or smoaky *manes* of this rotten sectarie, lett him awake, and defend his reputation, if he can, or dare.

Grace worcketh in m^l & vvith man.
Aug. l. de Gra. & l. ar. cap. 5.
2 Tim. 4.

Hier. in ca. 15.
1. 2 ad Cor.
Aug. epi. 109.
106.

Hier. l. 2 con.
Pelag. c. 3.

9. Asconceaining the certaine knowledge of priuate and personall predestination, it hath ben proued in the precedent treatise, such beleefe to be no faith at all, but a fained collusion, and a meere phanatisme. For the present I shall remonstrate that it is also impure, vnchristian, vngodlie, and the verie lure and baite of sinne and all iniquitie. First therefore this pretended hope serueth to deniall and refusall of all hope in God, and resolueth it selfe finally into most odious and detestable desperation. It is an assured veritie, and expresse mentioned in holie scriptures, that the attayning of eternall blisse dependeth on certaine conditions concerning the life & cariage of mā: as that the commandementes of God and nature be obserued, our neighbour and enemy charitably loued, our flesh and concupiscences chastised and repressed, that our manners be squared according to the spirit and inward man, nor at the direction of the body and outward substance: that we are to die and to be buried with Christ, to suffer with him, and conforme our actions to that innocencie of his. VVhich thing

The Protestantish assurance of personall predestination filthie, & the vvay to dispaire.
Conditions requisite to saluation.
Macth 19.
Colof 3.
Rom 8. 9.
Rom 6.
Tit. 2.
Colof 3.
1 Tim 4.

Children of
God accord-
ing to pre-
sent iustifi-
cation may die
children of
the deuil. Au-
li. de corrupt
& Gra. cap. 9.
Erant itaque
in bono, sed
quis in eo nō
permanerūt,
non erant ex
nobis.
The predes-
tination of a
beast.

thing once admitted by the Protestant, vnlesse he neglect the sentence of God his worde, must needs according to his owne principle of certaine knowledge of his personall predestination, driue and cast him to dispaire, to abandon his owne office and duetie for the seruice of the diuine maiestie. For when a Protestant findeth himselfe in his whole tracte of life defective and faultie in those conditions, as hauing been a great sinner, bestowing his time in sute after sensualitye, therupon he may and will beginne to doubt and stagger in the assurance of his proper saluation: and so on the one side acknowledging that the true children of predestination remaine as fullie perswaded that they be predestinate, as that the sunne shineth, or that God himselfe is existent: and on the other hee not finding such cleare and established conceipt and perswasion of his owne saluation, hath no other finall resolution to make, then to account himselfe as of one deuoid of faith and iustice, and so a childe rather of perdition. If he make reckoning of his estate as deriued from his behauiour, his actions and good worckes, as he confesseth himselfe, *incertus esset per saluatiō, the hope of saluation would be vncertaine*: Then of consequence must he deeme himselfe a beast, and God

- ” no iust iudge: and thus deuise to gaine repose: I know my whole life to be defiled in
” deed with sinnes, and my demeanure not to haue obserued the commaundementes of
” God and nature, my flesh and sensuall appetite not to haue been mortified, as it is pre-
” scribed in holie writ: I haue not died with Christ to pleasure, to the world, nor suffe-
” red with him in resistance giuen to temptations internall and externall; finalie I finde
” that my behauiour hath in no sorte been answerable to the rules of manners giuen
” by Christ and his Apostles; yet relying onlie on the mercie of God, I euidentlie and
” certaintie repute my selfe a childe of saluation, one of the predestinate: and it is
” known vnto me in spirit, I feele it in my soule, and the Lord in the eare therof spea-
” keth as much. If therefore I summe vpp the argumentes of my hope taken from my
” worckes, and condition appointed in scriptures, nothing presenteth it selfe to my
” cogitations but greesly and gally despaire; but reckoning onlie accordinge to God
” his mercies, turninge my eye away from the conditions of worckes and vertues, I re-
” maine in a sugred repose, in a toure of assurance, that my saluation is predestinated by
” the Lorde.

1. Iohn. cap. 1.
The Prote-
stants large
of dishone-
stie, & semi-
quauer of
vertue.

10. Is not the Lord much beholden to this his seruauant Protestant, that maketh his master a liar, a maintainer of dishonestie and disloyaltie against his owne empire and authoritie? Certes such a one is the predestinative Protestant. It is enacted in holie writ, that none can enter into heauen, but such as keepe the commaundementes, as die with Christ in mortification, as rise with him in newnes of life: and here the Protestant commeth in with a shorte cutt, and a breefe cipher in algrim of his sole confidence in the mercies of his lorde, and thereon buildeth he the whole fabrick of eternitie, of his certaintie in beleefe, of his personall predestination! So that if a knaue can relye on the mercies of God, he is the childe of God, although his neighbours bye take him for a varlett, and well worthy the gallows. Great honour doubtesto God, to haue such faire children of his predestination! And that this certaine knowledge of his doth not so much as require the presence of good worckes, & of those conditions rehearsed in scripture, but may consist with the wante and violation of them all, he himselfe professeth; challenging an abilitie about the discovering assuredlie of his owne saluation in the verie act of sinne, as of adulterie, fornication, murder, rebellion: and for the time to ensue knowing vndoubtedlie that he shall fall into those greiuous sinnes, yet confidentlie doth he pronounce and beleue, that he is predestinated to saluation. Foule and filthy pride of the Protestant! The Protestant knoweth that no sinne expelleth his grace of iustification, and therupon seeth himselfe

The vnclane
predestinatiō
of a Protestā.

himselfe predestinate in the verie acte of damnable crimes, deeming his soule to receiue no hurte from such euill behauiour. VVhy then should a Protestant be sorie or repent him for his sinnes, seinge that before such repentance and corrousiue he euidentlie assureth himselfe that he is predestinate, and that no action of sinne hath wrought anie detriment to his soule, or cast him in hazardie to loose his ioy in heauenlie beatitude? VVhy should he retaine a carefull feare for the menagement and bestowing of the time to come, perceiuing in this sorte, that although he sinne actuallie, as in felonie, adulterie, or breach of charitie, or for the time to come shall commit such crimes, yet notwithstandinge he is to be saued, and to receiue no damprage spirituall by such enormities? O impudent beastilitie, that swayeth the scepter in the religion Protestant! Verilie who seeth not, that the opinion of the Protestanter in this matter auoydeth all care and solicitude of vertues and good workes, when he once by faith beholdeth himselfe without all doubt as predestinate? knowing that the predestination of God cannot be altered or hindered: that the laste effecte thereof, to witte glorie in heauen, is due to faith accompanied with anie sinne, resolueth, that he shall be saued, lett himselfe or the deuill doe what they can by dishonestie to the coniarie. But the holie and virginall Apostle and Euangelist S. Iohn giueth him the lye in plaine rearmes, to his dishonour and immortal reproach: *If we shall saie, that we haue fellowship with him, and walke in darcknes, we lye and performe not truth:* but the Protestanter committing anie sinne by assurance of faith iudgeth himselfe iuste, and the predestinate childe of God, therefore he lyeth, and being in darckenes neither doth beleue, or worcke anie truth. Againe: *He that sayeth he knoweth God, and keepeth not his commandementes is a liar:* But the Protestanter auouetheth that one actuallie breaking all the tenne commandementes knoweth God, & that as his father, and author of his predestination, and that no sinne, into which certainlie he shall fall before he die, can caste him out of the estate of iustice or saluation, therefore he lyeth, and lyeth in deed like a beaste in the filthie soyle of his owne rethles behauiour.

11. Farre more pure and Christian is the moderation of the Catholicke in this affaire, so conceiuing opinion and confidence of predestination, as we are retayned thereby in the feare of God, and diligent employment in vertuous actions and holie endeauours. VVe are not ignorant, but that if we be predestinate, then of necessitie we are to be saued, not that thereby we haue licence giuen vs to liue as we luste, esteeming that no sinne of ours can frustrate our predestination: for so shoul we make the issue for our liues into all corruption and beitalitie: but we include in predestination the grace of God and effectes thereof, which be vertues, good workes, obseruances of the commaundementes, mortification, newnes of life, repentance, prayer, deuotiō perseuerance, and such like offices of piety and integritie: & so conclude, that if we be predestinate, that is if we shall keepe the commaundementes, repent vs of our trespases & liue as we ought to doe, finally die in grace by perseuerance, then shall we be saued of necessitie: which necessitie hath no brutish scope of wickednes, being restrained to grace and vertue: or importeth it anie empeachment to man his free will, implying actions and merittes, which proceed from free will. And in that we challengege not to our selues saluation, as by certaine faith beholding our particular predestination, we conferue in our selues the feare of God, accounting of sinne, as of a facte, that may cast vs from out his fauour, and obiect vs to the sentence of eternall reprobation. Also in the reuew of our liues past finding that we haue not kepte the commaundementes, as we shoul, nor repented our selues so from the harre, as is requisite, neither to haue walked with Christ, or in him, in puritie and

Quæ præsum
pro in isto
tentationum
loco nō expe
dit, vbi tanta
est infirmitas
vt superbiam
possi genera
re securitas.
Aug. de cor
rep & Grat. c.
13 l. 1 de Mo.
eccl ca 19 re
postetb that
among the
Manichies
some were
called elect
in life verie
vicked.
No Protestā
more then a
Pelagian can
pray for per
seuerance,
beinge suer
aovv thereof
Aug. de cor
rep & Grat.
c. 6. De dono
perseu c. 3. o
fave our lor
de his prayes
loan. 1.

Predestina
tion Catholi
ke serueth to
vertue.

newnes of life, we conceiue the greater feare of God his iudgements, and in vertue thereof, now carefullie buckle our selues to repentance, to mortification, to good purposes of vertues and holie conuersation. Contrariwise the Protestants iust are of the same religion with the Puritan Gnostick condemned in the primatiue church, assuredlie beleeuing and knowing themselves to be *semina electionis* the choise seede of predestinat on: with *Iovinian*, also *Eunomius*, and later heretikes called *Predestinarians*, licence themselves in all indemnity to turpitude of life; knowing now certainlie, althoug sinfull and detestable, that they shall die in fauour with God, and so receiue no damage from their sinnes. This is a pointe certainlie not onlie to be refuted by the Catholike diuine in the Protestanter, but also to be punished by the ciuill magistrate: in that it is impossible anie Protestante so framed in iudgement, to be a good subiect to his prince, sithence he deemeth himselfe a childe of God in act of stealth, of rebellion, or of anie villanie against the estate of a common wealth. Emboldened is he heereby to accomplish what designement conceipience shall suggest, warranted still from heauen that he is the child of God, doe he in this life what he can or please. Auante hellish heresie, with all thy peacocks feathers, fastened to the bodies of hogges and swine, displeasing to God and man.

Iren. l. i. ca. 7.
Baton Tom.
to pag 60.
No Protestan
can pray: thy
name be sanc
tified Aug de
dono perseu
ca. 1.
Ciprian in
orat. domln.
Nunquid in
his copuran
das est ludas,
qui non man
sit in verbo
eius? Aug. l.
de correper
Grat. ca. 9.

Such esteeme maketh the hope Catholike of God his gracious mercies through our sauiour Christ, as that he destinyeth none by reprobation to hell but through theire owne default: vvhereas the Protestanter maketh God a Tirant, in this life disformishing the reprobate of all sufficient grace, & after casting them into hell fire vvithout anie misdeserte of theirs.

CHAPTER. XXXII.

AS the mercie of allmightie God through predestination is deduced to the childie and elect inheritours of his kingdome of heauen, and yet in wonderfull secretie of couerture, in a misticall concealement of highe disposition, so also towards others by reprobatio is extended his moste iust iudgement notwithstandinge enfolded in semblable obscuritie of his vnsearcheable designementes: our mndes in conceipt of the one and of the other are humbled vnder the powerable hand of his will, purpose and decree. VVe are therfore for the particular intelligence of reprobation to remarke two thinges, as especiallie implied in the same: First, what manner of grace, or whether anie or none, be afforded to the reprobate: and from what reason that providence diuine towards them doth proceede: then in what sorte such persons of perdition are destinyed to euerlasting tormentes of hell fire, estranged from the mercie of God, in regarde of euer abettering their estates: onlie become matter of his seuere and due iustice to be inflicted vpon their bodies and soules.

1. Pet. 1.
2. Tim. 1.
Vvhat pointes concerne reprobation.

The reprobate are not excluded from our heauen onlie in vvay of originall sinne.

1. Although it be most true, that with great difference of eye and beneuolence God doth respect the two orders of men, both plunged equallie in the common bale of originall sinne, to witt the predestinate and the reprobate: Neuertheles we are not so to thincke of this diuine disposition, as if from it hath passed a sentence from eternitie against all the reprobate efficaciously decreeing their vtter exclusion

clusion out of his kingdome of heauen for the sole demerit of originall offence. For best, that so it is in deede in regarde of children dying in their mothers wombes, and also of such as departe this life altogether debarred from possible meanes of Baptisme, nature in some cases hauing effected that wante, neither in their parentes being abilitie to the contrarie, neuertheless in respect of those, which be reprobate attaining to yeares of discretion, and vse of freewill, it is sayd generallie of God his mercie by the Apostle: *God wisheth all men to be saved, & to attaineto the knowledge of his name:* which could not be verified, if he had allotted the reprobate to such disgrace as cast out of heauen onlie for originall crime; for that by his appointment of such exclusion, he himselfe had made their saluation allredie impossible.

1. Tim. 2.

¶ VWherevpon seeing that all mankind God beheld in equall calamitie by originall sinne, he wrought not a separation and distinction amongst them, as of himselfe excluding certaine from out his heauenlie paradise, electing others to eternall blisse in that happy place; but rather begann this his separation & distinction by the diuersitie of grace bestowed on them: which decree resolued finally is meerlie into his owne wisdom vnsearchable by man or Angell. And although originall guilt contracted in euerie one, might be a iuste cause why God should reprobate anie, whome he pleased, and to denie them the peculier fauour of that especiall grace of his predestination; yet why this person should wante it, rather then an other, both semblable in disfaour with him by originall faulte, no other cause can be rendered by vs, then that rehearsed by the Apostle in exclamation: *O the height of knowledge and wisdom of God!* Rom. 11.

The misterie of reprobation

And againe: *I will haue mercie on whome I will haue mercie. Ist not lawfull for me to doe what I will?* VWhich manner of preuenting the reprobate with a grace of meaneer qualitie, then that which is bestowed on the predestinate, seeing it importeth a sufficiency of abilitie, in vertue whereof they might beleue, and liue aright, is the free gifte, and benefit of God, and so no punishment, as presupposing such persons endowd with that grace of meere sufficiency, to haue been absolutelie before excluded from heauen, as hath been declared: in that such exclusion consisting of *Pana damni* Penalties of losse and priuation of the beatificall vision, is the most sharpe punishment that befaller the reprobate, & is not inflicted vpon them, but vpon foresight of their actuall misdemeanure either in life, or faith, or both, as testifieth S. Augustine: God punisheth, sayeth he, the reprobate, *VVhence therefore he punisheth, for that he did foresee of what qualitie they were to be: neuertheless he maketh not them to be punished, or hath predestinated them therunto.*

Math. 20.

Aug. 1.6. Hyp.

¶ VWherefore seeing that exclusion from heauen is so great a detriment, to that none is allotted, but onlie after foresight in God of actuall sinnes: otherwile they should of necessitie be cast into damnation, and that by the predestination of God, which S. Augustin expressely proueth. VWherefore the grace which is imparted to the reprobate is not so potent or effectual, as that in the predestinate: because God did foresee, that the reprobate, if preuented with such grace, would not cooperate, as they might, or giue correspondence, but rather through their default were to dye in estate of mortall sinne: not that they could doe no otherwile, or that they become infidels, adulterours of necessitie, for wante of all sufficiency to the opposite vertues, but for that God did foresee, that they would not worcke with his grace, when as they might: and so geuing them such a grace, presupposall mad: that he knew conditionallie before his decree of bestowing the same, that if they had such a grace, yett they would departe this life in estate of mortall sinne, as of infidelitie, iniquitie, the rupon determining to bestow this precise grace, & no other, he made in this varietie of grace a fundamentall distinction and separation betwix the predestinate and reprobate, not so merciefullie dealing with the reprobate as with the prede-

Not like grace in the reprobate and predestinate. Aug. de predestin. Sanctorum c. 8. l. 2. cont. 2. epi. Pelag. c. 7. Epist. 105.

stimate he had ordayned such a grace in that measure of efficacie and congruite, as he knew conditionallie before his absolute gifte, that they would cooperate with it, and so to be prevented, as that they would de cease in the qualirie of iustice and sanctification.

The reprobate have sufficient grace. Aug. de corrupt & Grat. c. 9. 11. 13. Tract 14. in Iohan. ca. 11. epist 49. 107. Math. 11.

4. Neuertheles such persons once to be reprobated to euerlasting tormentes, heere in this life are not so sequestred from God his mercie and grace, as if our sauour Christ were not to them a redeemer at all, or from the merit of his crosse they receiued no assistance and helpe to resist the corruption of nature in them still prouokinge to euill, or by importunitie thereof, and through a necessitie ineuitable forsaken, as if they were carried into wickednes and turpitude of life: as if God in them wrought the verie effecte of obduration, and destination to vniustice and abomination: when as rather we are to iudge of the sweete providence of allmightie God, especiallie so mollified and enclined to mankinde by the sacrifice of his sonne in manner most eminent & perspicuous, that it preuenteth and aideth heere in this life by grace the willes of delinquent reprobates: in force whereof they retain abilitie to obserue his commaundementes, and to auoide such sinnes, for which they are to endure that immortall scorch of hell fire. The wordes of our soueraigne iudge are vn versall, and directed to euerie one: *Come vnto me all that labour, and are burdened, and I will refresh you.* And the Apostle: *Who willeth that all men be saved:* therefore he withdraweth from none sufficiencie of succour to performe their duties. Wherevpon S. Augustine talking of that reprobate prince Pharo, pronounceth, that *With freewill he did fight against the most mercifull truth of allmightie God:* and so had the possibilitie of vertue, although vicious in resolution of action, which possibilitie and freewill in offence had not been in him extant, if he wanted all helpe of grace, oppressed in the meane season with necessitie of misdeameure.

1. Tim. 2.

Aug. 1. de predest. & grat. ca. 15.

Reprobation to hell after sinnes fore seene,

5. Finalie as concerning that part of reprobation which consisteth in deputation of certaine offenders to the tormentes of hell fire, it is vndoubtedlie to be thought, that allmightie God no otherwise by his decree casteth men into that infernall pitt, or from eternitie determineth such their fall and painfull ruine, then after foresight of their sinnes: into the which voluntarie and freele they singhe themselves, hauinge power to eschue such coormities, for which they are so to be chastised. And this truth is euidentlie affirmed by our sauour and iudge his wordes: *who vttering against certaine the sentence of damnation, veldeth a reason thereof: For I haue been hungry, and you haue not giuen me to eate.* And the Councell of Valentia defineth, that in the reprobation of the wicked, *had merites gone before the iust iudgement of God.* Likewise S. Augustine auoucheth God to reprobate such persons, for that he knew their euill manners to come. And who otherwise can esteeme of the goodnes of God, then that onlie for sinne, yea voluntarie and freele committed, he so seuerelie taketh reuenge in those euer enduring flames of hell fier?

Math. 10. Conc. Valen. ca. 3. Aug. 1. 6. Hip. cap. 7.

Protestantib. cruell and vniuersall reprobation.

6. The Protestanter entereth into concept of reprobation, as if God first beholdinge the reprobate in the vulgar masse of originall crime, should effectnallie exclude them out of his kingdome: then thereby after moued to denie them all grace and possibilitie for vertue, as for faith, hope, charitie, repentance, obseruance of the law: in respect whereof he pronounceth, Christ neuer to haue offered his passion for the reprobate, or to haue been either in his intention, or their benefit, a redeemer of them, otherwise by the decree and action of God made obstinate in sinne, and thereby destined in necessitie to sinne and transgression: and so finalie tumbled into hell fiere, and eternall damnation. And that these persons of reprobation in their liues doe want all grace to resist temptations, by their account appeareth, in that they denie all grace, that

that is meely sufficient, as also freedome of will: wherevpon doth it ensue in consequence, that the reprobate neuer enjoy anie grace from Christ, the proper giste as they say, of the sole predestinate: but through necessitie despoyled of it fall and trespass. VWherevpon thus after Caluin speaketh a Protestanter of the redemption of mankind by our sauour Christ: *The followers of the Gregorian doctrine ought to understand the wordes of thom: he is the propitiation for the finnes of the whole world, of the sinners of the faithfull, and of all the electe of God euerie where: and denyeth vterlie, that Christ by sufficiencie of redemption or grace did euer prouide for the good estate of the reprobate.* VWherevpon also as concerninge the other parte of reprobation, to witte the sentencing to hell fier, they acknowldge such fall and punishment inflicted vpon the reprobate to be occasioned by their finnes: yet so, as if in no sorte they could auoid them, but euen by the worcke of God were first obdured, corrupted with finnes, and tyed in Chaynes of iniquities, then finally reprobated, & hurled into the lake of hell fier: onlie for excuse and reason of such dreadfull iustice they asserme, all such reprobate persons in Adam to haue beene of abilitie to auoide their trespasses, and so to obtaine grace: although now his defaulte supposed, of necessitie they be inideles, murderers, adulterers, and in all kinde of wickednes offenders. Proceede we to triall.

Raino. Apol.
Thesle 14. &
The 4. sec. 24.

7. That hope ought to be cheefe in preferment, the which most detesteth sinne vnto vs as detestable, and to be abandoned: but the Catholike hope is onlie of this vigour, the Protestants contrariwise impudent, and an emboldment to dissolution, therefore that is the hope of Christ, and this the presumption of Antichrist. If sinne be the effect either of constraint, that vrgeth beyonde facultie of resistance, or of necessitie that bendeth farther then abilitie to the contrarie can striue, what horror may they reprobate conceiue in the cogitation of their euill factes, reputing theselues as flauies of Sathan, & iniquitie, not through their proper and personall default, but only Adam his fall: the which they in persons neuer could hinder or debarre? Certes such demeanure although brutish, yet not off freedome, and personall libertie, cannot appeare to anie iudgement as detestable, nor being an humane cariadge or defaulte in them, but an outwarde impulsio of fate and destinie. VWhere then is sinne so odious to God in the reprobate, where is the vglie shape of iniustice, of intemperance, of incontinence, when as poore nature ouerpressed by concupiscence beareth all their deformities through a necessitie, not conquerable or resistable? Neither to this effecte of culpable action in the reprobate is sufficient the freedome of will, wherewith Adam, and they in him transgressed the diuine law: for adulterie, murder, rebellion, rapine, stealth, and the like are personall finnes, not originall or habituall, remayne in children before anie worcke of sinne: and therefore require a personall knowledge and libertie in the offenders. And without all substance of argument affirmeth the Protestanter that such finnes are free and voluntarie in the prime offence of Adam: for although all finnes are euentes of that first miscarage, yet nether Adam, nor all mankind did sinne in adulterie, murder, or in those trespasses, wherewith now our race generally is violated and defiled: for, that anie euent, ensuag of a cause be voluntary and free in the same, is to be exacted the knowledge thereof, and then consent therunto after such information. For example: he that perceiueth himselfe to be in danger to kill, if in drinke he surpassed measure, should not onlie sinne against temperance, but also iustice, and trespass in wardlie as a manslayer: but if there were no science thereof, or obligation to vnderstande of such sequell, being morallie not anie danger or cause of that consequence, there should want the offence of manslaughter. In like sorte Adam, and we all, did not reckon with our selues eating the forbidden froite,

Sinne in the
account Ca.
tholike decla
red as odious
against the
Protestanter.
Prædict ergo
& peccata ho
minum, quæ
potuit prækä
re, nõ fuisse
Aug. ep. 110.
ca. 19.

Aug. epi 7. 23.
vwhere he
proueth that
fre will in
Adam exten
ded it selfe
oely to origi
nall sinne in
his posteritie
and not to
actual,
vwhich depē
des on their
personall fre
dome. So all
so epi. 46. 47.
Arist. 1. 1. mag
Moral. ca. 14.

that David would murder, and commit adulterie, that S. Peter should denie his master, and so the freedome of that eatinge, could not be deriued to the euent of fall sinnes, that now follow that first transgression: and therefore accordinge to the Protestanter, murder & adulterie are no otherwise the effectes of originall sinne, then punishmentes therof, as be quartaneagues, euill laured bodies, and other calamities: & so no more culpable and reproachfull then they, in that all are indifferentlie of necessity, and had all one freedome in our first parentes with abilitie to haue been auoyded.

Hope Protestantish against the grace of Christ.

8. Moreouer that hope is not sincerelie Christian, the which aboliseth the grace of Christ, restraineth the same in opinion from his naturall flowe, extente, & abundance: then how is the hope Protestantish Christian or gracious, so in disgrace and reproach of Christ and his meritt? If the reprobate haue no redeemer, what succour gaine they from heauen against sathan, and disobedience in the first man Adam? How doth Christ his iustice equalise the iniustice of him: Adam his sinne overflowing and surrounding all man kinde, when as redemption by Christ is recalled to the paucitie of the electe: and all others as it were in the Cimerian soile estranged from the beames of his goodnes? May they not complaine, that for Adams sake they haue been forlorne persons, impotent to beleue, to liue according to the lawe, without Christ, without God, and all benefit of mercie? may the not auouch that to them was neuer sente Christ, or that euer they heard him speake to the eares of their soules, neuer receiued anie stroke from his fierie dattes of loue and affection, neuer sensed any liquor of his honie combe to sweeten the taste and passage of vertue. neuer were refreshed with his chaste Zephirus, to coole the ardent heate of their inflamed concupiscence, neuer beheld heauen fauorable vnto them, or God beneficiall? O cruell designe of the Protestantish hope, and extremelie iniurious to the extremitie of all grace flowing so copiously from the balme tree of Christ his crosse! Contrariwise the Catholike hope regardeth the meritt of Christ first of infinite valew & price, as action and sufferance of a diuine person, infinitelie gracious and acceptable to his diuine father: then doth it respecte the communication of this merited grace to all mankind, as informeth vs the Apostle, comparing the deserte of Christ to the trespass of Adam: in such sorte, that as this passed to all mankind, so doth the other in sufficiency extende it selfe to euerie one, good and bad, predestinate and reprobate: he being our propitiation, and also a propitiation *For the sinnes of the whole worlde*: in which manner, *was God in Christ reconciling the world to himselfe*; for that the world was redeemed by abundance of price, and benefitted from the same with sufficiency of grace.

Rom 5.
1. Ioan 1.

The Protestant defineth against the judgement of Christ.

9. And as this hope Protestantish standeth im empeachment of Christ his meritt, so also doth it misprize, yea condemne as wicked the power of iudicature, given him by his father, as to a supreme iudge and determiner in case of eternitie at the latter day. V What will the Protestanter esteeme so of Christ, & his purchase in that kinde of principallitie, as if he exceeded in tyrannie anie Dionisius, anie Phalaris, or the cruelllest scithan inflicted neuer so much by the rude ayer of the northerne climate? will Christ adiudge to hell fire, and that for all eternitie, breakers of his commaundementes, as Infidels, incestuous and licentious people, which neuer had power to auoyde such crimes, to beleue in truth, or to restraine in righteousness the libertine scope of an vnbridled sensualitye? Ey filthie blasphemie, vamped from the mouth of such an heretike. to staine the verie rayes of the sunne his puritie, yea to dishonour the diuinitie. V Where then is iustice, the waight of the punishment balanced, and the excusable necessitie of offence considered? or in what place resideth mercie, if God giue ouer

ouer so manie as shall be condemned, to the furie of diuels, whilst they liue vterlie depoyled of all abilitie to resist, as to repent, or to direct their liues according to ver- tue? Farre of an other sense was S. Ambrose: commentinge vpon those wordes of the Apostle: *He would haue all men saved. He willeth that all be saved, if they themselves will as much: for as he gaue a law to all, so doth he exempt none from saluation.* In respect of which reasons entreated, conclusion may be made demonstratiue in way of triall against the hope Protestantish, as brutish in action, iniurious to Christ his passion in presumption, bending to desperation, and blasphemous against the mercifull disposition of allmightie God. Neuer did the Pagan behold his Mars so cruell as a Protestant doeth his god: Neither could Mars behelde by the Pagan incite him to greater inhumanitie, then doeth the providence of that God, which Protestantes acknowledge in their Idolatrie.

1. Tim. 3.
Ambros. libid
Occum Aug.
De correct
& Grat. ca. 10.
11. Tra 54 in
Iohan. ca. 12.
Cicill. Alex 1.
s. cont. Iulian

The Hope Catholike, to the commendation of the meritt of our sauour Christ, expecteth from the Sacramentes, as seauen in number, so as from effectuall causes of sanctification, grace and iustice inherent: whereas the vaine repose of a fained hope in the Protestanter is moſte iniurious to such meritt, and all benefitt of heauenlie grace.

CHAPTER. XXXIII.

ALTHOUGH the mercies of God flowe from that maine and infinitie of his owne goodnes, the which redoundeth so in him selfe, yet for our peculiar instruction and edification, he hath applyed to this great fountaine of grace certaine instruments as conducte pipes reaching to vs, for the more commodious deriuall thereof vnto our soules: in manner as that our hope aiming at the fauour and grace of him, expecteth the same respectiue & dependantlie vpon certaine meanes and conditions, designed to that effect by his admirable wisdom and providence. So in the time of the sinagoge, the people of Israel looked for grace from aboue conditionallie relying vpon their temple and propitiatorie: allmightie God promising vnto them, that in that place especiallie he would dwell by a louing graunt vnto their requestes, and be more copious and prompt to clemencie, for their deuotions, in that sacred house of his habitation, exhibited, then otherwise he would. Also for the like reason the rites of religion and sacrifices vsed by the same people, were meanes whereby they hoped for the succour of heauenlie grace, truing to obtaine it not onlie immediatlie from the goodnes of God allmightie, but by the interceding propertie and qualitie of religion, of ceremonie, of sacrifice and outwarde face of pietie. VWhich hope of theirs, so limited and restrayned to creatures and secundarie causes, did in no wise diminish the ocean of God his naturall bountie, but rather commended the same: for that such bountie imparted vnto them that selfe same ceremonie, that sacrifice: in vertue whereof they concurred to the work of grace and sanctification: yea they stood for the exalting likewise of the merittes of our sauour Christ, for whose price and worth God the father bestowed on them those monuments of religion as altare, arcke, and the whole appearance of deuotion. VWherevpon in semblable manner we Christians and members now of the Catholike church, hope for grace from the mercie of God, from the purchase and desertes of Christ, yet attendinge

Meanes and
conditions
of grace.

2. Paralip. 6.

tending it as the effect of Sacramentes, instituted by Christe, sanctified by his owne blood, yea dispensed by his principall ministerie and execution.

The number of
seauen sacra-
ments benefi-
call and gra-
cious.

Cat Ro. part.
2 sect. 11. D.
Tho. 1.4. con.
Gent. cap. 58.

Aug. lib. 1 de
peccator me-
rit cap. 16.
Aug. tra. 108.
in Ioan.
Luc. 24.
Aug. 1.1. cont.
Pecil ca. 104.
Quod quide
in genere sig-
nificat sacra-
mentum. S. Iu-
stinus. Bap-
tismus.
Ioan. 6.
Iacob 5.
Aug. 1. de pec-
cato original
c. 34.

The vertue
of the sacra-
ments. Cōc.
Flor. & Trid.
Sess. 7.
Aug. 1. de pec-
cator. m. 1.1.
ca. 16.
Ioan. 3.
Tit. 3.
Ioan. 16.
1. Tim. 4.
Matth. vii.
Aug. in Psal.
35.

2. VVherefore first our Catholike hope for the exaltation and glorie of the crosse, & merites in our sauour Christ, regardeth the holie number of seauen sacramentes, wherewith euerie parte and parcell of our liues, all estates of Christian men, are benesited, blessed, fenced, consecrated, and assisted by a peculiar grace and commoditie. To which sense of doctrine thus excellentlie well the Romane Catechisme: [That the sacraments in number are no more nor lesse, may be shewen with a probable reason by a similitude, transferred from the naturall to the spirituall. For a man to liue and to conserue his life, & to employ it for the publike vtilitie of the common wealth, these seauen things are necessarie: to witt that one be borne, that he nourish and encrease, that he be cured if he fall into disease, that the losse of strength be repaired and as concerning the common wealth, that magistracie doe still continue, by whose autoritie and empire it be gouerned: lastlie that by lawfull propagation of children he conserue himselfe and mankind. All which things for that it appeareth are founde by a correspondence of similitude in the spirituall life of the soule, thereon may be gathered easilie and sildie the number of seauen sacramentes. The first sacrament is baptisme, as it were the dore of the rest: wherein we are borne againe to Christ. Then followeth Confirmation, by whose vertue is brought to passe, that we be encreased and fortified with diuine grace. For as witnesseth S. Augustine when the Apostles were baptised, our lord sayed vnto them: sit you in the citie, vntill you be inuested with vertue from aboue. Then is there the Eucharist, wherewith as with heauenlie food our spirit is truelie fostered and sustayned. For of that sacrament is spoken by our Sauour: My flesh is truelie meate, and my blood is truelie drinke. In the fourth place is penance, by whose force health lost is recovered, after the wound of sinne receiued. After this is numbred extreame vnction, whereby the reliques of sinnes are taken away, and the vertues of the soule are refreshed. For S. Iames speaking of this sacrament witnesseth: If he be in sinnes, they shall be forgiven him. Order doth follow, by which power is giuen perpetuallie to exercise and execute the publike ministeries of the sacramentes and holie functions. Last of all is Matrimonic, that by the lawfull and holie coniunction of man and woman children may be engendered, and religioutlie brought vp to the worshippe of God, and conseruation of mankind.] So that diuine Catechisme from the sacred worde of God, and apt congruie vs to reason, deduceth the number of seauen sacramentes.

3. The effecte of these sacramentes we affirme to be the grace of iustification and sanctification, either forgiuing sinnes before committed, or els increasinge iustice once receiued. VVhich veritie expresse is auouched by the scriptures, attributing to the sacramentes force of sanctification, as tearming Baptisme a regeneration, a purification: the holie Eucharist a spirituall repaste of the soule: Imposition of handes the impression of grace: Penance remission of sinnes. VVhich effect of iustice and sanctitie although it require as necessarie the disposition of faith, and sorowe in them which receive the sacrament, yet the efficencie and causalitie of that iustifying grace is to be surrendered enterlie to the Sacramentes, as instrumentes of God his mercie, and omnipotencie; and also as the vessels that containe in them the worth of Christ his merites and passion, instituted and sanctified by our sauour to that effect of our iustification. Neuertheles to the materiall element of the Sacrament, as to water, to oyle, to wordes of the preiste, or imposition of handes, doe we not attribute so much, as if they could of their proper abilities and naturall forces produce such grace or sanctitie, but onlie accounting of their vertues as in the handes of God principall agent, as
his

his instrumentes rayled to so soueraigne and heauenlie an operation, as once was a peece of mire by the fingers of our sauiour Christ enabled to restore sight to a blinde persone. To which power of God, appropriated to the holie ghost, in the operation of a Sacrament, hath access a morall kinde of dignitie and valew imparted vnto it by the appointance and ordinance of our sauiour Christ, and also by the ministracion therof by himselfe as cheefe officer, when the preist his substitute perfecteth the same: *The effect of curing man his soule sayeth our doctour Middleton a famousse clarcke in schoo- le diuinitie, is by the sacramentes as by certaine instrumentes of God his mercie, and by the pas- sion of Christ, as cause meritorious, also by God as cause efficiens.* And generallic, as teacheth Scotus, the blessed Trinitie hath determined to bestow no helpe of grace to man si- thence Adam his fall, but onlie for the meritts of Christ his passion, offeringe himselfe vpon the crosse. VVherefore considering and ponderinge the vertue and power of anie Sacrament to the effect of iustification, we must behold it as instituted by our sa- uiour, as purchased by his precious blood, as executed by his function of preisthood and supream Pastorshipp. *He it is, that baptiseth in the holie ghost.* § Augustine expoun- deth that place to such tenour of sense, as if it were auouched, that the Sacrament did sanctifie the receiuer not in worth of the outwarde action of the preist, but in respect of Christ his meritts operating in the same, and applyed by the Sacrament to the sou- les of men. VVherevpon the Sacrament doth sanctifie in as much as dignified, eleua- ted by the meritts of Christ, and his diuine institution: in that he hath bought by so deare a purchase the assistance of his fathers power, that it, as principall agent, att the ministracion of the Sacrament, and presence of dew disposition in him to whome it is imparted, should infallible effect and cause the grace of iustification. *The sacrament, sayeth S. Thomas attaineth a spiritall vertue by the benediction of Christe, and application of the minister to the vse of the sacrament. The sacramentes of the church especiallie haue vertue deriued from the passion of Christ: which vertue in a certaine sorte is coupled to vs by the recei- uing of the sacramentes.*

4. The Protestanter, as in his erroneous opinion he doth euacuate all power and facultie of the sacrament, so in his presumptuous hope doth he expecte and attende grace not by the designed meanes thereof, as if in deceipt he should looke for water nor att the cocke or pipe, but from out the firme ground, whence no issue or source thereof is possible to be obtained. From the number of seauen he cutteth off siue: and will onlie admytt two; that is Baptisme, and the supper. Then in generall he pronou- nced of a sacrament, as to be onlie an externe ceremonie ordayned by a similitude or representation to stirre vpp man his faith in the promises of Christ: as when one belecueth att the vewe of Baptisme, that as water purifieth the bodie, so doth Christ the soule: att the sight of the supper apprehending, that as bread freedeth the bodie, so doeth Christ nourish the soule. And that they may seeme to make somethinge of nothinge, and more of a Sacrament then of a bare picture and similitude, they say, that they are appointed by Christ also to confirme our faith, and not onlie as obiecles to prouoke the same. VVherefore they allow of this kinde of procelle and consequen- ce for the declaracion of their doctrine as concerninge the vse and benefittes of the sa- cramentes. First therefore they will, that no Sacrament with fruite be administred to anie, vntill they before be iustified: which iustification they repose in the iustice of Christe, promised them, if by faith they once apprehende such promise: to witt that Christ his iustice is imputed vnto them, and that their sinnes, remaininge yet in essence and nature of offence in the soule, are not to be imputed. Then if it be demaunded of them, why they beleue such thinge, and what assurance thereof they retaine, for answere they retourne the authoritie of the wordes so defininge and acertayning

Gg

Ioan. 9

Richard in. 4
d. 1. q. 3. D.
Tho. 3. q. 61.
ar. 3. l. 4. cont.
Cent. 6. 11.
Scotus in. 4.
D. 2. q. 11.

Ioan. 7.

D. Tho. 3. par.
q. 61. ar. 4. ad
3. ar. 6. l. 4. cont.
Cent. 6. 11.

The number
of sacrament
diminished
by the Prote-
stantes & also
their vertue
empayed.
Calu l. 4. Inst
c. 14. Beza. li.
de re sacra-
ment.

Sacramentes
are scales
tyed to the
word accord-
ing to the
Protestantes

them.

them. Lastlie when it is required, why they make then recourse to any Sacrament, beinge already in estate of iustification, and the children of allmightie God, they say, that sacramentes are as it were scales bearinge the marck and printe of Christe his passion, annexed and fastened to the worde: by acknowledgement whereof they haue their faith established and confirmed about the promises of God related in that written worde: as we see the instrumentes and rescriptes of princes gayne credit with the beholders by their scales, or peculier marckes and cognifances. And therevpon they exclaime against the Catholike efficacie of sacramentes, as superstitious yielding that to a creature, as to water, to oyle, to wordes of a mortall man, remission and pardon of sinnes, which is the sole and proper worcke of God: likewise they seeke the disgrace of the same vnder coulor of exaltinge and magnifying faith in Christe and his diuine merittes: as if not from faith or Christ we expected iustification and saluation, but from the creatures. outward shapes, and inuettitures of the sacramentes. To this tenour Antichrist for the destruction of Christian hope.

Number of
seauen sacra-
mentes against
the Prote-
stante.
Gen. 2.

Catech. Rom.
part. 2. q. 12.

5. VVhen the Catholike entereth into consideration of the number of seauen sacramentes, provided by the mercies of allmightie God, and bought for vs, by the passion of our sauour, whereby in all estates, and throughout all occasions our liues are guarded by grace from heauen, as we beholde hereby our church like paradise watered by the fountaine of life Christ Iesus duertlie flowing in continuance to each parte and parcell thereof, so we extoll that goodnes, and ietle our hope in good assurance of sondrie helpes and succouries. To this purpose we heare that religious admonition giuen vs in the Romane Catechisme with attention, and with a thankfull deuotion for so manie benefittes receiued: *If the number of the sacramentes be false explicated, that commoditie will follow, whereby the people may tourne the strength of their soules with greater pietie to praye and commend the singular liberalitie of almightie God towards vs, when as they shall vnderstande more helpe to saluation and happie life to be prepared for vs from heauen.* And as we recount the passages of God his grace vnto vs more in number, and in seemlie conueniencie more suitable to all conditions of our liues, so we dilate thereby our hope in more spacious manner, taking hold by sondrie wayes on the goodnes of allmightie God, and fruites of Christ his passion. But the Protestanter acknowledgeth no such flowe from the fountaine of grace, no such streame from paradise of the church, or wholesome liquor from the tree of the crosse, makinge reckoninge onely of two sacramentes, so restrayning the ample dispense of Christ his merittes, and attributinge the manifolde meanes of sanctitie and saluation to the bare and naked elementes of wine and bread. VVho then more doeth magnifie the grace of the gospell, or enlargeth by faith the copious commoditie that from thence cometh to our soules? Lett anie equitable person even in force of reason resolute and determine. VVe expect grace flowing oute of heauen fountaines, they only oute of too: whose do more commend Christ his beneuolence.

Vse of sacra-
mentes against
the Protestan.
Aug. 1 de pec-
cator meritis.
c. 12. p. 1. c. 15.
Baptisme denyed by the
Protestante
VVith Manichaeus and Pe-
lagius.

6. And who seeth not, that the Protestantish doctrine maketh all sacramentes vnprofitable, seruinge to no necessarie commoditie of man his soule? First he denyeth anie sacramente to forgiue sinnes, or to imparte grace of iustification: wherevpon Baptisme is rendered by him a vaine ceremonie, as affirmeth S. Augustin, yea an absurde vsance, when it is bestowed vpon yonge children. For if originall guilt in them be not pardoned thereby, what vilitie doe they receiue from such a sacramente, or why are they baptised? And if a sacramente be onlie a scale hanginge at the worde written to confirme mennes faithes about that worde, to what purpose is such scale exhibited to infantes, notable to knowe the signification thereof, and who can not from vew of such a marcke haue anie confirmation of actuall faith, or more efficaciouslie

ciouſtie vpon ſight therof apprehende the promiſes of the ghoſpell? And in deede according to the doctrine of S. Auguſtin, the Proteſtant can not in this matter defende himſelfe from ſtaterieſe avouched by Manicheus, and Pelagius. The manicheus ſayeth S. Auguſtin aſſume the lauer of regeneration, that is the water of Baptiſme, to be ſuperfluous: and with a prophane haert aſſume it to be vnproſeable. VVhich theſe hereticall aduerſaries of Baptiſme ioine iſheue the Proteſtantes, making the ſame of no validitie for infants. For what purpoſe ſayeth S. Auguſtin is a litell childe by baptiſme conformed to the death of Chriſt, yf he be not poiſoned by the biſtingh of the ſerpent? Vherupon he tearmeth it a paradox portenta ſententia: vum veſtrarum, in that the Pelagians maintained that Baptiſme did not waſhe and cleaſe the ſoule: and alſo ſayeth to bee a verie morkerie, ludibriu to baptiſe ſuche, as are not to be purified therby from ſinne. To conclude, the deniall of ſuche inward neceſſarie lauer by Baptiſme he ſtileth an heresie, contrarie to ſcripture, contrarie to the church, and preachings of the Apoſtles. Then are Proteſtantes according to the iudgement of S. Auguſtin heretickeſ, denying the neceſſitie and efficacie of Baptiſme for infants, making their Baptiſme prophane, ſcornefull, and ridiculous, as did the Manicheans, Pelagians, and Maſſilians. The Proteſtant accorderth alſo with Iulian the Apoſtata in his impioſe emnitie againſt the Sacrament of Baptiſme. For the ſaide Apoſtata impugning the common beleefe of the church in his time, demandeth how the water of Baptiſme can puriſe the ſoule from ſinne, ſeing that in can not heale the bodie of anie ſore or diſeaſe? To whom S. Cirill anſwereth, that holie Baptiſme hath beene oftentimes moſte effectuall alſo for recure of bodilie maladie: and that the water thereof, as inſtrument of the holie ghoſte, as it were with fier, by a waſhing kinde of efficacie doth conſume the ſpots and ſtaines of ſinne. Then the Proteſtant in this affaie diſclameth the faith of the primatiue church: and conſpireth traitorlike with the Apoſtata, and Antichriſt. Vpon which conſideration Clem. Alex. calleth Baptiſme grace, illumination a perfect lauer: and geueth particularlie a reaſon of eache name? A goodlie Sacrament ſo diuerted by the Proteſtant miniſter from its naturall propietie and importment. And if that ſacrament onlie ſerue for ſuch enſeſement of faith, then before it be imparted the miniſter is to examine curioſly firſt whether according to humane probability or noe the childe be already in eſtate of iuſtice, and predeſtinate heire to the kingdome of heauen: otherwiſe to yelde vnto the princes whritings with his ſcales of armes for title of one to enioy the inheritance, hauing no morall certaintie of the right ſuch an one hath, is to prophane that diuine teſtimonie, and according to lott and fortune to diſpenſe the miſteries of Chriſt his paſſion. A buſie and prettie occupation of the miniſter to ſearch out what children in his pariſh are of the number of the elect, and accordingly to the Sacrament to witneſſe ſo much to the people: Shall he not diue deepe, that ſhall diſcouer ſo high a miſterie? But the foolerie is too groſſe and diſcriable. Then haue we by them a plaine annullation of Baptiſme: for if the childe be borne of faithfull parentes, not from Baptiſme but from generation hath it grace of iuſtification: if not ſo benefited by propagation, then Baptiſme neither affordeth him iuſtice, nor eſta bliſhment in faith, and ſo is rendered vaine and ſuperſtitious.

7. And whereas the Proteſtante reckoneth of the ſacramentes, as of ſo manie ſeales adioyned to the written worde, to the ende of ſtrengthening faith, he doth it againſt all ſubſtance of reaſon, and force of euidentie. For how can a ſacramente be a ſeale to the worde, if ſtill the worde it ſelfe it take the whole credit & authoritie, men by no other meanes knowing the ſame to be a ſeale but only for that the worde ſo reporteth: whereas contrariwiſe it ought to fall out, that the ſeale of its owne nature autentick and credible do afforde credence to the writ: as we ſee that the princes: ma-

Aug. l. r. de peccator. mo. ca. 33. lib. 1. con. 2. ep. Pel. lib. cap. 32. Aug. lib. 1. de peccat. mer. c. 32. Aug. l. 1. cont. Iulian. c. 3. & 1. epiſt. 38.

Cirill. l. 7. con. Iulian. Marth. 3. Clem. Alex. l. Paedagogi c. 6 Theodo. in Epirom. diuin. dog. Quæſt. 16. ſuper Genefim.

Sacramentes no ſeales of the vvorde.

ge, engrauen in wax, by his seale yeldeth a Regall kinde of testimonie to his letters patentees: wherevpon seeing that these seales Protestantish of the sacramentes have all waight and moment of account from the scriptures themselves, they cannot in veritie and proprietie of speech be seales of such worde, or anie wayes concur to establish mennes faith about the worde. For what neede is there of seale, or vse in respect of the worde, if his worde doe authoritie and creditt the seale? rather the worde is a confirmation for the seale, & a motive why we are to regarde such seale, & in no sorte the seale can stande as a corroborative approbation for the worde. Then are not the sacramente seales for strengthening of our faith annexed to the worde, as the Protestanter doth contend & strue: but needles & bootlesse additamentes vnto the same: it being against the verie nature of a seale to take it valewe and worth from the scripture, to which it is annexed.

No confirmation
of faith
by a sacrament
according to
the Protestants.

3. Neither is there anie probabilitie, that a sacrament according to the esteeme of the Protestant should serue as seale to confirme the faith of the recipient: for in that first the written worde as warrantie thereof he affordeth to the sacrament all abilitie to that effect, if in him faith beginne once to dreepe, or needeth repaire, to the worde ought to be made by him recourse, as to the very fountaine and origen of faith and nourishment thereof: the which worde if it be fainte and weake to impart desired corroboration to faith, in vaine it will be to retire to the sacrament as seale of credit, which is onlie deriued from the worde: and if in the cause there be anie distrust of diligence, or not found therein efficacie sufficient to worcke encouragement in faith, what may be expected of the effecte; the sacrament being accepted vpon the auouchment of the word. VVherfore it seemeth that the Protestantish seales either are superfluous, or iniurious to the word: superfluous if the sole worde be competent for the engendring and encreasing of faith, as motive and inducement why vnto the sacrament is yelded anie faith of sacred force or vilitie: iniurious, if for the sustentance of faith it be deemed not sufficient to read the worde, but also to behold the sacrament seruing for a peculiar fortification of faith, to which the sole worde is not fullie auaylable. VVherfore seeinge that in vertue and consequence from the doctrine Protestantish sacramentes are not seales of the worde, or outwarde meanes in anie peculiar sorte fit to confirme faith, it remaineth that they be onlie externall pictures and representations of Christ and his promises: *Per modum obiecti* as speaketh Beza, that is images recallenge them to our cogitations and memories: as when a man beholdeth himselfe or an other to be baptised he may in that instant thincke, that as water washeth, so doth the merittes of Christ & his passion purifie and iustifie, if apprehended by faith. And when he himselfe eateth at the communiõ table, or beholdeth an other so to doe, he may repute with himselfe, that as bread nourisheth the bodie, so doth Christ the soule: Of which iudgement, if no more be attributed to a sacrament, it followeth first, that it is all one in respecte of the vse and commoditie thereof to receiue a sacrament, and to view it taken by an other, in that in both cases the outwarde ceremonie may stande indifferentlie for a picture and representation, as it were a resemblinge obiecte tourne our meditations to Christ and his promises equallie, & in the same fashion altogether. Then the valew of a sacrament and wayght must be no greater then is the sight of the sunne, and the moonne, of a calfe, or of a lambe, all being representations of Christe, and as obiectes may stirre vp our meditations to the contemplation of him and his gospell. Doubtes a wortheie resolution of the Protestanter to equalise the sunne and moonne, all pictures and images of Christ, with his sacramentes, vessels of grace, & sanctified by his holie institution! Sacramentes then are needles ceremonies.

Beza lib. de
tesacram.

9. A most vaine & friuolous pretence of the Protestanter against the Catholicke hope reposed

reposed in the vertue & efficacy of the sacramentes, as if the same abased the price of Christe his bloude & redemption. But in deed all oppositiō in this kinde hath nothing for heade and center but the grosse ignorance of the aduersarie. It is all one to say that the merittes of Christ remitte sinnes, or give grace of iustification, and to affirme that the sacramentes effect the same. For as layeth S. Augustine Baptisme produceth a new creature *Pet virtutem communicatam*, by a vertue given by Christ. And S. Basill telleth vs, that if to such purpose there be in the water of Baptisme any facultie. it agreeth to the element, not according to it proper nature, *sed ex spiritus praesentia*, Through the presence of the holie ghost: in respect whereof S. Cirill compareth water of Baptisme to hott and scalding liquor, the which worketh the effect of fire by an externall qualitye from fier deuied: so doeth the element cause grace not as water, but as sanctified by the fier of heaven, and Vigour of the holie ghoste appearinge once in shew of fierie tongues. Then if the element of water, or wordes of a preist produce grace & remission of sinnes, they performe such feate as instrumentes of the holie ghoste, as instituted and ministred by Christ, as precious and well deseruinge signes before God the father for his merittes in the sacramente, and by the same, his blood effectinge grace and sanctification. VVherfore if the illation of the Protestanter be of valewe: to wit that the vertue we attribute to the sacramentes doth preiudice the bloude of Christe, and his deserttes, in that the whole force of the sacrament is implied in that blood, and in those merittes applied to the outwarde ceremonie, as organ and instrument, then the blood and his merittes are preiudiciall to themselves, which is moste absurde. For grace and pardon is not given by wordes as wordes, but by wordes as ha allowed by Christ, and for the sake of his merittes and blood adioyned to the wordes by his owne institution: so that what soeuer is caused by such wordes is alsoe greater produced by the bloude of Christe, and his diuine deserttes. And in particular as concerning the wordes of preiillie absolution they importe no iniurie to faith, or the passion of Christ, or his iustice: for first such wordes exact of the person to be absouled a faith in all the articles containyd in the Apostles creed, and a sufficient faith to iustification: then the wordes in Baptisme worcke iustification from originall sinne, as the Scriptures teach, callinge it the worde of life, the lauer of regeneration, accordinglie and as they are expounded by the fathers, without impeachment of Christe his merittes, in that the water of Baptisme like vnto the red sea is purpled with Christe his blood, made instrument thereof, as a famelier element to the holie ghoste according to Tertullian: why then should not the wordes of absolution instrument of the same blood and merittes, beinge given to the Apostles power to remitt sinnes, without anie iniurie to the same imparte grace and remission of a qualll misdemeanures? O Protestant, doth Christ his institution disgrace his redemption, and his blood workinge in a Sacrament auile it selfe shed vpon the crosse? No, neither now, in the time of gospel, is there anie remission of sinnes without blood.

10. And whereas the Catholike hope expecteth a grace of iustice to be inherent in the soule, to wash it from spottednes of sinnes, to frame it a new creature, to repaite the spirit, to transforme men to estate of childshipp with God, and make them participants in a sorte of the diuine nature, he hopeth for such grace of iustice without iniurie to the iustice of Christ: in that we receiue this iustice inherent in the soule from the iustice of Christe, as price and cause thereof: it is his iustice by donation, and ours by possession. Good Protestant, can the effect of Christ his iustice worcke anie disgrace to that iustice, which is cause thereof? or doth the effect of beneuolence impaire or impeach the beneuolence it selfe? a grosse conceipte. VVe deserue not by naturall carriage, or anie other precedent worcke, this inherent grace of iustice, as is aouched

Force of the sacrament against the Protestante. Aug. lib. 1. de grat. & pecc. orig. c. 31. l. 11. & 3. con. Iulian. Bassi. de spir. sanct. & de Baptif. Ciril. in. ca. 3. Ican. Act. 1.

Tit. 3. Tertull. li. de Baptismo.

Math. 10.

Heb. 12.

Iustice inherent is not against the iustice of Christ. 1. Cor. 6. 1. Cor. 5. 1. Pet. 1.

Concil. Trid. sess. 6. cap. 7.

by the councell of Trent VVe have it freelic from the iustice of Christ, as his mercifull benefitt, yet our grace and ornaunte. Protestant, if inherent iustice and sanctitie do diminish or denie the iustice of Christ, then we haue inherent vertues, as that of chastitie, of repentance, of faith, hope, and charitie, from that iustice in Christ in regarde of these inherent good qualities we diminish the iustice of Christ: which is a lotterie, and a meere asinarie to asirme. Therefore the Protestantes accusation in this poine vnder pretence of magnifying the iustice of Christ, excluding inherent iustice, & prouinge it auerred by vs, is nothinge else but a malicious and vnlearned cosenage of the poore common people, not grounded vpon anie reason or knowledge. But contrariwise it is a flate denie all of the iustice of Christ, of all vertue in it, and of all benefitte receiued from it, to thincke with the Protestante, that man is iust formally by the iustice of Christe: for in deed so no man can be trulie iust, no more then omnipotent by his omnipotencie, innocent by his innocencie, redemptiue for the whole world, if his omnipotencie, innocencie, and redemption were to him imputed. A goodlie grace of iustification to be onlie so in imagination, and falsitie of facke, in that, with that iustice imputatiue may consist all manner of sinnes paste, beinge not thereby expulsed, or anie actuall crime whatsoeuer, as it did in Dauid an adulterer and a murderer: These, these are they that magnifie Christe, whilst they found the trompett before the deuill. But of this matter in the thirde Parte more ample shall we discourse.

Aug in Psalms
8. acknowled-
geth inherēt
iustice by
Baptisme.

The prerogative of the
Ghospell before
the law
Heb 8. 10.
Iohan 1.
Aug. lib. 5. de
Baptismo ca. 9.
& 10. 35. de
vniuersitate
ecclesie
c. 11. Tra. 4. &
5. in Iohan. c.
1. Baptismus
domini &
Baptismus
serui.
S. Cyr. l. 8. c. 6.
Iulian. prefer-
reth the holy
Eucharist be-
fore manna
as Christ is to
be preferred
before Moyses.
So also I. 1.
3. in Iohan. c.
37. Tertullian
lib. de Baptis-
mo. c. 4. Da-
mascen. l. 4. c.
5. C. hieresol
carech. my. 1.

II. But I maruaile at the impudencie of Protestantish hypocrasie in this pointe, making resemblance as yf the Ghospell preached according to tenor of their doctrine did much amplifie and extoll the grace of Christ, and his meritt: seeing that, whereas Catholikes geue that precedencie and excellencie to the Sacramentes of the new lawe, in comparison of the auncient misteries in the sinagoge, as are according to the Apostle to be surrendered to the bodie in regard of the shadowe, to the vertue in reckoning of the figure. So S. Augustin auoucheth the Baptisme of S. Iohn in hope and expectation to haue remitted sinnes, the which in deede and performance were to be forgiven onelie in the Baptisme of Christ. [It was not one and the selfe same Baptisme, which was geuen by Iohn, and by Paule.] On the other side the Protestant is in effecte so impious against the Gospell, and author therof Christ, that by his doctrine the one is as valeuable as the other, as sacred and operative for grace and iustification. Yea in the balance of his triall the Sacramentes of the olde law are to be preferred: for who seeth not, that manna, the foode of angels, and tipe of our Eucharist, in all respectes is better then a crust of bread: valesse by the Protestantish calculation a baker and a minister be to be preferred before an angell, and the ouen before heauen? what aduantage then for the Ghospell by Christ to loose angells of the olde lawe, and to gaigne ministers and bakers of the new: to be deprived of a shining heauen in the sinagog, and to make a purchase of a smoakie fornace for the Ghospell! Is this the fruite and splendor of the crosse! Thus to scale a goose, and stick down a fether!

The Catholike hope relying on the worckes of vertue, as satisfaction through the grace of Christe, and also on the valew of indulgences, dispenced by the princes of the church for remission of temporall penalties, is moste sure, Christian, and comfortable: whereas the Protestant in his vaine hope of saluation reiecting the one and the other assistance, somereth from the direction and benefit of the crosse, and redemption by our sauour Christ.

CHAPTER. XXXIIII.

SVCH is the malice and deformitie of sinne, and by commission thereof so great harme inflicted on the offendour, that ordinarie the offence, although remitted and abolished from cut the soule by the grace of iustification, yett is still therein a remaynder of debre, as voucherh S. Augustin importunge a iust deseruinge to be punished temporallie, either in this life, or in the other to come. VVhich manner of God his iustice hath passed against many sinnes, as is recorded in holic writt: for in respect of originall guilt, when to our first parentes it was after repentance alloiled, and also is now pardoned in vs through baptisme, is found neuertheles this deserte and obligation for endurance of some transitorie castigation: in that they were, and we are subiecte therevpon to calamitie of sicknesse, and death, of labour, and trauaile, of hunger, and thirst, although expiation of that sinne in Christe be already performed. So also that offence beinge forgeuen of murmuratiō in the people of Israell, yett by the iudgement of God they suffered manie disasters, and namelie by decree of his prouidence were excluded from entrie into the lande of promise. *All you which haue murmured from the age of twentie yeares and vppwardes, and haue murmured against me, shall not enter that lande, vpon which I haue lifte vp my hand, that therein I might make you to dwell.* Holic David his crime was a patterne and president of God his iuste reuenge temporall vpon offendours: for although iustified by an hartie sorrow and charitie, was notwithstandinge punished by mortallitie of his armie, and death of his dearest childe. This paine therefore of temporall harme we Catholikes hope to satisfie for, and clearlie to auoyd, by certaine worckes of vertue, performed in the estate of iustification, and sanctification. Of which perfection and waight of holic endeaour speaketh the Apostle saying: *If we would iudge our selues, we should not be iudged: that is, in vs there would be no cause of punishment, if we by penall worckes of satisfaction, should censure and chastise our selues: in which thinge beinge negligent, we are punished by God, that we be not damned with this world.* VVhich distinction and differencie of behauiour thus S. Ciprian doth recount: *It is one thinge to expelle forgiveness, and another to come to glorie: one thinge for a man caste into prison not to goe from thence vntill he hath payed the last farthinge, and another thinge forth with to receive the reward: one thinge to be rewarded by the longe greefe of punishment for sinnes, & longe to be purged in fire, another thinge by sufferance to haue purged all sinnes: so to include it is one thinge to depende on the sentence of our lord at the day of iudgement, and another thinge straight way to be rewarded by our lord.* Also S. Augustine entreating of the mitigation or satisfaction for temporall paines in such, which endure them in purgatorie, through the good worckes of pietie of the liuinge,

Temporall paine due to sinne after iustification. Proterea de quibusdam temporalibus penis, quæ in hac vita peccantibus irrogantur, eis quorū peccata deueniunt ne referantur in finē, ait Apostolus, si animi solipsi iudicemus, a domino non iudicemur. Aug. Enc. c. 66 Gen. 2. Rom. 8. 1 Cor. 13. Num. 14. 20. Psal. 98. 1 Reg. 14.

1 Cor. 13. Cip. l. 2. ep. 4.

Aug. Ser. 31. de
verbis Apost.
1. de cura pro
mort.
A distinction
of satisfactio

uinge, thus speaketh: *By the prayes of the holie church the whole same sacrifice, and almost, which are bestowed for their soules, it is no doubt, but that the departed are much helped, to the ende that our lords doe deale with them more mercifullie, then their finnes do deserve.*

Con. Tris. 57

2. But that it may particularlie be vnderstoode, in what sense we approue satisfaction by workes, we may distinguish three kindes thereof; the one of prepairement and disposition, the other of iustification, and the thirde of pardon from temporall penalties. Man satisfieth in the first sorte through the grace of Christe, when being in the estate of damnation through mortall sinne, and void of all iustice, accordinge to God his commendement and appointance disposeth himselfe to iustification by faith, hope, charitie, repentance: which offices accomplished by him in Christ Iesus, he may besayde to haue performed that, which he was bound to doe, to the ende he might attaine to iustification, and so satisfieth the law of allmightie God. The seconde manner of satisfaction consistinge of grace iustifying, cleanseinge from sinne, and druinge away from the soule all guile or debt of eternall damnation, is not effected formally by anie worcke of man, but by an inherent qualitie of grace powred into the soule by the holie ghost, althogher free lie for the merittes of our sauour, and not deserued by the precedent workes of dispositio, as hath been related out of the Council of Trent. The thirde and laste forme of satisfaction persuppoleth the partie satisfyinge to be al ready iustified, purified from the spott of sinne, and is employed in a vertuous action, caused by the Grace of Christe, and dignified by his iustice in man, as the endeauour of the childe of God, payinge by way of merit and deserue for the residue of temporall paines, ordinarilie remaininge after iustification: and of this sorte doe we now particularlie and presentlie entreate. Neuertheles although according to the common course of iustification we affirme to be founde in the iustified a debte and obligation for some temporall paine, yett doe we not exclude the totall and entier remission in some case from all such temporall paine from the effecte of iustification it selfe: in that after sinne a man may so earnestly by repentance deteste the same, and so ardentlie through charitie loue allmightie God, that thereby not onlie the crime shall be extinguished and exiled, but with it also what soeuer debt or cause of anie

D. Thom. 1. 4.
c6. Gen. c. 71.

temporall affliction: as in the case of martyrdome and Baptisme to fall out Catholikes do generallie define.

Satisfactio of
abundance
by grace.

3. And as the iuste partie by the high degree of their repentance goeing before iustification, partie through their excellent qualities, and singular perfections of vertues after that happie estate, encrease in merit for themselves, so also doe they exceede in desertes of satisfaction some times farre surpassinge their owne offences. The which satisfactions proceeding from the satisfaction of Christ, and thereto being adioyned, sume vp an infinite treasure for others great commoditie: the application of which made by the church, we tearme indulgences or pardons, in vertue whereof temporall paines are diminished, or taken away from those, on whome they are bestowed: so that the Catholike hope for expiation and forgiveness of these temporall detrimentes by indulgences, is deriued from the merittes of Christe, and of his saintes. In which meaninge the Apostle S. Paule, and that in the person of Christ, that is as Apostle and Bishopp, bestowed on a person offendant indulgence: that is relaxation from his penance imposed him: and so also remission of that temporall paine he was to endure: for otherwise it had beene no benefit to absolue him from his penance enioyned, and to leaue him still to the demeritt of his sinne, that is to temporall paine to be inflicted vpon him by God either in this world, or in purgatorie: and therefore the Apostle taking from him the obligation to performe his penance, did bestow on him indulgence to cleare and free him allso from the debte of that temporall losse and harme,

harme, the which otherwife he was to endure. To *whome you haue pardoned anie thinge, I also haue done the same*: approuinge the facte of their indulgence and remission. And that from the worde of God such practise doth arise, we may gather it by the vse of the primitive church: as calling to minde what Terrullian recounteth, to witt, that greivous offenders in that age, as denyers of their faith, hauing great and longe penances assigned them by their pastores, made resorte to the saintes and appointed martyrs in prison, and from them tooke the benefit of indulgences and pardon: *Which peace sayeth he they not hauinge from the church, were accustomed to desire of the martyres in prison*. Likewise that great Nicen Councell authorised the vse and dispensation of indulgences in the primitive church: wherein it is enacted, that the Bishopp perceiuing great alacritie and good will in the penitent to performe his penance, may relaxe the same, and giue him indulgence.

Terrul. lib ad
marit.
Cipr. epist. 11.
Can. 1. & 12.

4. The Protestanter, in pretence as y^e he would saine make the world beleue, for the magnifying of iustice and remission of sinnes by Christe, defineth absolutelie, that when a man beleueth that his sinnes be not imputed vnto him, that therby he is not onlie freed from staine of crime, and demeritt of eternall damnation, but also deliuered from all debte or obligation to sustaine anie temporall punishment from God either in this life, or else where: accusing the Catholike, as if he impaired iustice by Christe, accountinge it not able to abolish that deserite of temporall affliction. And hereupon taketh occasion of an hote and eager declamation against the Catholike hope, relyinge on man his workes, as his satisfaction, as if not true, that which is affirmed in holie scriptures, to witt, that Christ his merittes are our satisfactions: and also as if satisfaction by Christ were not competentlie auayleable for vs to attaine eternall saluation, but that it needeth the adioynture and fellowship of our satisfaction: men as they speake redeeminge and sauinge themselves, trustinge and reposinge confidence in their proper satisfactions. And that they may more effectuellie cosin and deceiue the common people, he doth not insite in particular vpon satisfaction for temporall penalties, remayninge after iustification, but in generall tearmes disputeth against satisfaction by man his worcke: as if we mayntained that satisfaction for sinnes were absolutelie contriued by the action of a sinner, and not through the merittes of our Redeemer Christe.

The Protestants
daniell
of satisfactio
and indulgen
ces.

1. Iohn. 1.

5. As concerning the Catholike hope fastened to the worth and valew of indulgences, first with calumination entereth the Protestante into argument against vs, affirminge, that we teach the Bishopp of Rome may giue anie man licence to commit anie sinne whatsoeuer without losse or detriment, and impart such absolution for money, or fauour, to attempt anie villany without ghostlie annoy. Then mayntayninge no deserite of temporall paine to abide after iustification; and also that in the Saintes no workes of vertues are meritorius or satisfactorious, being in the account of God rather deadlie sinnes, and displeasing actions, thereupon he concludeth, to be no such treasure of indulgences in the church: with disgrace also to Christ affirminge the Catholike practise to be; as if Christe were not sufficient for our full ransom, iustification, purification, and saluation, without access of indulgences, drawn and forced from the endeauours of mortall men.

Indulgences
satisfactorie
calumniated
by the Prote
stantes.

6. That we may beginne with the doctrine of satisfaction, we are to note firste the marckable and palpable hypocrisie in the Antichristian Protestanter. He is of opinion, that the grace of iustification doth not exclude or expulse from out the soule anie guilt, odiouse nature or essence of sinne: onlie procuring, that although remayninge, it be not imputed. So that after iustification formallie a man by denomination and true inherencie of qualitie, if before such iustification by his facte he was an adulterer,

Hypocrisie of
the Prote
stante.

a cheefe, an infidell, he is such an one in the vew of God, and truth of the thinge it selfe, still detestable to his iudgement, and indeed worthy of eternall damnation: as if the prince should forgieue an offence to a trytor, exempting him from penaltie due therevnto, he should not thereby abetter him, or make him not worthe of deathe and capitall sentence: so God, as the Protestante deuineth, taketh not away the spottes and Raines of sinnes by iustification, but onlie not imputeth them to punishment, which in deede are punishnable and disgracious in his sight. VVhich thinge although it be an extreame iniurie to the grace of Christe, and his iustice, who is said to wash and bath, to cleanse and rince his children in his owne precious bloude; yet they erie a maine against vs for admitting the onlie debte of some temporall paine to abide with the grace of iustification: as if we sought thereby impeachment to that iustice and sanctification. O blinde malice accompanied with found and lothsome etrouer!

Apoc. 1.
Tit. j.

VVhat belö
eth to a
vvorcke of
satisfaction.

7. Lett therfore the Protestanter know, that our beleeve about satisfaction for temporall paines leste behinde in debte, as effecte of sinnes remitted, to recommend rather and extoll the grace of Christe, and his mercifull goodnes. VVherefore we teach, such worckes, as are to that ende satisfactorie, first to be good employmentes of their owne obiectes and circumstances, conformable to faith and reason: then to suppose the grace of iustification, childshipp with God, and remission of sinnes: lastly to proceede from the actuall grace of the holie ghoste, as from his vocations and inspirations, with which our willes doe cooperate to the obedience towardes the law of God and nature, to the performance of endeaours agreeable to heauenlie institutions. If then the force and vertue satisfactorie in anie good action haue issue from the grace of Christe, as from grace of iustification, from grace of actuall prouocation, how may such operative satisfactions derogate from grace, cause and fountaine of all valew therein contained? It is the Protestanter that defameth and debaileth the grace of Christe, as beinge not of force to make the good worckes of iustified persons to be satisfactorie for anie purpose and commoditie: but rather to remaine in veritie and substance morrall and deadlie sinnes and displeasing altogether vnto allmightie God. But Christe affirmeth sayeth he, that he is our satisfaction, where is then place for the satisfaction of man? Iuste: rather should he conclude, where is then roome for the witt of a Protestante? Christ is our satisfaction: I admitt it: is then this a good consequence in the Protestantish Theologie, that man must lye idle and not worcke his owne saluation, yea that he may committ anie villanie, and beleeue it not to be imputed for the sake onelie of satisfaction in Christe apprehended by the faith of a knaue? Then needeth he not to satisfie God his law, disposing him selfe to iustification by faith, hope, charitie, repentance, for feare of iniurie against Christ his satisfaction. No, brutish hereticke, such illation is not Christian, but epicurean and abhominable. Christe therfore is our satisfaction, because from the treasure of his merities we receiue grace to prepare our selues to iustification, as we ought to doe: and after the same to punish the flesh, and performe other exercises of vertue for satisfaction of such paines, as otherwise temporallie we were to sustaine. Our satisfaction is a beame gleaminge from the sunne of Christ his satisfaction, a sparckle flyinge from the furnace of his redemption, an effect of his deserte coulered and graced with his owne precious bloud, and valew therof. VVe hope therfore to satisfie for our sinnes first by preparation of faith, hope, charitie, & repentance, as requisite dispositions of good worckes, to receiue the grace of iustification. VVe hope after iustification to redeeme temporall debtes of penalties, and to satisfie for them in the operations of restraining and rigorous verities. Yet our hope in this is resolu'd finally into the head of Christ our saviour his grace and satisfaction; by which we performe our duties and satisfie: so that all the

Phil. j.

Christ is our
satisfaction.

all the power of our hope is fixed in confidence to the grace of our sauiour Christe, & to his satisfaction. Is it then to iniurie and impare the same?

8. Moreouer our hope Catholike, directed to workes of satisfaction, procure in vs sondrie and diuers employmentes in vertue, the which especiallie serue to punish mortifick and restraîne carnalitie, to drie vp that humoure of concupiscence, to coole the heate and rage of sensualitie: as by fastinge, by prayer, by watching, and such holy afflictions, as tearemeth them S. Iohn Crisostome, and S. Epiphanius: whereas neglecte of satisfaction in the Protestanter omitteth such sacred endeauours, contenting himselfe with an apprehension of Christe his iustice by faith: he in the meane season assured of his proper and personall innocencie, free from fault or penaltie in licentiousnes, yea in the acte of anie sinne, by Christe his satisfaction onlie beleeuinge to haue patronadge and securitie of saluation. A loathsome hope.

9. For the benefit of indulgences accepted of, & acknowledged by the Catholike, the Protestanter sheweth himselfe extreame either ignorant, or malicious, in such base and and grosse tearmes of error traducing our doctrine. He preacheth to the people for their cosenage, that the Catholike thincketh for a peece of money bestowed on the Sea of Roome, or for fauor of the Pope, to obtaine a francke & free graunte to haue all sinnes past forgiven him: Yea and moore, a patent licenſe vnder his hande and seale to committ for the time to come what outradge he may designe. Then speaketh he in good earnest, that Christian iustice as it taketh away the spott of sinne, so doth it exclude generallie demerit of paine, and therefore cancelleth the vse of Indulgences to that effecte as superfluous and superstitious. Likewise in that all workes of Saintes in this life, were of no other condition then of mortall sinnes, deuoid of merit, or satisfaction for themselves, as he defineth, therupon inference by him is made of the inualiditie of Indulgences, with highe prejudice by the wrought against the satisfaction of our sauiour Christ.

10. First we retorne his slander by trow and iust excuse vpon his owne face, and tell him roundlie, that we affirme Indulgences onely to be auailable for the remission of temporall paines in those, the which before are iustified by hope, Charitie, repentance, the holy Ghost by his iustice powered into their soules, and therein inhabiting. No it is the Protestant that is large in his indulgences, and geueth his doole from the Pulpitt, as yf he were to feede swine at the trofhe, and not Christian men in the Church. It is the Protestant that teacheth the law of God and nature to be impossible, & so to be no faulte in the breache thereof: it is the Protestant that assureth the faithfull fro all spirituall annoy, although outwardlie he deny his faith, iniurie violentlie his neighbour by stelth, robbery & rapine, adulterie or proditiō: or finallie if he misdeame himselfe by any crime nominable, although abominable: it is the Protestant that maketh all workes of man good and bad, deadlie and mortall sinnes; and driuinge away the loue of vertue; bringeth in ether a laisye sabothe, or a licentious liberty. It is the Protestant that alloweth a man many wiues aliue at once after the Turkish porchery. It is the Protestant that freeth the conscience from bonde, to obserue anie lawe of Church or countrie. These, these, are the blacke indulgences of him, and blessinges of the diuill, not to be purchased by money at Rome or Hierusalem, but to be gained euery where by dispoſite and freedome of the Gospell, by a prettie pleasant faith, turning all things into nothing, and procuring in all that nothinge hurt or anoye: Eye, Eye vpon this donghill of Geneuian indulgences.

11. Then I enforme him, that our treasure of Indulgences doeth rather magnifie and extoll the merittes of Christ in his Saintes. It is therefore a worthie effecte of our sauiour his passion, that through vertue thereof such copious grace should flowe

Satisfaction
procureth
vertue.
Cris. hom. 10
ad pop.
Epiph. l. 1. c.
15.
Tert. l. de pr.

Hastings
vvarne vvor.
de.

The deuills
Indulgences
geuen by the
Protestantes.

Dies canic-
lares Prote-
stancie. The
dog dayes.

Indulgences
make for the
exaltation of
the Croffe.

vnto the holy societie of his blessed, that their workes thereby are rendred good, meritorious and satisfactorious, in that such excellency of desert, redoundeth from the same. Moreouer, this superabundance of vertue and dignitie in the good workes of Christ his seruantes, is implied in the communion of Saintes, which we are to beleue as article of our faith, by meanes wherof, as teacheth the Romaine Catechisme, the good endeours of God his seruantes, doe not auaille onely for their owne proper and priuate commoditie, but also, for the generall emolument of all, who are members of Christ as head, and are partes of one body, as members; that is of his Church: amongst which mutuall and reciprocall vtilities *The offices of satisfaction are to be esteemed*. VVherein likewise is declared the goodness of allmightie God towards man kinde, not onely ordaininge satisfaction, expiation, and saluation of vs, by his owne selfe, and his peculiar facte, but also providinge, that one man doeth concur in that sorte to the aduantage and abetterance of another, as beinge meanes through Christ of iustificacion, of satisfaction: an example appeareing in the prayers of S. Stephen, signifying and anailing to the saluation of S. Paul. as well remarked Paulinus. VVherupon S. Paul reputed his labors as beneficiall to the whole church & not onely of commoditie to himselfe: [I doe reioyce in my sufferings for you, & doe accomplish those things, which are wanting to the passions of Christ in my owne flesh for this body, that is his church.] To which meaning, thus Orige: [Consider whether perhaps, as our lord and sauour as lambe, was led to the slaughter, and offered vp as sacrifice of the altar hath remitted the sinnes of the whole world, so perchance the blood of the reste of iust persons hath bene powred out in some parte, for the expiation of the people.] No doubt, this doeth rather stande with the greatnes and perfection of redemption by Christ, then to asseme with the Protestantes, that the grace of Christ produceth no other vertues in the iust then mortall sinnes, void of all price of merit, of satisfaction or acceptation with his heauenly father. Then is the hope of the Protestants antichristian, so deprauinge the fauor and efficacie of Christ his grace, so denyng openly the communion of Saintes, and all mutuall charitie and benefite among the children of saluation.

As the deuine uertue hope attendeth grace of God through Christ our sauour deriued and applied in sondrie sorte of causes in mediation, so doeth it in particular expect such grace, supplication being made to the saintes, as vuell liuinge on earth, as blessed in heauen: whereas erroneously the hope Protestantish censuring such recourse to saintes, as iniurious to Christ, aboliseth these conuenient meanes of our beauenly benediction.

CHAPTER. XXXV.

Catholick respect done to saintes.

THERE be too especiall offices, which we Catholickes performe towards the Saintes of God; the one consisting of a reuerence and worship we imparte vnto them, as to his frendes, to chosen vessels of his grace and honor, and peculiar instruments of the holie Ghost for the happie atchieuement of vertue, victorious conquest

quest ouer sinne and iniquitie. The other importeth our deuoute and piouse supplication we make vnto them, that by their intercession and great fauour they haue with almighty God, we may obtaine heauenlie benediction and succour here in this life, and after it once expired, eternall felicity with them in the other. Of the former we are to entreate in the forthe parte, of the latter, in this present Chapter and discourse.

1. Wherefore vpon conceipte that we frame of the excellencie and worthienesse in God his Saintes, as reputeing them so earliely beloued of him, and blessed in all spirituall abundance, we resolute Catholickly, both to honor that venerableness in them, & also to make them our patrones, they bringe in the vertue of the same potent with almighty God as his faithfull frendes, his obedient children, and riche inheritors of his heauenly prouision, deeming the intercessions of saintes to be certaine conuenient means of our hope, for the demall of grace to our soules, although the foundation thereof springe from the goodnes of God & merittes of our sauour Christ. The Saintes therefore, as members of the triumphant Church, in that they are by great charity of themselves inclined to procure vs good, & doe desire the same most earnestly, in that respect, as speaketh the Apostle, heauen being our kinde mother, & spirituall Hierusalem, we may conclude that they interpose betwixt our demerittes, and God his iustice, their intercessions as beloued of God, and deare bretheren of our common Christian societie. Therefore S. Iohn, in his Reuelations, behelde the Elders adoring before the Throne of God, and to haue had golden cruets in their handes, of sweete odors, which be the prayers of the Saintes. And that the Angels tender vp prayers for vs here warfaring on earth, is euident expressly out of holy scriptures: why then should not the sacred spirit of the saintes, more coniuincibly members of our church, also towards vs performe the same office of pietie, and of their charitable assistance? Practice of the primatiue church, and testimonies of the most famous Doctors and Pastors therof witness the same. S. Gregorie Nazianzen speakinge of the soule of his father departed, sayeth: Now is he more profitable to vs by his prayers, than before by his learning, by how much he is nearer to God haueing deposed his corporall bondes. Basiliasa as speaketh S. Hierom to Paulina prayeth now to God for aide; for the remission of my finnes. Therefore in faith of our sauour Christ, and in vewe of his vertues and merittes founde and discouered by vs in the saintes, we make access vnto them, humbly and religiously desiring their holy intercession; and hope hereby to finde at God his hand mercie and great commoditie. Patient Iob was thus aduertised in his perplexitie. Call therefore if there be anie to retorne the answer, and conuert thy selfe to some of the saintes: wishing him to make prayer and petition to the Angells, as vnderstandeth that place S. Augustin, conformable to the facts of the patriarch Iacob in his benedictionall prayer: The Angell, which hath deliuered me from all euills, blesse these children. Remember a lord payed Moyles, Abraham, Isaac, and Iacob, interposing their fauor and intercession for the expiation of the people. Prayers offred to saintes on earth, were exhibited by the Apostle S. Paule: I desire you bretheren, that with God you will helpe me by your prayers. S. Augustin to this tenor of doctrine thus discourseth: we are admonished then, when our misdeedes are heauie vnto vs, and make vs not to be beloued of almighty God, that we may be eased with him by their merittes, vnto whom he doeth loue. S. Basil thus counselleth those, which are pressed with anie calamitie: let them flye to these saintes: They that are in mirth, let them also pray vnto them: these that they may be shelded from euill, and those that they may continue in prosperitie. S. Chrysostom doeth recount the religious regarde of Saintes in the primatiue church: He that is renewed in purple cometh hether to embrace their sepulchers, that they may pray to God for him: so that no one crowned with a diademe, prayeth vnto a Tent-

Dignitie in the saintes cause of our prayers.

S. Aug. lib. 5. de Baptismo c. 17. desirith to be helped by.
S. Cyprian his prayers.
Heb. 12.
Ephes. 2.
Galat. 4.
Apo. 5.
Tob. 12.
Zach. 1.
Apo. 8.
Cor. Alex. 115.
cont. Iulian. sauceth that Saintes haue greete pouer vnto God.

Iob. 5.

Annot. in Iob Gen. 48.

Rom. 15.
Aug. quest. 149. in Exod.

Basil. orat. in 40. martir.

Chri. hem de aduare. ca. 1. narum.

Ambr. lib. de
viduis.

maker, and a Fisher, as his protectors. The Angells sayeth S. Ambrose are to be desired for vs, who are given vs for our defence. The martires are to be desired, whose patronage we may set to challenge by the pledge of their bodies. This then was the vñance of the primatiue church allowed by the fathers, who knew full well, that such rite and custome did not in anie sorte preiudice the merittes of our sauour Christ, or detract any glorie from the splendor of his Gospell.

Sainctes by
the Protestants
debased & in
them Christ,
their mai-
stre.

3. The Protestant here aduanceth himselfe vpon the stage in fell rage and despight against the Sainctes of God, together with a grosse, rude & materiall conceipt of an ignorant spirit emboldened thereunto. First as concerning the blisse of Sainctes, he by opinion excludeth them out of the court of heauen, as onely yet attendantes in a certaine portche or entrie, expecting the cominge of Christ at the latter day: so Caluin the arche protestanter. Then as touching their excellencie and degree of perfection through vertue & grace, he depraueth them, auouching that all their workes in the sight of God were in this life mortall sinnes, & as a cloth vncleane, diuerly polluted: yea that so much the more as they exceeded others in the number of goode workes so did they thereby excell in mortall sinnes. After this dothe he blinde & disgrace their vnderstandings & intelligences as it were of so manie mouldewarpes in the grounde, or battes flyinge by night about the flames, affirminge, that they haue no knowledge of our prayers and deuotions. Lastly in all egerneesse of spirit doeth he condemne and impugne their intercession and mediation for vs with God as extremly iniuriouse to Christ his passion, to our Redemer, the onlie mediator for man kinde, as speaketh the Apostle. In which heate to the common people he vmpeth out the breath of a canicular Rhetorician, speaking no thing but cooles and fier against our Catholicke faith & confidence. The Romaines, sayeth he, looke not for saluatiō by Christ Iesus, but by Peter and Paul, by Mary and Thecla: they regard these as mediators, and not the sufficiency of our sole mediator and sauour Christ. And whereas they shoud haue recourse vnto Christ, he moreouer mercifully inuitinge them to that pietie towards his owne person, as it semeth, in distrust of his redemption, they occupie themselves in the inuocation of saintes, yea and sometimes forgetfull of his bloode demand saluation of God as the price of the bloode of some Saincte of their owne estimation, fabrick and beleefe. Yf Christ be reddey to yeelde care vnto our praiers, why doe we direct our deuotions from so fauorable a lorde? And if trust and repose in him be abundant for our saluation, to what purpose make we an addition of the Sainctes intercessions, as supplie for the want in the merittes of Christ our Redemer? Can any Saint, who is already copiously rewarded, for what soeuer he could in this life deserue, preuaile with God, whenas he depriveth in this sorte his sonne Christ of his office of a Redemer, and becometh himselfe by vsurpatiō, a sauour, a Redemer of men their deuoted suppliants? This, this is the blafe, the flathe, the smoke, the ashes, the vanitie and vanishment of their opposition.

Sainctes in
blisse.

Contariewise, we Catholickes to the glorie of Christ, and honor of his Sainctes pronounce them now to be inhabitantes in that heauenlie and triumphant court, & also to be blessed by the vision of allmightie God: which rewarde of theirs Christ vpon the crosse promised, and performed it also to the malefactor hanginge by him, a faithfull penitent and his holie Confessor. This day shalt thou be with me in paradise: which is the church, as saith the Apostle, *primitorium*, of those which first beleued & liued a right. And of the Sainctes S. Iohn affirmeth, that they haue receiued their stoules, that is life of soule, as companions of the lambe adoringe God before his throne. Then VWhere the Heretick defineth, that all the workes of the Sainctes were of no value with God, but rather esteemed as mortall sinnes, he vtereth a maine blasphemie against

Luc. 23.
Heb. 12.
Apoc. 6.7.

against the child of God, against Christ his diuine blood, the wife prouidence of almighty God reping in the Sainctes no other fruites therof then odious facies: against likewise the holie Ghost inspiring into them no other deedes, then lothsome facies.

4. For iust and reasonable reprovall of that knowledge which the Sainctes haue of our prayers, I see nothing to stande in force, besides the Protestantes his owne grosse and materiall conceipt in the cloude of his owne ignorance. VVherfore the veue and aspect we afford vnto the Sainctes of our desires and petitions here on earth, is altogether spirituall, intellectuall, not sensitiue by bodilie eye or eare, as the aduersarie in his rudenes deuise: not much vnlike that contemplation we attribute to the Angels being pure substances, intellectuall and immateriall, booth in sight they haue of naturall things, as also of our penitentiall recouerie and amendement, at which they ioy exceedingly, as is reported in holy writt. To which beholding vision of theirs, it being mentall and by vnderstanding, situation of place, as nearnesse or distance, in respect of the thing so by them seene, is of no import or consideration: for the minde of a man, we know, can as easilie and as expresse thinke of a thinge in Constantino-ple, residing now in London, as if he were in that citie: so then the locall separation or sequestration ketwixt vs & the Sainctes, they being aboue in heauen, we here below on earth, doeth not in anie sorte make difficultie, or impesse their intelligences of our affaires. VVherfore out of warrant from holie scriptures it hath bene an opinion, yea a certaine faith, that the Angells offer vp mens prayers in fauorable suite and recommendation vnto almighty God: the which office they could not performe, yf they knewe not mens deuotions. S. Augustin affirmeth that the Angell Raphael preferred vp to God that worke of merit in Tobie, whilest charitable he buried the dead: *Ther which, saith he so pleased God, that the oblation therof, by the Archangel Raphael, did ascend to the heavenly mansions*: so likewise S. Bernard [we beleue the holie Angels to be by them which pray, to offer vp vnto God their praises and voves of such men.] As concerning the Sainctes, they also beinge puer spirits, why should not they in like manner haue knowledge of our inward affections, as well as the Angels, seeing that nether the one nor thother can arise to the same of themselves, but onelie by particuler reuelation and manifestation from God? And the Sainctes beinge of our owne nature, and in some sorte are like vnto the Angels, as teacheth our Sauour, if not more then they, why not equallie interested in the good estate of the church militant on earth, and as speaketh S. Hierom *de sua salute securi, de nostra solliciti: securi for their owne saluation, and carefull for ours*? VVherfore if the prophetes liuinge by a peculiar illumination from God had intelligence of diuerse secretes, as Heliseus beheld a farre off in spirit, the facie of his seruante Gezei, takeinge a rewarde of Naaman vnlawfullie, and tolde him of it, at his retorne, why should not the Sainctes of God in that light of glorie and heauen, haue greater force to see and pierce humane affaires? How much more saith S. Augustin *shall they in this qualitie ab-vnde, when God shall be all in all*? Truth it is, that the Sainctes by their naturall abilities can not knowe what we doe here in couerture of hartes consent, but must attaine therunto by the especiall power of God. And S. Augustine affirmeth, that if Martyrs doe entermedle in humane matters, as hearing, or helping any, all to be accomplished *per diuinam potentiam*; by diuine power. And although it be graunted, that the sainctes and blessed in vertue of the vision, where with they behoulde God, as in formalitie and proprietie of charactio, doe not see the secretes and deuotions of mens hartes on earth, yet not withstanding the reuelations they haue from God of such objects, seeme connaturall & dew consequences and effectes of that vision, as a grace and qualitie of the sainctes properlie belonging to their estates & happines, in the now participantes of our commo-
nature, sic.

Sainctes doe knowe our prayers and desires

Aug. ser. 216. cpi. 120. Bern. serm. 7. in Cantic.

Math. 22.

Hiero. l. 1. cont. Vigil. Ciprian de mortall. 4. Reg. 5.

Augu. in Psal. 120. Conco. 41. 109. lib. 12. Ciu. cap. 19. Aug. l. de ciuita pto mortuis. c. 13. S. Aug. li. 5. de Baptismo ca. 17. affirmeth S. Ciprian to bee present among men by his characture, sic.

ture, and so by order of charitie peculiarie affected towards our good their brethren and frendes. For in that they be enflamed towards vs, in most ardent and perfect charitie, and with importunelie our good to the honor of God, therupon tis conuenient and lutable to their estates, that from God they receiue intelligence of our desires and necessities, as in members of one absolute church, & of that societie, wherein is practised the communion of saintes. Moreouer that the saintes haue this reuelation from God, we gather out of the Scriptures, which report that the saintes in generall pray for vs, and that holie persons haue made intercession vnto them: Also by the vniuersall practise of the faithfull in this inuocation of saintes, allowed by the doctors, and likewise approved by the Greeke and Latin church.

A foolish objection, of the Protestant

If the saintes pray for vs we may pray to them

One sainte alie may be cause of another his iustification. *for assisenim hic predestinati sunt. ut nostris orationibus concedantur, & accipiant eadem gratiam qua velint, & efficiantur electi. Au dono perseu cap 11. Omnes martires qui cum illo sunt. interpellati pro nobis Aug. in Psal 87 & 88. One may pray to saintes liuing, therefore also to those in heauen.*

5. Surelie that which the Protestanter for the contrarie pretendeth, although in some colour prevalent with the simple people, no doubt to the iudicious is most absurd, slight and ridiculous, makeinge shewe, as if our intercessions to these saintes did equalise them with Christ, or impare his redemption, his prime and full mediation. In prooof wherof I frame against them this argument.

6. The prayers of Angels and saintes, which they power out incessantlie, are in no wise derogatorie to the merittes or mediatorschip of our sauour Christ: therefore nether are derogatine therevnto our desires & petitions, we make vnto them to performe the same. The antecedent is manifest, for otherwise the charitie of the saintes, should be iniurious to Christ, and they voluntarie prayinge for vs, vsurpe the office of Christ. The consequence also is clearly true. For if it be lawfull for the saintes, to pray vnto almightie God in my behalfe, and in that office performe no iniurie to Christ, why is it in me iniurious to Christ, and an impeachment of his redemption and satisfaction, to require that of them, which they may and doe iustelie otherwise acte themselves? If the Protestanter doe answer, that the vnlawfullnesse consisteth in this, that I herby make mediators betwixt my owne sinnes, & God his iustice, & so pointe out manie mediators, sauours, Redemers, wheras there is but one Christ Ihesus, & that therefore to him ought equitie of faith onelie to haue recourse, he shall but declare to the world his owne ignorance: for the saintes, in that they pray and intercede for me, make them selues, in a certaine kinde mediators, that is occasioners and promoters of my good, because in that they pray for me, they thinke and hope by the fauor they haue with God, as his children and frenders, to obtaine some benefit for me. VVherfore I prayinge to them, to that teffect, make no more of them, then they of their owne charitie make of them selues. And I demande no more of them, then they doe performe of them selues. Here is no passage for the protestanters oxe, or his asse, or for anie thing that is confederat with his blinde wrathfull heresie. It may be the Protestanter will aduertise me, that no Saint can pray for me in particular, or in generall for the church, without full presumption of takeing vpon him the office of Christ, interposing himselfe as mediator. But then I will thus reply. The prayers of iust persons alie, procure no disgrace to the mediation or redemption by Christ: Therefore nether doeth the sociable mediation of the saintes in heauen crosse or reuerse the function of our sauour Christ. Let my pursley aduersarie here labor and sweate to beare out a solid satisfaction to the argument, if he can make issue for it. And in deede the verie reason is, for that prayers of men here in this life, although mediations and intercessions made on earth by saintes, are purchased, and bestowed vpon vs, by the prime, generall, capitall, and originall mediation of our Sauour Christ vpon the crosse; and so are secundarie mediations working with vertue of that first and chiefe, as effectes therof: in that God the Father for no other cause hath geuen vs the mutuall commoditie of prayers, and communion of saintes, when

Aug. l. 2. cont.
parmen. ca. 2.
Our hope
doeth not
ende in the
saintes, but
is resolved
into the
goodnes of
almightie
God, as prin-
cipall cause
and motiue.
Aug. tra. 1. in
Iohau. cap. 1.
Et am. en. nō
ipū monica
sunt, in qui-
bus spes no-
stra ponenda
est. Tra. 5. c. 1.
No derogati-
o to Christ
the prair of
saintes on
earth or in
heauen.
1. Tim. 1.
1. Thes. 2.

one prayeth for an other, then for the desert of Christ who nedeth no prayer as re-
marketh S. Augustin; so in like manner, the praier of the saintes, are imparted vnto
vs, as meanes of our spirituall good and aduantage, and as applications of Christ his
Redemption, for no other merit or ualue then for the price and worthe of the same
Redemption, by our sauour Christ, and in no sorte misprisable to the same, beeing
onelie effectes therof, braunches spronge out of the roote of the crosse VVherfore
ether the Protestant must graunt vs, that the saintes in heauen, prayinge for the
church doe iniurie Christ, and against his prerogatiue aduance themselves as our me-
diators, or els that our prayers to them moueing them to vouchsafe to be our me-
diators and intercessors, not to impare, or iniurie the mediation of our sauour Christ:
it beinge without all sence, that my prayers to them should imple an iniurie to Christ,
when the thinge it selfe, for which I pray, done by the saintes, doth import no
such matter of offence.

7. Secondlie I proceede in this argument. It is not anie diminishinge of Christ
his mediation and propiciation that one man alie pray for an other, or that one pray
to a Sainte alie to pray for him, therefore nether is it disgracefull to our sauour Christ
to pray to the saintes in heauen for helpe and beneuolence. That one man is to pray
for an other in this life, approueth the Apostle, *I beseeche you, let there be made prayers
obsecrations, thanks giuinge, for all men.* And the holie Apostle himselfe aduenturinge
vpon the dangerous pickes, he expected at Rome, desired instantlie to be assisted and
holpen with the prayers of his bretheren, saintes, and his owne deuour children. In
which case one man in a certaine manner is mediator for an other, that is a meanes &
cause of some spirituall good through Christ Iesus. For if such commoditie were not
the effect of their prayers, to what purpose should one desire the prayers of an other?
Yet neuerthelesse the holie Apostle expresselie telleth vs, that the intercession of one
brother for an other, and that in the same kinde, the mediation of one for an other, is
in no wise opposit to the maine and capitall mediation by our sauour Christ: conclu-
ding his exhortation to mutuall prayers with these wordes, *For there is one God and man,
the man Christ Iesus:* the reason is before rehearsed, in that the prayers of the liuing floe
from the merittes of Christ, and are effectes of the same, workinge in vertue therof.
Then also is it euidēt, that onr prayers directed to the saintes in heauen are not ini-
uriouse to our sauour Christ, no more then on earth the prayers of S. Stephen were,
vttered for saint Paule his conversion. VVhat difference, I pray you, may make a
disparitie, and hinder the consequence? Is it perhaps difference of place? But how can
onelie place procure that a prayer derogate from Christ here, and not there, onlie di-
uersitie of place considered? Is it not all one whether the Sainte, to whom we pray, be
in London, in Rome, or in Hierusalem, or in heauen, as concerning the iniurie enfor-
ced vpon Christ? Is heauen so odious to a Protestant, or so out of request with Christ,
that it onelie shall disgrace and auile the prayer, the which in earth was by God repu-
ted as good and well pleasinge, pious, and meritorious? o the great asinarie of Ger-
mainie, and of the illuminated drols? or els for disparitie will they aledge, that the
saintes in heauē are glorified, & not so the mortall saintes on earth, & therefore to pray
to Saintes in heauen is extremely malicius against the crosse, & flat idolatrie. O the
subtiltie and finenesse of the shallow sight of nothing? Are not the saintes rather ther-
by made more amiable to God, more potent and powerable, more glorious, more in-
telligent, more charitable, reconing their finall effectes of his loue towards them?
Then are their prayers for vs ther by rather adorned and graced, then made malepette
and sacrilegious. Na, sayth the Protestanter, you Romans prayinge to the saintes
in heauen, looke to be saued by Peter and Paule, by the virgin Marie, and the residue

the Saintes, and not by Christe. A pitifull complainte, able certes to make one grone againe, if it were not for leaping. I wold to God the Protestant wold looke to be commended by his wittes, & then he wold soone see how we hope to be saued by the Saintes. Good Sir, when you pray to a brother or a sister of yours alieue, or to the aged worshipfull of the congregation, to intercede for you to God, as that he will by their prayers shelde you from temptations, preserve you from sinne, finally saue your soule, if percase these petitions be in your memoriall, when you pray, doe not you expect saluation from these your saintes, and this your brotherhoode? Then in your deuotion what is become of Christ Iesus? If he be sufficient & abundant for all these graces, why pray you to anie of the congregation, why read you the bible, why receiue you anie sacrament, why heare you a sermon, valesse you make these mediators also betwixt God and you? Then we by our prayers to the saintes doe not diminish or deny redemption by Christ, for whose sake, we acknowledge the prayers of them to be for vs available.

Saintes meansto applie the merits of Christ vnto vs.

8. Lastly, thus I argue: although mediation by our Saviour Christ be most abundant and ouerflowing, yet the same is applied vnto vs as healthfull and of saluation, by sondry meanes and instrumentes mediatinge betwixt our soules and his deserts, as by perusing of the written word, hearinge of learned and vertuouse speeches, following good exhortations, also by the frequent vse of the sacramentes: all which interceding meanes of our saluation as they doe not disalow or iniurie the merittes of our Saviour Christ, so no more doe the prayers & gratiouse suffrages of the saintes anie thinge tende to that bade effect: therefore to pray to the saintes, or to expect saluation by their prayers, is no iniurie against the crosse or meritt of Christe. VVho can deny, but that in a certaine sense one may pronounce that he is to be saued by baptism, by the holie Eucharist, and readinge the scriptures, by good exhortations and examples of others, as to become thereby penitent, & so to be saued, yet without imparinge mediation by Christ, because these sacramentes, these scriptures, these exhortations worke in the efficacie of Christ his merits, and are the effectes of the price and desert of him, his blood worckeing our saluation in such sacramentes, in wordes, examples & exhortations: Kuowen it is, that onelie the diuinitie is the originall chiefe and prime cause of our saluation: yet notwithstandinge the humanitie of Christ, his bodie and soule, and will, and that without misprision to the diuinitie, also are causes of our saluation, in that such humanitie is an instrument of the diuinitie, sanctified therby, and intercedeth betwixt the diuinitie and our trespasses. The thirde person of the holie Ghost by appropriation is reputed author of inspired charitie, of iustification, of repentance, and the like, yet without empeachment to the second, to the humanitie of Christ, his crosse, or his water in baptism, in that from the merittes of Christ haue we that assistance and operation from the holy Ghost. Then also one man may be said to saue an other in soule, and to be a saviour by commission, deputation: and in a secundarie sense S. Paule saued many, and namelie the Corinthians: [we doe pray vnto God that you do no euil: not that we appeare as proued, but that you doe that which is good: then S. Paule endeouored by his prayers to saue the Corinthians, and hoped that their saluation should be an effect therof. VVhy then good Protestant, one now an earth may not expect saluation by S. Paule his prayers in heauen without derogation to our saviour Christ? I require onelie here a little witt to make a Protestant a Catholick. Did not also the same Apostle S. Paule pray vnto God for the Philippians, that their Charitie might abounde, that they might appeare sine offensa in die Christi, without defaulte at the day of Ghrift? So that if God hearde the Apostles his prayers, he saued them by the Apostles. Likewise S. Paule prayed for the Thesalonians, and was a saviour

1. Cor. 13.

Phil. 4.

a sauiour vnto the vnder the cheefe Sauiour of all, praying that they might proue worth-
hy of the vocation of God, & that our sauiour wold power vpon them the giftes of his
mercies, and so saue them to the glorie of his name: then the Apostle endeouored by
his prayers to saue the Thesalonians: and if they had hoped for the same by his pray-
ers, and hoped for as much as the Apostle intended, what iniurie to Christ? To make
an ende, S. Iames thus counsaileth all good Christians: *Orate pro inuicem, & saluamini*
pray one for another that yow may be saued: so then according to the Apostle his request,
one was to be saued by the prayers of another. VVherfore, if the sacramentes, the
scriptures, good exhortations, and examples worke saluation to manie without iniury
to Christ, yearather in commendation of his merit: he haueinge chosen so manie
wayes and meanes for his grace to ariue vnto our soules, so also may the prayers of
the saintes in heauen worke our saluation, and we hope for the same respectiuelie
theron, without anie iniurie to Christ our sauiour, he haueinge appointed them as his
instruments and conductepipes to conuey his grace to our soules for their saluation.
And therfore the Church in her prayers directed to saintes resolueth the finall ende
and principall thinge in our hope to our sauiour Christ, thus concluding her petition.
Through Christ our lord. It is the purpose of our sauiour in this our hope, and in these
our prayers to saintes, to honor his seruantes and Champeons in heauen, to recall of-
ten for our edification them to our mindes, makeinge the saintes his workemen in
his haruest of the worldes saluation: he remainge still as fountaine, they as streames,
he the sonne, they gleames: he the fornace, they the sparkles, he the principall barge
and commander of our hope and repose, they his pilots for our direction and passage
to saluation.

Iacob. 5.

9. VVherfore there appeareth no iust cause, why the Protestant should charge
our religion in this respect ether with Paganrie, or approchement therunto. For in a
breefe compendium of heathenish Theologie, given by Iulian the Apostata, recorded
by S. Cirill, we may beholde the whole drifte and compasse therof. VVherupon that
vnfortunate Imperour affirmed, from one God to haue had ishe diuerse petigods,
as Mercurie, Mars, Apollo, and others of this sorte: so that the pouidence of allmigh-
tie God, as concerning humane affaires, in all busineses was to be committed to
the immediate disposition of theese his substitutes; and that all our dutifull respects
of reliance and religion ende in them, as our nearest, and supreamest lordes and may-
sters: from whose care and Protection he affirmed to proceede the opposite varietie
of manners and naturall inclinations in sondrie people: as that the Germane, and the
Scythian be aduenterouse, the Grecian and Romane ciuill and courteouse, the Sirian
sweete and tractable. Consequentlie he determined, that all Nations guided by theese
Gods, althoughe contrarie in beleefe, rite, and action, yet had sufficient meanes in
differentlie of eternall saluation: blaming the christian doctrine restraining the sa-
me to the faith & law of Christ. VVith which estimation, we Catholikes hauing depen-
dance on the saintes, and frendes of allmightie God, retaine no affinitie. For the pa-
gan with Aristotle did abridge and confine the immensitie of the diuinitie within the
compasse of heauens globes. The auncient, sayeth he, did attribute the highest place vnto the
Gods, because it is immortall. Moreouer with the same Aristotle the limited diuine pro-
uidence to the celestiall bodies, recommending the administration of humane affaires
to the inferior Gods. But S. Cirill sheweth how this prophane conceipte of the di-
uinitie, as it iniurieth the providence of allmightie God, so doeth it hinder our pietie
and deuotion. *How may it be thought, that God governeth man, yf with his one hand he
reache saued not to make him? And howe is he delighted with our religio, yf fro our beginning
we be not his creatures?* VVherupon it can not be sayed, that we doe leaue God as in-
sufficient

Difference
betwixt a Pa-
gan and a
Christian in
hope.
Cirill l. 4. c. 6.
Iulian. Soallio
Plato ibid.

The elde Ro-
mane Pagan,
and also
Grecian de-
med euerie
one false and
fuer in his fe-
uerall religio
Arist. li. 1. de
Caelo c. 1.
Arist lib de
mundo ca. 5.
Ciri l. 1. cont.
Iulian.
The Pagans
restrained
Gods immen-
sity and pro-
uidence.

Julian the A-
postata accu-
sed Christiā
to haue pra-
yed to sain-
ctes being
prostrated
at their sepul-
chers: but
that Christiā
manner is de-
fended by S.
Ciri. l. to. cōt.
Julian Theo-
doret. l. 4. cō.
Grazcos.
Aug. l. 1. con-
parmen. ca. 8.
Aug. l. de do-
no petseu. c.
31.
Aug. lib. 1. de
peccat. Merit.
c. 6. Tract.
in Iohan. cap. 1.
Ciri. l. 5. cōt.
Julian.

sufficient with the pagan in that for saluation wee make recourse to the saintes: for this detraction from God proceedeth in regard that either the saintes are creatures, or Gods in our accounte. From the former can not be deuied anie such derogation: for that all Christians, and the Protestantes them selues, for saluation immediatly re-
paire to the Scriptures, to the wordes and voices of men, to Sacramentes, to good ex-
amples and documentes, which be creatures. As concerning the other respect, we
esteem not of the saintes as of Gods: to wit as prime and principall causes of our
saluation, but secundarie onelie, they hauing from Christi, as principall, all vertue of
mediation and suffrage: as we doe also iudge of sacramentes & other creatures oute-
ward and inward, concurring as meanes and causes to our saluation. There is one sole
and true mediator, sayeth S. Augustin for whom there is no neede that any should praye. But
all Christian men commendeth themselues to one anothers prayers. Yea he maketh the predesti-
nation of some, an effecte of Saintes prayers. Per aduenture they were so predestinated, that
it was granted them to be predestinated through our prayers, and received that grace, whereby
they would, and were made electe. Therefore in that wee make not reckoning of saintes
as of Gods, or princ. pall causes of our saluation, therpō notwithstanding we relying
on saintes, one the humanitie of Christe, beeing creatures, we detogate no thing in
our hope from allmightie God. From whom sayeth S. Augustin that we are to desire sal-
uation, not from fortune, not from fatalitie, or from anie other besides allmightie God, the ensu-
ing wordes of the Psalmist do teache: a lorde direct my iourneis according to thy worde. Neither
are the saintes, as sayeth the same Doctour those hills, in whom our hope is to be reposed: in
that the formall motiue of our hope, regardable in the obiect therof, is not in the
saintes themselves, but in the goodnes and power of allmightie God, through our
sauiour Iesus Christ. Farthermore the hope of the pagan, according to Julian the Apo-
stata, neuer arrived immediatlie to allmightie God, but to Mars, Mercurie, Apollo,
who were creatures: also it branched oute into diuersity and contrarietie of the
Gods among them selues, and also of Nations, whose were their supplantes: Contra-
rie wise our hope passeth by the saintes, by scriptures, by exhortations, by Sacramen-
tes, immediatlie to allmightie God. Rather the Protestant agreeth with paganie
of Julian, affording saluation to all disagreeing sectes, as he did. They also accorde
with Julian in this, that it may seeme absurde for allmightie God to change or ordai-
ne the course of his holy prouidence respectiue vnto the prayers of Moyses, Phinees
or anie sainte triumphing in glorie.

10. To conclude then in charitie towards the Christian reader, and to shutt vp
the tow partes of this Triall entreatinge of faith and hope, forthy better instruction
therby, I beseeche thee onelie obserue this animaduersion: to wit, that sithens the
nature of men through the fall of Adam, and othewise, is weakened in all faculties for
the workinge accordinge to reason, vertue and ciuilitie, and is strongly enclined to
sensualitie, to vnseemlie pleasures, and finallie tendeth of it selfe to disorder and bar-
banisme, thou must knowe, that religion to be beste, and to be accepted of the, the
which for vertue, for reason, for ciuilitie, geueth the more efficacious forces of aide
and assistance, calling back as it were the motion & bende of this our depauration. In
regarde wherof, we with great probabilitie argue against the pagan for the truth of
Christianitie, in that our blessed sauiour, by his holie faith, comfortable hope, indu-
striouse charitie, and heauenlie religion, standeth before all other reformers for the
abetterance of nature, and reclaiming of it to vertue and ciuilitie. VWherevpon one-
lie balance by thy owne thoughtes, I beseeche the, whether the Catholick yeldeth to
natures weakenes, ignorances, and calamities, better meanes to liue according to ver-
tue and ciuilitie, then the Protestant can asorde, or no: and then shalt thou see, that
whereas

whereas the faith catholick relyinge on the outward authoritie of the church is a iudicious faith, a faith of certaintie, of veritie, of puritie, contrariwise perceiue the faith Protestantish estranged from authoritie, to be deuoid of prudence, of iudgement, of vnitie, of certaintie, of integritie: finally no faith at all, but a deuised machine of Antichrist, coloured with the name of faith, to batter and destroy the Christian faith in substance and saueing life therof. Also clearelie will it appeare vnto thee, that as the Catholick hope extollethe the goodnes and mercies of almighty God, affordeth vs courage and force to procede in vertue, so the hope Protestantish, to impaire that goodnes, tendeth whollie to libertie, to freedome in sinne & to a carelesse desperation, and so resolue, that seinge the Romaine Catholicke faith and hope helpeth a man better to his ende, that is to liue according to vertue, and where nature is fraile or broken, there to yelde more commodious aide for a good and vertuous deportement, the same faith and hope to be embraced, entertained and respected by the as sole means of honestie and saluation: To which drifte I promise thee, by the helpe of almighty God, to geue thee more manifest proofes against Protestancie for the Catholick Romaine beleefe in the other too partes handlinge the vertues Charitie, and religion. And whereas these later yeres of noueltie and change in the misteries of heauen, haue wrought a great decay of Christian faith in this our kingdome; so haue they disornished nature of many helps for vertue, & made strong, euenthrough out, the empire of sinne, of euil customes, and so of barbarisme, the vglie and monstrous bratt of such deformed parentes. VVherfore no enemie either forraigne or domesticall, can by anie meanes worke vs so great harme and ruine, as if he norish, and foster such bad and loose demeanures among vs, neither can they take a grater reuenge of vs then by such a tolleration: for so by vice made beastlie, cowardly, foolish, vnfaithfull, disloyall to God and man, carelesse, a fewe vnited forces may encline vs at pleasure, or breake vs by prouesse.

O Tumide, rerum dum secundarum status

Extollit animos, timide, cum incerepuit metas Regum!

O Vile vultu suelles that pride,

Whilist flourishing state it feedes in ioy:

But When the Tyrantes laide is cried,

He steppeth back for euerie soye.

Sen.in Troas
305.

VVherfore deare countymen, with the coole open soule your to receiue the dew of heauen, to be enriched with the pearle of true faith and religion, and their on will follow knowledge, wisdom, Valoure, vnion, and that auncient English worthe, so famous by letters and armes, so graced by vertues, and approved by the manifold blessings of almighty God. Doe not seeke by force onelie and bloodie resistance to preuaile, or to maintaine by crueltie that secte, which vulgarelie is professed in this kingdome. Be then prudent and charitable: and so an ende with my hartie wish of your eternall felicitie.

Conspirat vno federatus spiritus

Grege Christianus, agmen imperterritum

Matrum, virorum, paruulorum, virginum.

Fixa & statuta est omnibus sententia

Eidem tueri, vel libenter emori.

Prudent.
Perysteph.

254 *The triall of Christian truth, for the discoverie of, &c. Cha. 35.*

*One leauge of spirit makes conspire
To Christian folde, vndaunted ranckes,
That mothers, men and babes retire.
The virgin entereth bande With shaukes:
And all on this do we doe relie,
Faith to defend, or els to dye.*

FINIS.



A Cataloge of the Chapters contained in the seconde part of the Triall, entreatinge of the vertue Hope.

CHAPTER. I.

The Catholique Romaine faith, related to hope, in regard of principallitie, and subiection in a ciuill common Wealth, as also of all vertue in generall, is maruelously commendable and convenient: implying likewise in it self hereby such arguments of probable credit, as humane prudence may either wishe or desire.

CHAPTER. II.

What the Protestant geueth credit vnto, according to proprietie of his sect, is altogether contrarie to the honor, securitie, office and function of a Ciuill Prince. Neither is it in any due respect proportionable to that expected good, which subiectes are especially obliged to procure.

CHAPTER. III.

In the vertue of hope all strength and fortitude of Christian life is comprised: by force whereof as man accomplisheth his office and dutie, so also thereby he attaineth to the final end of his Creation and being.

CHAPTER. IV.

Christian Hope waiteth in attendance vpon that grace of allmightie God, according to instruction from faith, which in number of vertuous worckes is most fruitfull, and in their eminencie high and souveraine.

CHAPTER. V.

The reliance, which Christian Hope hath vpon the endeouers of vertue, is not onlie sacred and heauenlie, but truly ciuill and Politicke.

CHAPTER. VI.

Our Christian hope, as it beareth stronge hande against pride, and voluptuousnes, so thereby standeth it against tow mightie engines of incivilitie and barbaritie.

CHAPTER.

CHAPTER. VII.

What sufferances the Christian Catholick hope vndergoeth, the same it endureth by trewe fortitude. Contrariwise all pressures and martir-doomes tollerated by Protestantes, are nether passages of Christian Hope, nor enterprises of vertuouse courage.

CHAPTER. VIII.

Seeing that our Christian hope is a firme expectation of supernaturall beneuolences, purchased for vs by our Sauour Christ God and Man, herupon it followeth, that no sorte of men alienated from our Catholick Church, hath so certaine a repose in the mercy of allmightie God, as we. which assurance, and establishment by the Protestant, to that purpose addressed by Antichrist, is in sundrie respectes weakened and diminished.

CHAPTER. IX.

The vertue hope, that relieth on the grace of God, purchased for vs by the merittes of our Sauour Christ, importeth also our cooperation of francke and free consent. Whereas the Protestanter denying both the vitall motion of man his will, & also the free consente thereof in the workes of faith, hope, and charitie, as likewise in the offices of all other vertues requiring the especiall assistance of God his grace, together with the empairinge of this heavenly gifte, hee also doth resist and crosse the verie nature and essentiall qualitie of hope, and confidence in Allmightie God.

CHAPTER. X.

The Catholike by hope expecteth from God such bountie of grace, as is not onlie cause of good consent, but also in generalitie grace of sufficiency, afforded to the wicked & reprobate; although they misdeame themselves in sinne: whereas the fained hope of the Protestante maketh account of no such fauor from Allmightie God, as if he should euen to offenders impart at any time his grace of abilitie or possibilitie to doe well.

CHAPTER. XI.

Whereas faith asureth vs of natures decay by originall sinne, so doth the Catholike hope designeth that grace of God by our sauour Christe, as serueth to the recouerie & perfection therof: but the hope of the Protestanter blaming and complaining too too much of natures calamities, affordeth nothing to grace or vertue.

CHAPTER.

CHAPTER. XII.

The first or indeliberate motions of concupiscence befoore free consent, are not deadlie and mortall, but rather aduersaries for Christian Hope, in her puritie and constancie, serupon by theire temptations, to fight against. In which combate the Protestante blemisheth and disaduantage Hope, accounting them deadlie crimes where such consent is wanting.

CHAPTER. XIII.

Hope in the Catholike is much prouoked to vertue by faith beleeuing the commandements of God and nature to be possible. Contrariwise the Protestanter making them impossible, empaireth thereby the strength and courage of that greate and soueraine vertue.

CHAPTER. XIV.

The positive lawes of the Church, & of the Ciuill magistrate, are admitted by the Catholike Hope as bands & obligations of mens consciences, and therefore for puritie and integritie of life it standeth in prime & floure against the Protestanter, acknowledging no such debt of dutie from them arising.

CHAPTER. XV.

Hope by the Catholike faith is busilie sett on worke aboute prayer & pietie for the obayning of heauenlie grace: the which vertuous function is abolished by the faith Protestantish.

CHAPTER. XVI.

Catholike Hope willingly vndergoeth the workes of mortification; whereas the Protestantish faith of iustification abhorreth and maketh vtterlie void so necessarie and holie a practise and institution for vertue and goodnes.

CHAPTER. XVII.

The Christian Catholick hope hath confidence and repose in the goodnes of Allmightie God, accounting him an hater of sinne, & in no waies worker of it in man: whereas the hope protestantish regarding this sacred and iust prouidence, attributeth to God, as author, cause, and effectour all iniquitie contriued by the malice of man, or satan.

CHAPTER. XVIII.

The Christian Catholike confidence expecteth of the goodnes and iustice of Allmightie God eternall saluation; supposing that we before iustification cooperate with his grace by faith, feare, hope, repentance, charitie, and after by obseruing his commaundementes: whereas the

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hope Protestantish, emboldened in presumption, looketh for beatitude by onlie faith to be obtained, contrarie to all vertue, and the grace of Christe, whose effecte is vertue.

CHAPTER. XIX.

The Catholike hope although surely grounded in the promises of God, and his grace, by our sauour Christ, yet it is adioyned to feare and dread of the diuine iudgements, so recommended in holy writ. But the hope Protestantish, enemie to such a feare, is a desperate presumption, and an arrogant refusall of all heauenly fauour and benefit by the crosse of our Redeemer.

CHAPTER. XX.

Catholick hope by contrition for sinnes committed, and also by the loue of God aboue all thinges, as due dispositions, expecteth the grace of iustification: whereas the Protestanter by the qualitie of his iustifying faith, disanulleth the necessitie of them, their vse or practice.

CHAPTER. XXI.

Faith, the which is sufficient, in as much as is exacted to the true nature of faith, through man his frailtie may be separated from charitie; although the Protestant to make a colour for his iustifying faith; as if a faith charitable and holie, denyeth the possibilitie of such a separation. But indeede his drift is, to establish a faith of it self alone, deuoyde of charitie, yea accompanied with the opposite vices, as competent to iustification and saluation.

CHAPTER. XXII.

Charitie aimed at by Hope, according to the Catholike accounte, is a worke of man his soule, proceeding from grace, and the inspiration of the holie Ghoste, good and laudable; although the Protestanter enemie thereunto, repute it as naught, bad, and defiled by originall sinne, in the verie regenerate children of almighty God.

CHAPTER. XXIII.

What mixture of loue and griefe the Catholike conceyueth and nourisheth in his soule by the meditation of our Sauour hangeing vpon the Crosse, the Protestanter impiousslie & presumptuouslie impugneth, hindereth, and endeuoreth to abolishe as vayne, superstitious, and of no spirituall importe or commoditie.

CHAPTER. XXIIII.

Hope leueling course to the benefit of iustification, acknowledged by the Catholike, as consisting of a gracious qualitie inhering in the soule, aimeth at a purpose worthie it self, and Almighty God: contrariwise The Protestantish reputation of this grace is not so seruiceable to such a good affection towards our heauenlic benefactor.

CHAPTER. XXV.

The benefit of a iustifying grace remitting and pardoning in vs original sinne, Catholikelie esteemed, maketh much for the worth of Christian Hope: contrariwise what in this affaire is defined by the Protestanter, is, as hurtfull to the same confidence, so derogatiue also to the Passiō and merits of our Redeemer.

CHAPTER. XXVI.

Greate Hope of God his grace to wardes vs, throughe Christ our Sauiour conceived is by vs, & moreouer exhibited vnto vs, whē we expect and enioye a washing away of actuall sinnes by the grace of iustification. An enemy of which soueraine Hope is the Protestanter, denying the effect and is hewe of so desired a fauour and beneuolence.

CHAPTER. XXVII.

Catholick Hope causeth feare to loose the grace of iustification throughe the occasions of sinne, and therefore is heedeless and pure. On the other side the Protestanter is a flat Puritane, that is carnall and bestiall, denying, iustice once acquired not to be looseable, or in perill of falling from the soule.

CHAPTER. XXVIII.

Hope Catholickly enformed acknowledgeth a grieuous hurt by sinne; and also in euery one a debte to auoide the same. Against which pure and honest information stanneth the Puritanicall Protestanter in vertue of his iustifying faith, making reckoning neither of the one, nor of the other.

CHAPTER. XXIX.

Catholick hope enformed by faith distinguisheth in puritie according to truthe betwixt a veniall and a mortall sinne: to which is opposite the doctrine of the Protestanter making all offences equallie mortall and damnable.

CHAPTER. XXX.

Hope Catholick remarketh heauenlie blisse as a reward and purchase through good and meretorouse actions in persons iustified: of which merit seing the Protestanter maketh no account, in that behalfe his hope is plaine arrogancie and presumption.

CHAPTER. XXXI.

Whereas the hope catholick takerh all strengthe and firmitude from the gooddes of allmightie God acknowledged by faith, and in that respects relieth on his secer, hidden, and mercifull predestination; the hope Protestantish from predestination deriueth that repose and securitie, which is base presumptuous, and in dedde the highe waye to desperation.

CHAPTER. XXXII.

Such esteeme maketh the hope Catholike of God his gracious merries through our sauiour Christ, as that he destinyeth none by reprobation to hell but through theire owne default: whereas the Protestanter maketh God a Tirant, in this life disorning the reprobate of all sufficient grace, & after casting them into hell fire without anie misdeserte of theirs.

CHAPTER. XXXIII.

The Hope Catholike, to the commendation of the meritt of our sauiour Christ, expecteth from the sacramentes, as seauen in number, so allso as from effectuell causes of sanctification, grace & iustice inherent: whereas the vaine repose of a fained hope in the Protestanter is moste iniurious to such meritt, and all benefitt of heauenlie grace.

CHAPTER. XXXIIII.

The Catholick hope relying on the workes of vertue, as satisfaction through the grace of Christ, and allso on the valew of indulgences, dispensed by the Princes of the Church for remission of temporall penalties is moste sure, Christian and comfortable: Whereas the Protestanter in his vaine hope of saluation reiecting the one and the other assistance, suar- ueth from the direction and benefitt of the Crosse & redemption by our sauiour Christ.

CHAPTER. XXXV.

As the deuine vertue of hope attendeth grace of God, through Christe our sauiour deriued and applied in sondrie sorte of causes in mediation, so doeth it in particular expecte suche grace, supplicatio beeing made to the Sainctes as well liuing on earth, as blessed in heauen: Whereas erroneously the hope Protestantish censuring suche recourse to sainctes, as iniuriouse to Christ, abolisherh those conuenient meanes of our heauenlie benediction.

FINIS:

LAVS DEO, BEATISSIMÆ MARIÆ VIRGINI, ET
OMNIBVS SANCTIS.

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